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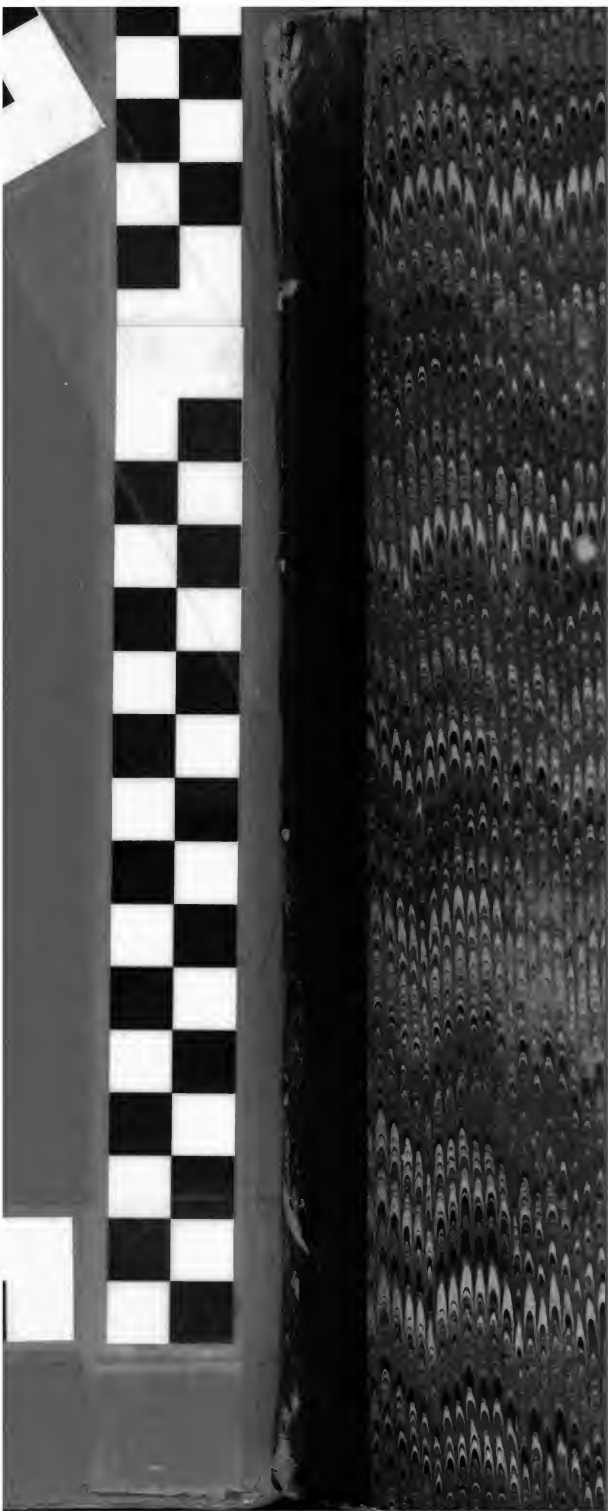
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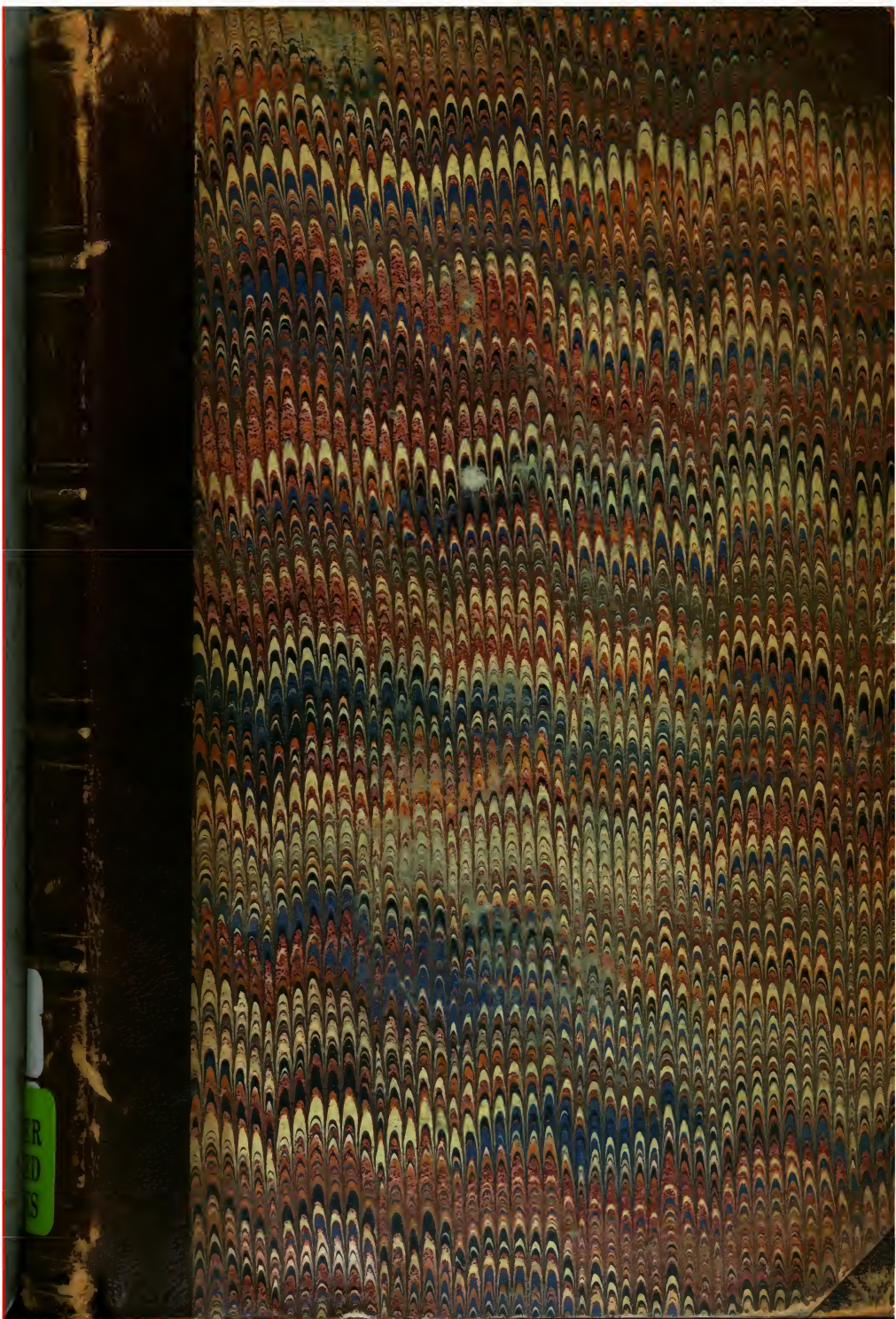
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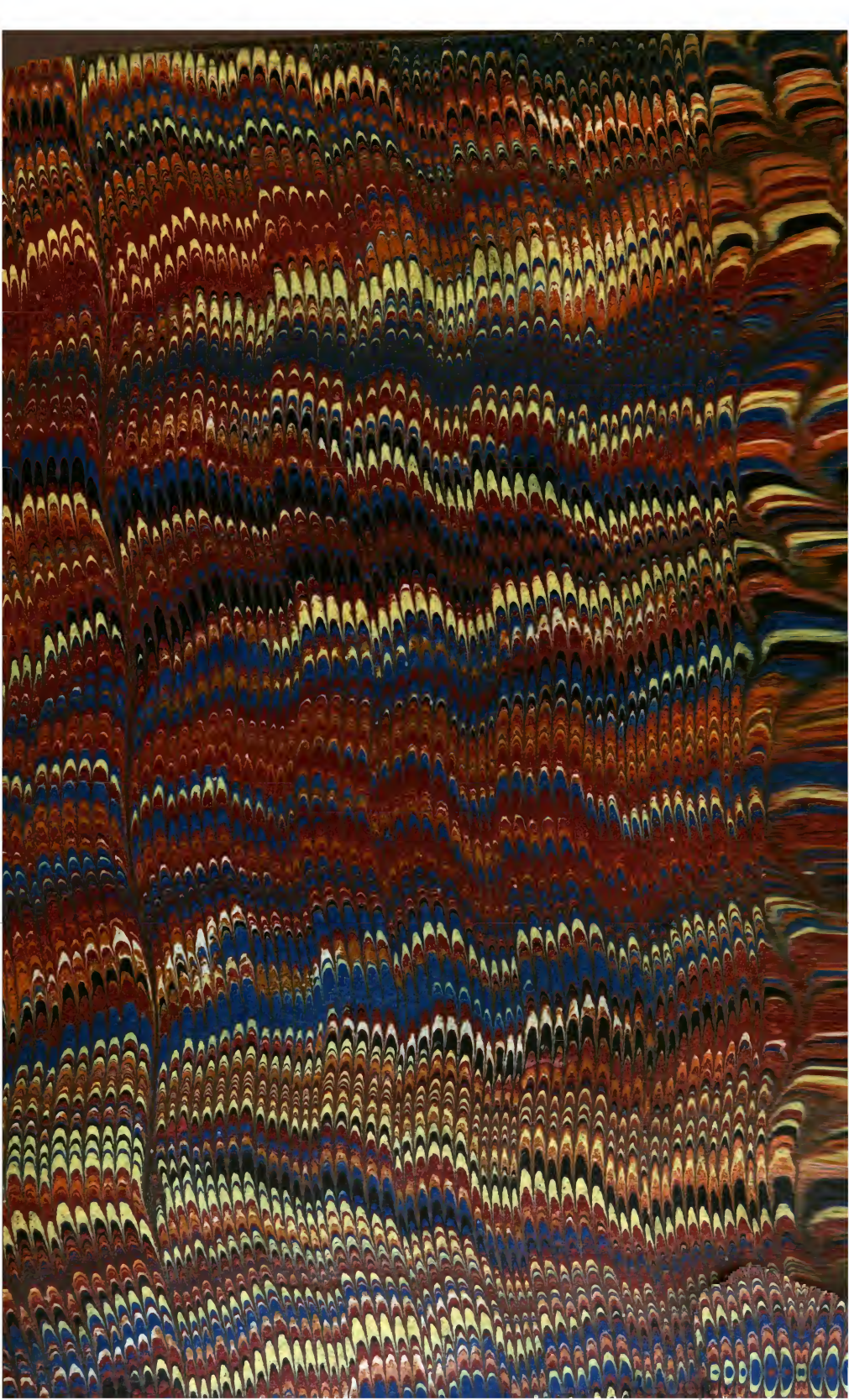


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THE  
AMERICAN FREEMASON;  
A MONTHLY  
MASONIC MAGAZINE.

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CONDUCTED BY BRO. J. F. BRENNAN, S.: P.: R.: S.:

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*Sec. 2*  
VOLUME II.



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Hibbard P. Ross, South Groton,	2 50	W. O. Taylor, "	2 75
Luther S. Bancroft, Pepperell,	2 50	Jas. Woods, "	2 75
Geo. L. Manson, Fultonville,	2 50	Joel Goldthwait, "	2 75
M. Sands, Andover,	2 50	J. G. Smith, "	2 75
Gaton O. Reynolds, N. Andover,	2 50	G. Jackson, "	2 75
F. E. Stimpson, North Cambridge,	1 00	Jas. B. Field, "	2 75
D. F. White, Charlestown,	2 75	Anson Hardy, "	2 75
Geo. Beall, Jr., Cohasset,	2 50	E. A. White, "	2 75
A. J. Merrill, Boston,	2 75	Sam. Warnock, "	2 75
C. H. Cutler, "	2 75	Wm. Howgate, Sutton's Mills,	2 50
T. H. Keating, "	2 25		

## MICHIGAN.

P. H. Taylor, Ionia,	\$1 00	Myron Rider, Greenville,	\$3 00
G. T. Barney, Marquette,	3 00	Chas. B. Benedict, Grand Rapids,	1 75
W. M. Younglove, Pinckney,	2 50	Dnnccan McEwan, Detroit,	2 00
J. S. Brillhart, Greenville,	2 50	James Little, Minnetosotá,	3 00

## MINNESOTA.

E. C. Houck, Faribault,	\$1 00	Faribault Lodge, Faribault,	\$6 00
F. K. Flanders, "	8 00		

## MISSISSIPPI.

W. A. Haycraft, Greenville,	\$2 50	T. T. Hughes, Chunkeyville,	\$2 50
N. J. Nelson, "	2 50	John Harrod, Lindsey's Creek,	1 00
W. G. Aston, French Camp,	2 50	E. J. Hardin, "	1 00
Alex. Gordon, Quitman,	1 00	R. W. T. Daniel, Jackson,	8 00
Samp. Gordon, "	1 00	Jas. Everitt, Summit,	8 00
M. L. Moody, "	8 00	Andrew Crossly, Summit,	3 00
J. D. Miles, Vicksburg,	2 50	M. S. Langston, Williamsburg,	2 50
J. B. Robertson, Brownsville,	2 50	B. Brown, Salem,	2 50
D. M. Bourdrong, "	2 50	J. W. Brown, Utica,	3 00
J. B. Purnell, "	2 50	J. C. Davis, "	8 00
James B. Arant, Handsboro,	2 50	N. S. Watson, Orizaba,	2 50
Asa Herring, Chunkyville,	2 50	Wm. Clark, Handsboro,	2 50
W. W. Eggerton, Quitman,	2 00		

## MISSOURI.

G. C. Pepper, Appleton,	\$2 50	Ed. Haines, Liberty,	\$2 50
B. W. Knott, Fillmore,	2 50	Jas. M. Jeffries, Fillmore,	2 50
Jno. F. Smith, Fairmont,	2 50	T. J. Walker, "	2 50
W. R. Bemington, Fairmont,	2 50	B. C. Jarrell, Lebanon,	2 50
W. C. McCubbin, Tuscumbia,	1 00	Israel Willoughby, Bellefonte,	2 50
Jno. T. Martin, DeKalb,	2 50	J. Sam. Norvell, Gallatin, (2 yrs.)	5 00
B. D. Weedon, Lexington,	1 00	T. T. Woodruff, Linnaeus,	8 00
John Kelly, Plattsburg,	2 50	J. A. Brown, Coulter's Store,	8 00
W. M. Reynolds, Auburn,	2 00	L. T. Lee, Charleston,	2 50
Dr. G. Schmitz, Cole Camp,	2 50	J. Henry McKinlay, Springfield,	8 00
W. C. Blakey, "	2 50		

## NEBRASKA.

D. H. Wheeler, Plattsmouth,	\$1 00	M. W. Soul, Niobrarah,	\$1 00
W. C. McBeath, Omadi,	8 00		

## NEW MEXICO.

R. E. Clements, Santa Fe,	\$3 00	R. Frank Green, Santa Fe,	\$3 00
A. P. Wilbar, "	8 00	Col. Jno. B. Grayson, " (U. S. Ar.)	8 00
Chas. E. Whildar, "	8 00	Lieut. J. D. Wilkins, " "	8 00
J. M. Hunt, "	8 00	H. Winslow, Albuquerque,	8 00
Chas. Blumner, "	8 00	Stephen Boice, Los Vegas,	8 00
Levi Spiegelberg, "	8 00	Dr. B. J. D. Irwin, Fort Defiance,	8 00
J. Houghton, "	8 00		

## NEW YORK.

W. W. Mawney, Penn Yan,	\$2 50	W. W. Demerritt, Hornellsville,	\$2 50
Cornelius Brink, Otsego,	1 00	H. E. Bovingor, "	2 50
Chas. Drake, Goshen,	2 50	E. Bowen, "	2 50
Thos. C. Chittenden,	1 00	B. D. Babcock, Dunkirk,	1 00
E. F. O'Connor, Little Falls,	2 50	Peter Deubel, Penn Yan,	2 50
M. Benedict, "	2 50	Chas. F. Goodman, Farnham,	2 50
D. L. Couch, Oswego,	2 50		

## NEW JERSEY.

C. S. Clark, South Amboy,		\$2 50
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## NORTH CAROLINA.

W. L. Meadows, Tally Ho,	\$2 50	J. W. Perry, Stanhope,	\$2 50
C. B. Strickland, Stanhope,	2 50	S. E. Winter, King's Mountain,	3 00

## OHIO.

Wm. Crankshaw, Twinsburg,	\$1 00	D. A. Davis, Chagrin Falls,	\$2 50
O. Ronegan, "	1 00	S. L. Wilkinson, "	2 50
O. N. & Wm. Glendenning, Middle-		O. Riley, Twinsburg, on account	
field,	1 00	of club,	12 00
John Course, Iron Furnace,	3 00	Thos. E. Bateman, Ravenna,	1 00
M. Benner, Clyde,	2 00	Hugh W. Holloway, Warren, on ac-	
S. S. Peck, Bedford,	3 00	count first four Nos., club,	5 00
T. M. Harlan, Clarksville,	3 00	Jno. McClure, Lalida,	3 00
John D. Hamlin, Toledo,	3 00	E. B. Hyde, Toledo,	3 00
Wm. Hursey, Peoli,	1 00	H. E. Walt, Warren,	2 00
Isaac Barthelow, Albany,	1 00	Henry Stiles, "	2 00
H. Livingston, Twinsburg,	2 00	D. H. Warren, "	2 00
Jno. D. Bendell, Martin's Ferry,	2 50	Isaac M. Keeler, Fremont,	3 00
L. Long, Belivue,	1 00		

## OREGON.

W. A. Cunningham, Albany,	1 00	G. C. Robbins, Portland,	\$3 00
W. T. Atkison, "	1 00	G. A. Pease, Oregon City	4 00
W. G. Holey, "	1 00	C. A. Switzer, "	4 00

## PENNSYLVANIA.

Jno. Eckhart, New Bridgeville,	\$3 00	H. E. Kinzer, Patterson,	\$2 50
M. S. Deringer, "	3 00	Benjamin Parkes, Harrisburg,	3 00

## SOUTH CAROLINA.

Reuben T. Check, Goshen Hill,	\$2 50	F. C. Lewis, Mars Bluff,	\$1 00
Hawthorn & Mathis, Due West		Thos. Dawson, Edisto Island,	2 00
Corner,	3 00	E. J. Denton, Landsford,	3 00

## TENNESSEE.

J. B. Haile, Rome,	\$3 00	F. A. Montgomery, Elmwood,	
A. S. Teague, Germantown,	2 00	(2 years,)	\$5 00
T. J. Montague, Patriot,	3 00	F. E. Dodds, Boydsville,	2 50
A. Kizer, Beech P. O.,	2 50	O. L. Martin, Silver Spring,	3 00
W. W. Hutchison, Beech P. O.,	2 50	W. H. Hall, "	3 00
Jas. Wtkins, "	2 50	C. A. Birthright, Green Hill,	3 00
Jas. K. Taylor, "	3 00	Hardy Britt, "	3 00
J. L. Gray, "	2 00	F. D. Bass, Laguardo,	3 00
Robt. Taylor, "	2 50	W. G. Thompson, "	3 00
C. A. Hendrix, Jack's Creek,	2 00	W. A. McClain, Silver Spring,	2 00
B. K. Cunningham, Jr., Rutledge,	2 25	S. H. Hays, "	2 00
J. F. Browne, Carrollsville,	3 00	J. H. McLaren, "	2 00
J. L. Spence, Dunnington,	2 50	G. M. Lask, Green Hill,	2 00
J. G. Jones, Buffalo,	2 50	Will. L. Dewitt, Newport,	2 50
Isaac Thomas, Weaw,	2 50	Harvey Rigg, Morristown,	2 50
W. S. Johnson, Waynesboro,	3 00	Jas. P. Carriger, "	2 50
W. C. Roadman, Newport,	2 50	Thos. H. Conway, Paris,	3 00
D. Wart Stuart, "	2 50	Wm. Graham, Jonesboro,	3 00
J. H. Dunham, Covington,	3 00	John E. Cosson, "	2 50

## TEXAS.

S. N. Hedges, Helena,	\$3 00	F. W. Harms, Madisonville,	\$2 00
V. W. Swearingen, Goliad,	2 00	L. D. Collins, "	2 00
J. L. Connolly, Martin,	5 00	J. A. Woolfolk, Texana,	2 50
Sam. Burton, Waco,	2 25	Jno. Stephens, "	2 50
W. G. Bryan, Cusseta,	8 00	A. L. Newsom, Leona,	2 50
Jas. Brown, "	8 00	F. M. Hines, "	2 50
J. W. Orr, Hickory Hill,	2 50	T. H. Mundine, Lexington,	2 50
Rev. Thos. Young, Hickory Hill,	2 50	J. B. Ashford, Retreat,	8 00
Rev. Thos. Young, "	2 50	W. P. Baldwin, "	8 00
J. W. Taylor, Alley's Mills,	2 50	J. G. Chatham, "	8 00
J. W. Mimms, "	2 50	Rich. Douglas, Crockett,	2 50
John McIver, Madisonville,	2 00	Thos. B. Henderson, Crockett,	2 50
Jos. McIver, "	2 00	Col. B. R. Harris, Elysian Fields,	2 50
W. C. Shepard, "	2 00		

## VERMONT.

Abel Howard, West Hartford,	\$1 00	E. Hutchison, Woodstock,	\$2 50
Joel Whitney & Son, East Sheldon,	2 50		

## VIRGINIA.

J. T. Withers, Newbern,	\$2 50	Waddy Street, Plymouth,	\$2 50
Thos. E. Moorman, Pigeon Run,	1 00	Rob. Crymes, Lunenburg,	2 50
T. B. Jackson, Gordonsville,	8 00		

## WASHINGTON TERRITORY.

R. H. Moore,	\$3 00	B. H. Pierce,	\$3 00
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## WISCONSIN.

A. G. Hamacker, Steven's Point,	\$8 00	Joseph H. Van Metre, Moscow,	\$2 50
David Barrett, West Branch,	1 00	R. D. Pulford, Mineral Point,	2 50
Saml. Nasmith, Plattsville,	8 00	E. F. Kingsley, Lodi,	1 00
John Clayton, Mifflin,	8 00		

## CANADA WEST.

Abraham Slocum, Sarnia,	\$3 00
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## PRINCE EDWARD'S ISLAND.

Peter Macgowan, on account of club, Charlottetown,	\$15 00
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As promised in an Extra to the first edition of our April number, we here publish the money subscriptions received from April 1 to June 30, inclusive, and take the opportunity to remark, that if any mistake or failure to give proper credit to any to whom such credit is due be noticed, such failure or mistake we will, if notified thereof, cheerfully correct on our books.

We would also here take occasion to say, that no periodical within our knowledge ever met with more flattering encomiums in the first six months of its existence, or stronger assurances of support, than has the "AMERICAN FREEMASON." Scores of pages might be occupied with the expressions of



kindness and laudatory regard, forming the main portions of the letters received in that time covering subscriptions and otherwise. As will be seen by the foregoing list of receipts, subscriptions have come up in the last three months from thirty-four out of the thirty-nine States and Territories of this vast confederacy, and from two British Provinces, thus exhibiting the proof that love of the Fraternity and good wishes for the faithful exposition of its cherished principles are confined to no State or country, and at the same time proving the truth of the belief advanced in his prospectus by the Editor and Publisher one year ago, that the Masonic Fraternity were fully *able* and *willing* to support a first-class magazine if properly presented to them.

With the support of his Brethren from points far and near so liberally extended to him, the Publisher feels it under the favor of the G. A. O. T. U., the most sacred duty devolving upon him as a man and Christian Freemason to exert the best faculties of his mind and body to make a return corresponding to such support; and this the brethren may rest assured he will do, even to the neglect, if necessary, of any and all other business occupations in which he may be engaged.

New conceptions of *wisdom* and *beauty* are constantly unfolding themselves to the patient and enquiring mind; and as *strength* is vouchsafed to him, these conceptions will certainly assume form and shape under his dexterous hands, and be made subservient to the requirements and gratification of his widely extended and appreciative patrons.

With a list of subscriptions received from this to that date, to be published in the October number, we trust we shall have matured our plans sufficiently to lay before our friends an outline of the main features of attractions to be exhibited in the monthly issues of this work for the year that is to come. They will comprise objects of interest and beauty which cannot fail to gratify the tastes of that Fraternity whose edification it is as well our interest as pleasure and chief desire to cater for.

Let no fear take possession of any person that this magazine will stop or be discontinued. Published at a point far

distant from the great Art Emporium of our country, the publisher has necessarily much to contend with in the shape of delays and time lost in procuring engravings, which, were he situated more favorably, would not necessarily obtain; but all the favors he asks is *patience* on the part of his friends and patrons, extended some few days beyond the first of each month. The work will come to their hands certainly as the sun shines, if not lost through the mail or abstracted at the P. O. of delivery,—both of which mishaps have and will occasionally occur. And even in case of the death of the present publisher, the arrangements made will prevent any stoppage of the publication.

With the December number will be delivered, to all regular subscribers for the year, tables of contents, frontispieces, and title pages for both volumes for 1858, and all the numbers for this year can be supplied at any time after its close to parties desiring them, at twenty-five cents (postpaid) a number, or the volumes bound in various styles at various corresponding prices.

We will close this, our second quarterly acknowledgment, by repeating what we have heretofore said in response to like solicitation, viz. that nothing of a purely temporary character can find place in the pages of this Magazine. Each number or part being stereotyped, is intended for preservation and, it is hoped, permanent usefulness. Hence, it will be seen, matter of a purely local or temporary character is inadmissible to such a work. There are publications into which notices of masonic births and marriages, processions, celebrations, and kindred operations should properly appear; these are published at short intervals, and from this fact coupled with their localization, they are most suitable; but for us, who cater for a nation, to chronicle the fact that Bro. John Smith of Bull Bottom Lodge, U. D. was married, or that his wife was the happy mother of her first baby, would be the awarding more attention to the worthy but individual Bro. J. S. than can be afforded him by,

Faternally his,

J. F. BRENNAN,

*Editor and Publisher.*

July 1, 1858.

# American Freemason



VOL. 7.

A. L. 5858.—JULY.—A. D. 1858.

No. 1.

## Romance of American Masonic History.



BURNING OF MORGAN'S BREWERY.

### CHAPTER XI.

#### MORGAN'S ESTABLISHMENT IN U. CANADA.

The shadow o'er the pathway deepens.

**T**HE mariner who bids farewell to his native land and all, on earth he holds most dear, to brave the danger of wild, unknown seas, where shipwreck and death may meet him at any mile of his almost endless voyage, feels not one tithe of the deep sorrow that filled Lucinda's bosom, as for the last time she bent her aching eyes on her dear old home.

A turn in the road revealed it to her very unexpectedly, and she strained her searching gaze to take in every feature of its hallowed precincts. There it stood, in all the glorious beauty of the rising sun, which poured a flood of dazzling radiance over its shaded walks and grassy slopes, and lighted up, with gorgeous brilliancy, the bosom of the winding river and the far-off hills beyond. While distance lent enchantment, love and farewell threw a halo of ineffable loveliness over the scene, and riveted it on her heart

\* Entered, according to Act of Congress, by J. F. BRENNAN, on the 5th day of October, 1857, in the Clerk's Office of the U. S. District of Kentucky.

for ever. Never, while life lasted, could she forget it. And often, in after years, when pinching poverty sat a guest at her fireside, and her famishing children cried for bread, did the remembrance of that last look come over her, with thrilling power, to engrave, with pointed steel, her willful disobedience on her breaking heart.

As the last faint outlines faded out before her tear-dimmed gaze, Lucinda sank back upon her seat, overwhelmed with the intensity of her grief. She was in a state verging on insensibility. Her tongue was powerless, her lips sealed, her eyes fixed. She only *felt*—felt what words of human language can never, never describe.

Reader, didst ever leave your childhood's home for ever? Didst ever wander out, forsaken and distressed, to return no more on earth? If so, then can you, then *have* you realized Lucinda's feelings as she saw the dim outline of her cherished home fade out before her eyes—for ever.

There are moments in life when, to the poor human soul steeped in sorrow, the past appears but one broad page of misery, and the future a frightful, threatening specter, which frowns menacingly, and utters horrid words of bitter taunting. We turn from the one despairingly, we recoil from the other fearfully. Nor does the present give us more of good. "We would not be what we recall; nor dare we think on what we are." Who can measure the mountain of anguish that weighs down the heart when hope has fled for aye? Who can fathom the depths of that fountain of sorrow which has its rise in ingratitude? Man may repent, but repentance is not forgetfulness; and bitter remembrances will come up to haunt the soul as long as memory shall endure.

It would be useless to attempt to follow Lucinda in her feelings through the long, wearisome days and painful nights of her journey. It was then an almost endless trip from the Old Dominion to the point in the provinces at which Morgan designed to locate. The hardships of the way were many and severe. The roughness of the roads, the inhospitality they met with at the hands of many persons, which often compelled them to pro-

long their weary drive till long after nightfall, and, after their provisions gave out, subjected them to hunger and thirst—exposure to the chill air of the early morning and the dampness of the evening, to the rain-storm and the melting noonday sun, all served to exhaust the already worn frame of the young, sad wife, and to plunge into deeper melancholy her desponding heart. Oftentimes whole days were spent in weeping; then again her tears seemed to be for ever dried, and she would journey on in a kind of listless stupor, from which only the demands of her little Margaret could arouse her. At such times her face wore an expression of such deep despair, that persons in passing the gig in the road, would involuntarily pause to take a second look at the pale, solemn face. At such times Morgan would endeavor, with all the kindness in his nature, to arouse her. Indeed, he seemed to feel for her, in her distress, a pity and sympathy that he had never before shown. The explanation of the matter is this: there was some kindness in his heart, as bad as it was, but while Lucinda was in Richmond, surrounded by her friends, the very presence of whom goaded him almost to desperation, he had felt there she was not at all dependent upon him for happiness, and his evil nature prompted him to revenge himself upon her for the insults he received at the hands of her family. But now that this "thorn in the flesh" was removed, now that he was no longer subjected to influences which were calculated to arouse within his bosom hatred and revenge, while they suppressed every better feeling of his heart, he manifested a degree of kindness toward his wife and child, that, while it astonished her, also enabled her, in some measure, to bear her sorrows.

Morgan had left, from the wreck of his property, some few hundred dollars, which he designed for the purchase of a house and lot, or a small farm, whichever might seem advisable when he should reach the point of destination. The expenses of the journey reduced this sum considerably, so that, upon arriving at York, he found that his means were so scant, that, if any purchase of property was to be made at all, it must be on time.

He wisely decided, under the circumstances, to postpone buying, fearing to involve himself hopelessly in debt. He remembered his signal failure in Richmond, and now, that there was no incentive for a foolish, reckless display, he felt quite willing to conform, partially, at least, to the measure of his purse, and to adopt a plain manner of living, until such a time as the proceeds of business would enable him to step forth from the obscurity which would necessarily fling itself around him, a stranger, without the prestige of rank or of wealth, and occupy that position in society for which he knew his wife was so well fitted.

Upon reaching York, his first intention was to engage himself as a clerk in some house of merchandise. But upon examination and inquiry, he found there was no opening of this kind to be procured. For several weeks he was unable to obtain any employment, although he had diligently sought it. His wife procured some sewing, which assisted them in the payment of their board, and thereby enabled them to husband their little means.

At last, after much effort, and repeated failures to enter into business, he heard of a small brewery for rent, situated a short distance from York. He made application to the owner for the terms, and finding that they were reasonable, and it being represented to him as a very lucrative business, he determined, notwithstanding his want of knowledge, and his wife's earnest persuasions, to engage in the unholy traffic.

Lucinda had too much reason to fear consequences. She had seen the baneful habit of intemperance fixing itself more and more closely upon her husband during their life in Richmond; and although he had almost entirely abstained from any thing of the kind since they had left the city, she knew that the temptation which would be constantly before him, in the production of spirituous liquors, would be more than his will, weakened by the habit already formed, could resist. With tears and entreaties, she besought him to consider well before plunging himself into irretrievable ruin. She warned him against his own personal danger—represented to him the disastrous consequences to her and her child, and urged every

consideration in her power to induce him to change his decision; but it was all useless. His was one of the natures which is rendered only the more determined by any show of opposition, even though that opposition be founded on the most convincing arguments.

In reply to all of Lucinda's entreaties and reasonings her husband would answer: "Well, Lucinda, I must do something, or else we shall all soon starve, and this is the only thing I can do."

"But wait a little while longer, Mr. Morgan," the wife would entreat, earnestly, "there will be some opening—I know there will be."

"Oh, I have waited too long already, Lucinda," was the impatient reply. "Our little means is being exhausted every day, and we shall soon be left without any thing to live on, and then we will have to beg."

"Oh, you can get something to do, Mr. Morgan, after a little while, I am sure you can; and I can take in sewing, which will help some. I think we shall be able to get along very well. We don't want much but our board. We have a good supply of clothes, and they will last us a long time. Wait a few weeks longer, and see if you can't get some other employment."

"And then this offer will be beyond my reach, and if I don't get into other business, we will have to starve or beg. There's no use talking about it any longer, Lucinda; a bird in the hand is worth two in the bush. It's this or beggary; and I am determined not to beg."

Lucinda, seeing that she could not dissuade her husband from his undertaking, chose the part of a reasonable, sensible woman. She made up her mind to submit, and bear it as well as she could.

She discovered, alas! alas! too late, that she and her husband differed widely in feeling and in taste. It is a sad discovery to a wife to find that she has nothing of sentiment in common with him who is henceforth to tread the way of life with her. Life loses half its charms. We are creatures formed for sympathy; and, in order to be happy, we must impart, as well as receive. It will not do for us to endeavor to seal the

fountain of love and tenderness within our bosoms, hoping thereby to still the running waters. They must flow—no human power can control them. Nature's laws can not be abrogated by mere wishing; she has ever a *sesame*, which will open magically, at her bidding, the bolted doors of human desires, and reveal all her hidden treasures.

"There is a destiny that shapes our ends," which some denominate fate, but which I prefer to call providence—the fixed, unerring providence of God. The man who regards all the untoward events of life as fate, stern and relentless, is but as one beating the air, while his bosom is heaved by storms of rebellion and revenge; while he who looks upon misfortunes, so called, as the dealings of a wise and unchangeable Father, can smile when fortune frowns, and hide himself in the cleft of the rock until calamities be overpassed.

Morgan had not this refuge. He believed in the Great Ruler of the Universe, but acknowledged not his responsibility to him. Religion was a subject about which he entertained no settled views; he had no fixed theory, for he had never taken time to look into its claims upon him, nor to measure the extent of his remissness. His wife had been brought up to revere religion, to respect the Sabbath, and outwardly to walk in accordance to the requisitions of the revealed will of the Deity. But she had never experienced the effects of the divine influence of the Spirit of all grace upon her own soul, and she wandered in a dark path, all hedged about with thorns—thorns sharp and piercing.

## CHAPTER XII.

### BURNING OF THE BREWERY.

THE contract was made with De Fay, signed and sealed, and the brewery and all its appurtenances passed into the hands of Morgan, for a term of two years.

Lucinda submitted to her fortune, as disagreeable and annoying as it was, with a resignation truly remarkable for one who had been the petted child of luxury and affection. She was far away from home and kindred—cut asunder

from all the associations of her youth—a stranger in a strange, desolate land. She had no feelings of pride to gratify; so having to submit to what, in Richmond, she would have regarded as quite a downward step in the scale of society, was no cause of mortification to her.

Morgan hired the assistance of such hands as were necessary to carry on the brewery. Lucinda, with the help of a French girl of fourteen, undertook the superintendence of the house. In order to curtail expenses, and thereby secure greater profit from the business, it was decided that the men, two in number, and a boy of eight, should board in the family. Lucinda instinctively shrank from contact with beings so coarse and rough as the two swarthy Canadians were, and the little French boy, with his long uncombed hair, and dirt-begrimed eyebrows, was so revolting to her, that before they had two days been inmates of her house, she felt compelled to mention the matter to her husband. Morgan attended to Jean's refitting rather summarily. Procuring a pair of shears, he placed the trembling head of the frightened Jean between his knees, and with a few bold strokes, severed the flowing tresses of *uncombed auburn*. Then turning him, first right side up "*without care*," and then left, he continued his work of spoliation until trembling Jean, more closely shorn than was Samson of old, stood forth, metamorphosed before them, to the evident delight of little Margaret, who clapped her hands in an ecstasy, exclaiming: "Bald! bald! Jean's bald!" Morgan frowned upon the nondescript culprit, and bade him find his way hastily to the nearest branch, and wash until he was clean. Glad to be released from the menacing grasp of his un-Parisian barber, the gawky little Frenchman needed not a second word of command to start him off on his work of ablution.

Margarite, the servant-girl, whom Lucinda (or Mrs. Morgan, as we shall now have to call her; no one knows her as Lucinda now, among all the hundreds of strange faces around her) had found destitute, and almost despairing, having lost, since she left her own native France, her mother and sister, proved to be a smart, quick, active girl, with

keen sensibilities and a heart by nature kind and sympathetic, but which the neglect and sorrow of a forsaken orphanage had rendered seemingly indifferent and callous, when drawn out by the approving smile and constant encouragement of Mrs. Morgan.

Little Margaret grew a very bud of beauty, and her childish prattle and bright innocent face beguiled many a long hour, and chased away many a dark, deep thought. Occasionally, during the summer, a letter came to Mrs. Morgan from her sister. Her heart was always cheered by such tokens of love and remembrance, and although her heart was pierced by the thought, that the old familiar scenes had passed from her vision for ever, the memories of "the pleasant haunts of yore," and of childish associations, pure and innocent, were as the ever-fresh dew to parching flowers, or the balmy zephyr's breath to the hot cheek of fever.

For a few short weeks, things moved on prosperously. Morgan seemed a changed man. His attention to business was constant and regular. His treatment of his wife was characterized, it is true, by an indifference which she sometimes felt deeply, but there was an entire absence of everything like the bitterness and revenge which were constantly showing themselves while they were in Richmond. He indulged in a morning glass of toddy, and occasionally a glass of beer through the day. This, at first, filled the bosom of his wife with torturing fear, but as she saw the summer wear on, and the habit remain unchanged, she concluded it had reached its maximum, and would not proceed beyond the morning toddy and the occasional noon beer.

The brewery was situated some little distance from the town of York. The ground attached to it Morgan had put under cultivation, in the best manner possible, as soon as he had taken possession of the place. It was very late in the season, and but little could be done, but by the kindly aid of a few neighbors, he was able to make such preparation for fall stores as the advanced state of the season would admit.

Being, in a great measure, removed

from society, Morgan was excluded thereby from indulging in scenes of conviviality, such as had marked his career in Richmond. Sometimes a neighbor would drop in for a few minutes, and occasionally a gentleman from the town would walk out to spend an hour or two, at which times Morgan would indulge in an extra glass or two of beer, as he always told his wife, "for the sake of a friend." When this social feature first manifested itself, Mrs. Morgan's bosom was filled with fearful forebodings. She knew the insidious influence of the "now and then" glass, and oftentimes she would hint gently her misgivings; and occasionally she spoke to him in terms of plain remonstrance: but to the one he gave no heed, and to the other he would answer, "that her apprehensions were entirely groundless; there was no danger in the world of his going too far." Thus assured, she would strive to allay her dark doubts, and to hope they were all groundless. And sometimes she succeeded in her efforts, while, on other occasions, the very attempt served only to increase the Gorgon specter of dread apprehension, and she saw herself the helpless victim of a fate she could not avert.

Although quite engaged in her domestic affairs, Mrs. Morgan had much time for reflection. She mixed but little in society, for those about her had but little in common with herself. They were generally of French extraction, and their manners and customs were the very antipodes of what she had been accustomed to admire and cherish. And then, too, their religious notions were so opposed to all that she had been taught to believe sacred, and to revere as such, that she felt an almost entire isolation, and could rarely ever be induced to leave her little home. It was an asylum to her sensitive spirit, which afforded secure shelter against the envious gaze, and light remark, and cold, heartless indifference of those without.

The summer advanced. Success seemed to smile upon Morgan's efforts. His men were steady and faithful; and Jean, since he had been made respectable by his shearing and scrubbing, was quite a good looking as well as an active boy. He was the "hack" of the family, and



the dispatch and correctness with which he accomplished the innumerable "little matters" intrusted to his care, made him a personage of some importance in the family. Whenever any thing was needed from the town, or there was any thing to be sent there, or to the neighbors, Jean, mounted on the little black Canadian pony, which, in honor of him, had been called by his name, was sent, with the never-failing instruction, "to be careful and not let the pony break his neck," which instruction was wholly superfluous, for Jean's skill in horsemanship was quite equal to any maneuver that the pony might invent, and always extricated him from any emergency, however direful.

Ready sale was met with for all products of the brewery, and Morgan was beginning to entertain some hope of making a fortune, when suddenly a calamity overtook him, which not only blasted his expectations, but plunged him into irretrievable ruin.

It had been a very busy day in the brewery—indeed, throughout the household—for it was Saturday, and Mrs. Morgan, true to her early education, had been endeavoring, throughout the day, to get the remnants of the week's work finished up before the Sabbath. Since the early morning, she and Margerite had been busy in the kitchen, and throughout the whole house, in getting all necessary cooking and cleaning done.

Morgan had been equally engaged in the brewery, running off and barreling up such beers and liquors as were ready for this purpose, and in preparing hops, and drying malt, and getting ready for steeping such grain as he had on hand. For, while he did not work on Sunday himself, he always managed to have the barley and other grains at work on this day, in order to save time.

Rudolph and Bertrand, assisted by Morgan, had funneled into the last barrel its quantum of beer, and put to soak the last grain of barley. They looked weary and worn, as they stood without the door of the brewery, their hats thrown jauntily on one side of their heads, and their hands resting *akimbo* on their hips. The vivacious expression of their French countenances was held somewhat in abey-

ance by the aching and weariness of their human frames.

"Je suis tre fatigue," said Bertrand to Rudolph, as he wiped the sweat from his brow, and seated himself on his haunches for a rest. They always spoke in their native dialect when no one was near.

"Oh, mon Dieu! Bertrand. Je le suis je vous dis," replied Rudolph, as he drew together his shirt collar, and made off in the direction of the house.

Bertrand remained seated. Drawing forth his pipe from his pocket, he placed in it his shredded tobacco, and, applying a light, set to puffing away as complacently as if he did not expect to move from his present position until there was more beer to barrel or malt to brew.

Finishing the task of smoking—always a very pleasant one to him—he carelessly struck his pipe against a stone which projected from the foundation of the brewery, and nonchalantly replacing it in his pocket, he rose from his seat and stepped toward home.

Supper came on, and the wearied members of the household gathered around the table to partake of the nice barley cakes and smoking coffee, which the tidy Margerite had prepared with skillful hand.

"Well, boys," said Morgan, addressing the men, one of whom sat on his right hand, the other on the left, "we have done a pretty good week's work. All of that beer is ready for Cuvailot, and must be sent to him on Monday. I will get Fanning's wagon, and one of you can take it in to him. He wants fifteen of the small barrels and five of the large ones. A pretty good sale that, I made him; a few more such would enable me to pay the rent to Christmas. Were all the tubs full of barley, Rudolph?"

"Oui, monsieur. De tree big ones and de leetle one, too, full as dey can be, monsieur."

"Was all the barley put in, that came from Fanning's, Thursday?"

"Oui, monsieur, ever single grain."

"All right, boys, we'll have a fine week's work of it next week. It is beginning to get cool enough to keep things from souring, and we'll have nothing to do but to go ahead.

"That bargain, I made with Cuvailot,

was a most excellent one," added Morgan, warming with the prospect of gain just ahead of him, and the mug of beer at his side, which, now that the weather was beginning to get a little cooler, was almost an invariable attendant on his plate at tea-time. "A few more like it, and I can see all things straight for this year."

At the close of this most flattering conclusion, Morgan cast a glance at his wife, who had remained entirely silent since the conversation commenced. She was regarding him with a steady gaze. It was evident, from her face, that something was wrong. Nobody knew what Morgan suspected the cause of her displeasure, and involuntarily lowered the mug he was conveying to his lips. Hastily he pushed back his plate, but betrayed no farther emotion.

"We be going into York to-night, Mr. Morgan; shall we tell Monsieur Cuvailot about his beer?" asked Bertrand, as he rose from the table, and took up his slouched hat from beside the door.

"Yes, Bertrand, tell him he must be ready for it on Tuesday or Wednesday, at most. I want to send it to him as soon as possible, and get it out of my way. That room is growing pretty full."

"Oui, monsieur, and it is. It is troublesome getting about in dere now, I tell you. I bumps my knuckles every day," said the tawny Frenchman, as he wheeled suddenly round in the door, and patted his bruised shins.

The two men, Rudolph and Bertrand, bade good evening and left. Morgan continued sitting a few minutes at table with his wife, who had not yet finished her supper. Jean went to look after the cow and pig.

"Feed her well, Jean," said Morgan to the garçon, as he stood in the door for orders; "and give the pig some of that swill down at the brewery."

"Yes, sir," answered the boy, and departed. Morgan turned to caress little Margaret, who, as soon as she was through with her supper, jumped upon his knee to tell him about her hen, and her "little teeny egg that Margy had given her."

The boy had been gone but a few moments—he had scarcely been missed—

when he rushed in at the door, in breathless haste, shouting, "fire! fire! fire!"

His cheek was bloodless with fright, while his clipped hair, forgetting all obedience to the law of gravity, stood up on end most independently. His small, black eyes were ready to start from their sockets, and his whole frame was in one general tremor.

"What? for heaven's sake! do you mean, Jean? What have you seen?" said Morgan, dashing the baby from him, and springing toward the boy.

"Fire! fire! monsieur! fire! fire!" was all the excited boy could say.

"Fire! Jean, where? tell me, boy," asked Morgan, somewhat alarmed at the boy's frightened look.

"Brewery, monsieur—brewery—fire—burn up!" exclaimed the boy disconnectedly, for he had not breath enough to give forth a sentence.

Mrs. Morgan rushed toward the back window of the room, and looked toward the building. The first thing that met her eyes was a volume of smoke issuing from one of the small side-windows. She turned to her husband instantly—

"It is true, the brewery is on fire! What shall we do? Haste! haste! Mr. Morgan! There! I see the blaze shooting through the window!"

"The key! Lucinda! the key, instantly! Run, Jean, and call back the boys! Come, Margarite, quick! bring your buckets! Here, Lucinda! you stay here, and help the child!"

"You scoundrel, you, Jean! why don't you go? what are you standing there for?" exclaimed Morgan to the terrified child, who remained posted at the door, as though he had been petrified. "Go, I tell you, down the road, as fast as you can, and call to Rudolph and Bertrand! Run, boy, run!" and he seized upon him and gave him a shove, which sent him out of the door. The movement had the effect of arousing the child, who started off in the direction designated, as fast as his active French limbs could bear him. Morgan hastened, with two vessels of water, to the scene of the fire, followed by Margarite and Mrs. Morgan, who, having forgotten her husband's caution, had taken her child in her arms, and set out after him.

It was about a hundred and fifty yards from the house to the brewery, and Morgan pushed on with the desperation of a man who feels that all he has is staked on the rapidity of his movements. Margarite followed in close pursuit.

When he reached the brewery, his first act was to open the door. In rushed the air, and out rushed the smoke and flame.

"Quick, Margarite, quick, I tell you!" he said, as half-stified, he rushed out to get her vessels of water. "Quick, quick, Margarite, to the spring! Bring me more water, as soon as you can!"

Mrs. Morgan, forgetting her child, grasped one of the buckets, and outstripped Margarite in her speed to the spring and back again. She handed her husband the water, and convulsively clasped her babe to her bosom, and stood in fearful agony.

For a moment the flames seemed subdued, but the smoke continued to issue from every crack and crevice. Morgan worked desperately, and Margarite lost not a moment of time in replenishing the empty buckets.

"Oh, that Rudolph and Bertrand would come," said Morgan to his trembling wife, as he rushed into the open air. "I am fearful I can not put it out."

They paused a moment, and the loud, shrill voice of Jean was heard in the distance, calling to Bertrand and Rudolph to "come back—come back."

The brewery was a frame building, with a rock foundation. The fire which Bertrand had so thoughtlessly emptied from his pipe, fell into some light trash, which communicated with a ground window, through which the fire passed to the floor of the room above.

Morgan paused for a moment. He thought the fire was conquered; but he was mistaken. While he was speaking with his wife, there darted, from one end window of the room where the fire was first seen, a long red sheet of flame, and shot up, crackling and hissing as it went.

"It is all over if the boys do n't come," said Morgan to his wife, as he clutched the two buckets of water, which Margarite had just deposited beside him, and rushed again through the door. Blinded by

smoke, he advanced, as far as he could, toward the window whence the flame issued, and dashed one after the other on the supposed spot, and then retreated, almost breathless, to the open air. Lucinda stood immovable, with her child in her arms. She was transfixed by fear to the spot. Margarite plied unremittently her weary task.

"They come—they come!" gasped Mrs. Morgan to her husband, pointing at the same time to the figures of the two men, as seen appearing over the brow of the hill, to the right of the house.

"Make haste, boys, make haste, for God's sake!" vociferated Morgan through his hand to them. They quickened their already rapid pace. "By the house, boys, and bring buckets." They obeyed his command.

"Mon Dieu!" they both exclaimed, as, panting, they reached the spot. "What be mean all dis?"

"No time now for explanations," said Morgan, as he seized their buckets of water, and bade them rush in and remove the barrels. They made the effort to enter, but were driven back. Again, he commanded; a second time they endeavored, and a second time they had to retreat, repelled by the suffocating smoke.

All hands worked with the desperation of men working for life, but it was all in vain. The raging flames were not to be subdued. They burst forth, in broad lurid sheets, from every window, and soon the whole building was enveloped.

Mrs. Morgan seized her child, who had been standing by the side of Jean, watching, with a terrified look, the efforts of her father and the men; and casting one look of hopeless resignation on the scene of destruction, she hastened away.

Once in her flight she paused and looked; only the flames, spreading themselves out like a broad fiery curtain, met her eye. Her heart sank within her; she, with her husband and child, was left penniless; the fire had consumed all their substance, and left them in debt.

The way of the transgressor is hard; disobedience brings its own reward.

(To be continued.)

## THE DESTRUCTION OF JERUSALEM.

A FEW weeks ago Sir E. Bulwer Lytton delivered a lecture in Lincoln, which city he has, for a number of years, represented in Parliament, on the early history of the Babylonian, Assyrian, Persian, Egyptian, Greek, and Jewish nations, and closed with the following powerful and dramatic description of the destruction of Jerusalem by Titus:

"Six years after the birth of our Lord, Judea and Samaria became a Roman province, under subordinate governors, the most famous of whom was Pontius Pilate. These governors became so oppressive that the Jews broke out into rebellion; and seventy years after Christ, Jerusalem was finally besieged by Titus, afterward Emperor of Rome. No tragedy on the stage has the same scenes of appalling terror, as are to be found in the history of this siege. The city itself was rent by factions at the deadliest war with each other; all the elements of civil hatred had broken loose; the streets were slippery with the blood of citizens; brother slew brother; the granaries were set on fire; famine wasted those whom the sword did not slay. In the midst of these civil massacres, the Roman armies appeared before the walls of Jerusalem: then, for a short time, the rival factions united against the common foe—they were again the gallant countrymen of David and Joshua—they sallied forth and scattered the eagles of Rome: but this triumph was brief: the ferocity of the ill-fated Jews soon again wasted itself on each other; and Titus marched on, encamped his armies close by the walls, and from the heights the Roman general gazed with awe on the strength and splendor of the city of Jehovah.

"Let us here pause, and take, ourselves, a mournful glance at Jerusalem, as it then was. The city was fortified by a triple wall, save on one side, where it was protected by deep and impassable ravines. These walls of the most solid masonry, were guarded by strong towers. Opposite to the loftiest of these towers Titus had encamped. From the height of that tower the sentinel might have seen, stretched below, the whole of that fair territory of Judea, about to pass from

the countrymen of David. Within these walls was the palace of the kings—its roof of cedar, its doors of the rarest marbles, its chambers filled with the costliest tapestries, and vessels of gold and silver. Groves and gardens gleaming with fountains, adorned with statues of bronze, divided the courts of the palace itself. But high above all, upon a precipitous rock, rose the temple, fortified and adorned by Solomon. This temple was as strong without as a citadel—within, more adorned than a palace. On entering, you beheld porticoes of numberless columns of porphyry, marble, and alabaster; gates adorned with gold and silver—among which was the wonderful gate called the Beautiful. Further on, through a vast arch, was the sacred portal which admitted into the interior of the temple itself—all sheeted over with gold, and overhung by a vine-tree of gold, the branches of which were as large as a man. The roof of the temple, even on the outside, was set over with golden spikes, to prevent the birds sitting there and defiling the holy dome. At a distance, the whole temple looked like a mount of snow, fretted with golden pinnacles. But, alas, the veil of that temple had been already rent asunder by an inexpiable crime, and the Lord of Hosts did not fight with Israel; but the enemy is thundering at the wall. All around the city arose immense machines, from which Titus poured down mighty fragments of rock and showers of fire. The walls gave way—the city was entered—the temple itself was stormed.

"Famine, in the meanwhile, had made such havoc, that the besieged were more like specters than living men: they devoured the belts to their swords, the sandals to their feet. Even nature itself so perished away, that a mother devoured her own infant,—fulfilling the awful words of the warlike prophet who had first led the Jews toward the land of promise—'The tender and delicate woman among you, who would not adventure to set the sole of her foot upon the ground for delicateness and tenderness—her eye shall be evil toward her young one and the children that she shall bear, for she shall eat them for want of all things secretly in the siege and straitness wherewith thine enemy shall distress thee

in thy gates.' Still, as if the foe and the famine was not scourge enough, citizens smote and murdered each other as they met in the way, false prophets ran howling through the streets—every image of despair completes the ghastly picture of the fall of Jerusalem: and now the temple was set on fire, the Jews rushing through the flames to perish amid its ruins. It was a calm summer night—the 10th of August; the whole hill, on which stood the temple, was one gigantic blaze of fire; the roofs of cedar crashed; the golden pinnacles of the dome were like spikes of crimson flame. Through the lurid atmosphere all was carnage and slaughter; the echoes of shrieks and yells ran back from the Hill of Zion and the Mount of Olives. Among the smoking ruins, and over piles of the dead, Titus planted the standard of Rome. Thus were fulfilled the last avenging prophecies—thus perished Jerusalem. In that dreadful day, men still were living who might have heard the warning voice of Him they crucified—'Verily, I say unto you, all these things shall come upon this generation. \* \* O Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent to thee, \* \* \* behold your house is left unto you desolate!' And thus were the Hebrew people scattered over the face of the earth, still retaining to this hour their mysterious identity—still a living proof of the truth of those prophets they had scorned or slain—still, vainly awaiting that Messiah, whose divine mission was fulfilled eighteen centuries ago upon the Mount of Calvary."

#### A SHARP REPROOF.

BLASPHEMY is the crying sin of the age. A general officer stationed in a town in Scotland was passing through a crowd one day, when a street brawl ensued, in which he became involved with some persons of the lower order. As usual, oaths and hurried imprecations made up the language of the occasion, and it was difficult to say who swore the worst—the distinguished official or his humbler opponent. In the midst of the row a clergyman of the place, an aged, well-known and eccentric character, broke into the circle and addressed himself to the latter

thus: "Oh, John, John, what's this I hear? You only a poor collier body, and swearing like any lord in the land? Oh, John have you no fear of what will become of you? It may do very well for this braw gentleman here"—pointing to the officer—"to bang and swear as he pleases; but, John, it's not for you, nor the like of you, to take in vain the name of Him in whom you live, and move, and have your being." Then, turning to the officer, he added: "You'll excuse the poor man, sir, for swearing: he's an ignorant body and kens no better." The officer was glad to dodge away from the reproof, and, it is said, was cured for ever from the hateful vice.

#### SONG.

BY ROB. MORRIS.

AIR.—"*Go, Forget Me.*"

Oh, that in this world of weeping  
Widow's tear and orphan's cry,  
Man his term of trial keeping  
Would but melt in sympathy!  
Oh, that we, each sister, brother,  
Traveling on the self-same road,  
In our love for one another,  
Would but love the love of God!  
For that love would surely teach us,  
Ne'er to crush a burdened heart,  
By the tender thoughts that reach us  
When we see a tear-drop start;—  
And the lonely, poor and saddened,  
In his almost cheerless grief,  
By our liberal bounty gladdened  
Would acknowledge the relief.

Here, then, meet in social pleasure,  
Here before the *Word Divine*,  
While our life contain the treasure,  
Let us in this covenant join—  
*Tears to dry, to comfort sighing,*  
*Gentle words and smiles to strew*  
*By the sick and by the dying,*  
*Patient, God-like love to show.*

Then, though we must part like others,  
And the dead be joined among,  
In the hearts of sisters, brothers,  
We shall be remembered long.  
Those who speak of us shall name us  
As *the dead to memory dear*,  
And the page of friendship claim us  
Worthy of a grateful tear.



# THE FREEMASON'S DAUGHTER.

BY AN ENGLISH BROTHER.



DR. RAND'S ANALYSIS.

## CHAPTER XVII.

### MR. SMALL'S TRIUMPH AND MRS. SMALL'S FAILURE.

"Why wear a mask? when it is so transparent The eyes of childhood may peer its texture through, And read the villain's face beneath."—*CÆRON*.

ON Small's return to the office at four o'clock, he found his partner as calm and self-collected as though nothing had previously occurred to ruffle his temper. Despite his assurance and trust in the power he held over him, the little man felt uneasy at the change. He came prepared to meet storms and reproaches—bursts of ungovernable passion—not the cold, business-like manner in which Grindem met him.

"You sent for me, sir?" He observed,

involuntarily falling into his usual respectful tone.

"I did, Mr. Small, in consequence of our conversation this morning—nay, hear me out," he added, seeing that he was about to reply; "circumstances have given you a certain power, and, like a man of the world, you are prepared to use it. I, too, am a man of the world, and invariably yield to what can not be avoided. I am, as you know, a person of few words—so name your price."

"My price!" repeated Small, rather taken aback by the undiplomatic mode of proceeding; for he was one of those plausible beings who would, if possible, veil the real nature of his character even from himself.

"Ay, your price; you have one?"

(11)

"Why, the fact is, Mr. Grindem, that, of course, we have not been so long connected together in business, without my feeling something like pity for the situation—I may say that the peculiarly unfortunate position—in which you are placed."

"Pity!" repeated the merchant;—"pshaw! do you think me gull enough to swallow such fools' bait? No; were my character ten times blacker than it is, I should still be an object above your pity; for I am rich, Small—rich—and money is power. Leave off this child's play, and name your terms; what do you require to give up these cursed papers? five thousand pounds?"

"No."

"Ten?"

"No."

"In the fiend's name, how much do you require, then? Be quick man—consult your conscience," he added, with a sneer, "lest the pliant thing should stretch to a limit beyond even my power to gratify."

Small saw that it would be useless to affect a false delicacy. He knew the great energy of his partner, how fertile he was in resources, how dogged when contradicted; he therefore abandoned the hope of having himself entreated—of seeing the man who had so long ruled him with a rod of iron, humbled like an abject thing before him—and at once blurted out his terms:

"An equal share in the firm."

Grindem bit his lips, in order to suppress his passion at the insolence of his former drudge.

"And what capital do you propose to bring into the concern?" he demanded.

"That which it most wants—character," was the coarse reply.

"And on this condition you give up the papers?"

"Not so," replied Small; "I suppress them."

"And do you think," exclaimed his partner, "I am so dull an ass as to be gulled by your promise; give you an equal share in the firm, and become your dupe—your slave—the sport of yourself and the cubs you call your sons?"

"I think it very likely," coolly answered his partner; "since I don't well

see how you can avoid it. I am not here to accept terms, Mr. Grindem, *but to dictate them*. Do you understand me—to dictate them? The tables are changed, Mr. Grindem—changed, sir!"

And the little man struck his fist upon the table, and glared upon his late redoubtable superior with all the fury of a tiger-cat sporting with the prey completely within its power.

For the first time in his life Grindem was subdued: his tormentor knew his power, and used it with no sparing hand. It was in vain that the man of wealth looked right and left for aid, turned his astute spirit into the recesses of his own scheming heart: he could find no loophole to escape. In the agony of his humiliation and rage he would willingly have murdered the little man, who sat eyeing him with a provoking, cool indifference, which was the more galling from its contrast with his former slavish subserviency.

"And how long," he groaned, "do you give me to decide on this?"

"Three days."

"Only three?"

"Not an hour more," continued Small; and I consider even that a weakness; but I have no wish to be hard with you, especially as it is possible we may one day be friends.

"Ay," thought Gilbert, "such friends as the lion and the tiger when they meet!" but he restrained himself, and merely replied:

"Three days be it, then."

"Have you anything more to add?" demanded Small.

"Nothing—nothing."

"Good afternoon, then."

And the triumphant rascal deliberately put on his hat and gloves, buttoned his coat up to his chin, eyeing his victim with a sardonic smile all the while. When he had arranged his toilet to his entire satisfaction, he gave a half-contemptuous nod, such as he had frequently received himself, and strutted out of the office.

No sooner was Grindem left alone than he gave way to the pent-up rage which was consuming him. In his mad fury he cursed Small, Gridley, Lawrence, himself, and all the world. What did it

signify to him, now, that he possessed half a million—was the dictator of the exchange—when his reputation and liberty depended on the breath of a malignant hypocrite, who felt a fiend-like pleasure in adding insult to extortion? Bitterly did he regret that he had refused to listen to the old clerk's suggestion—a marriage between his nephew and Amy Lawrence would have atoned for all! Providence seemed to have placed this plank of safety over the abyss of crime, and, like a fool, he had spurned it from him. In his despair his eye glanced more than once at the brace of pistols which hung over the chimney-piece; but his heart failed him—he felt that he was not fit to die.

"The wretch was right!" he murmured. "I am a coward, too, or, with one slight pressure of my finger, I could end my troubles, and disappoint his avarice! No, I dare not die!" he added, with a shudder. "Perhaps there is a future state—a judge—a stern and just avenger! There lies my fear; I must submit, and drain the chalice to its dregs! Would Henry were here! Why—why did I send him from me?"

For more than an hour the unhappy man continued to pace up and down the narrow limits of the office, more like a wild animal in its den than a rational being. The more he viewed his position, the more desolate and unpromising it became. His countenance gradually assumed a rigid look, the lines of his face became harder, and his eye assumed that hopeless expression which despair imparts. Bitterly did he curse the weakness which had induced him to yield, first to an act of dishonesty, and then to the rejection of the only means of atoning his wrong, by the marriage of his nephew. The blow was the more severe, from its contrast with the years of prosperity he had passed. His sin had found him, but it had not softened his heart: like his nature, it was marble.

"Three days," he murmured: "three days only to decide between the humiliation of yielding to a wretch like Small, or exposure! How those who have envied my success would triumph in my shame! How the mob would revile and scorn me! Even if I escape the ven-

geance of the laws, public opinion would pursue me—brand me as the spoiler of the widow and the fatherless! My own drudges would spit at the mention of my name! I should be hooted in the very streets of Manchester! Any thing but that," he added: "any thing but that!"

With these words he left the office, and entered the luxurious carriage, which, for the last two hours, had been waiting at the door. Its wealthy owner, as he threw himself back in its softly-cushioned seat, might have envied the beggar or shivering artisan who cast admiring eyes upon it, as it rolled past them in the street. Wealth does not always confer happiness: there is something more in a heart void of reproach than worldlings or than skeptics dream.

If Small, in his way, was a man of genius, he was blessed with a partner who, in the sphere to which her sex confined her, was not unworthy of her husband: a clear-sighted, unscrupulous, maneuvering woman: a scrupulous observer of the proprieties of life, because her position in society depended upon it: charitable in words—for they cost nothing. She was one of the committee of the ladies of Manchester for assisting the poor. Nay, by making herself useful—attending to the correspondence—gradually contrived that the administration of the funds should pass through her hands.

It was astonishing upon how small an allowance she and her daughters contrived to dress elegantly—perhaps expensively would have been a more fitting word; for elegance is inseparable from taste—and that was not one of the gifts with which Providence had blessed the indefatigable Mrs. Small.

On the very day on which the interview took place between her husband and his partner, a hired chaise drove up to the door of her house; and after it had been suffered to remain a sufficient time to excite the comments and admiration of the neighbors and the servants, Mrs. S., accompanied by her eldest daughter, Prudence, started for Burnley, with the intention of paying a visit to Amy Lawrence, who had taken up her abode in the hospitable mansion of William Bowles' father—one of those honest, straightforward men, who, although the architects

of their own fortunes, had little in the foundation of it to regret; for not a stone was cemented by injustice.

Mary Heartland, his son's intended wife, was likewise staying at Burnley. Like Amy, she was an orphan, left to the guardianship of a maiden aunt—one of those exceedingly proper persons, who, never having experienced any of the weaknesses of humanity, as she styled them herself, was unpitiable when she detected them in others. Although she had performed her trust to her brother's child with scrupulous fidelity, she had not made the least effort to gain her affection: she considered that it was Mary's *duty* to love her; and the warm-hearted girl, although chilled by her ungenial nature, tried very hard to do so, and sometimes persuaded herself she did—at least she wished to do so, and that was the next thing to it. Like Mrs. Small, Mary Heartland's aunt was one of those charitable ladies who *talk* much of the poor and their destitute condition, their vices and their wants. There was this difference, however, between them: Miss Heartland really gave her money; Mrs. Small bestowed her time; but both exercised that inquisitorial, prying curiosity into the feelings and opinions of the poor, which renders even the gift of charity unwelcome. There are natures, even among the most poverty-stricken, which shrink from displaying the ulcers of the heart, for the barren consolation of a morsel of bread.

Amy and Mary were seated in the drawing-room: the latter occupied in knitting a purse, intended as a present for William, the former in reading aloud to her companion.

"Lay down that book, Amy, dear: it fatigues you!"

"Not in the least," said the fair girl, anxious, in any way, to contribute to the amusement of her friend, whose gentle sympathy had so won upon her grateful nature, that she already entertained toward her the affection of a sister.

"Well, then, it fatigues me! I have no time to attend to the thoughts of others while my heart is full of my own. They may not be half so good," she added, with an arch smile, "but they are ten

times more interesting. Let us talk of our lovers."

What girl can refuse to speak of the being who has engrossed her love—whose image has become as an idol in the shrine of her young heart, to which she clings with all the hopeful confidence of her nature? Certainly not Amy, who instantly closed the volume and laid it upon the work-table near them.

"Tell me," continued the speaker, "is Henry Beacham handsome? I have never seen him. You know there was some sort of coolness between him and William. I believe it was owing to that he first turned his attention to me; so I, at least, can not regret it."

"I believe so," said the orphan, with a blush, in answer to her question.

"And kind?"

"Oh, that I'm sure of. He has the gentlest nature and the truest heart that ever beat! How else would he have descended to love a poor, friendless girl like myself? He was the friend of my poor brother, too—almost his only friend! Had nature been as niggard in her gifts as on the contrary she has been bountiful, I should have loved him for that—for his mind and worth?"

"And when did you first perceive that you loved him?"

"I don't know," replied Amy, with a sigh. "I have known him ever since I was a child. He was always kind to me. The feeling became part of my nature before I was aware of its existence. I suppose that is how most girls fall in love."

"I dare say it is," sagaciously observed Mary Heartland. "At least it was so with me and William. At first, do you know, I was wicked enough to find a pleasure in teasing him! Poor fellow! he bore it so well: never once frowned, or lost his temper: only looked very serious, and then—I never knew how it happened—but I grew serious, too: till one day, to my astonishment—for I had never given a thought upon the subject: aunt says it's improper—he asked me if I thought I would try to love him."

"And you replied"—

"That I already did so. The truth came so naturally to my lips, the confession seemed to remove a weight which

had so long been pressing at my heart, that I forgot all my aunt's lessons, and was delighted to make it. Wasn't it very shocking?"

Before Amy could reply, the servant entered the room, to announce a visitor for Miss Lawrence.

"For me!" said the orphan, with surprise. "Who can it be? I know so few persons in the world."

Her companion took the card from the salver, and read the names of Mrs. and Miss Small.

"Show the ladies into the drawing-room," she said. "Miss Lawrence is at home."

More acquainted than Amy with the usages of society, her friend had answered for her.

"And who is Mrs. Small, Amy, dear?" she added, as soon as the servant had left the room. "What a disagreeable name!"

"The wife of Mr. Grindem's partner, I presume; but I have never seen her, nor have I the least idea why she should call on me. Her husband's conduct to my poor brother was most heartless!"

Mrs. Small had expected to find in Amy Lawrence a pretty, uneducated girl, who would be deeply impressed with the honor of a visit from a personage of her importance: a pliant thing, whom she could train and turn round her fingers at her pleasure. She came prepared to astonish her by her condescension, but was herself astonished at the ease and lady-like self-possession with which the orphan received her.

"My poor, dear girl!" she began, "I am sorry, very sorry, for your unhappy position; and Small, who is all heart, and myself, have been considering what we can do to assist you."

"You are very kind, madam!" replied Amy, inwardly shocked at the ostentatious display of patronage.

"Well, yes, I believe I am kind!" said the maneuvering lady, modestly accepting the word in its full sense. "I know it's a weakness, but I can't help it; so, my dear child, we have decided—that is, I and Small—to invite you to pass a few weeks with us, till you can get over your loss, and look about you. Mine," she added, "is a serious family! The society of my daughters, who have been brought

up under my own care, will improve and be a comfort to you: so you have only to thank Mrs. Bowles, who, I must say, has behaved very kindly to you, pack up your things, and return with us to Manchester."

Amy and her companion exchanged glances. There was an ironical smile upon the countenance of the latter as she undertook to reply for her friend, whose embarrassment could be only equalled by her astonishment at the unexpected offer, and the coarse manner in which it was made.

"Miss Lawrence, I am sure, feels as grateful as she ought to do, madam, for your unexpected visit, and still more unexpected kindness; but it is quite impossible she should accept it. She is engaged to remain for some time on a visit to Mrs. Bowles, who, I am sure, will never consent to part with her."

The orphan rewarded her friend with a grateful smile for the promptitude with which she came to her assistance. For so young a creature, Mary Heartland wanted neither for tact nor knowledge of the world. She had read the character of their visitor at a glance; and, although at a loss what motive to assign for her sudden interest in Amy's welfare, she felt convinced that there was a motive. Had she been a little older, she would, in the straightforward integrity of her nature, have been more than a match for the other's cunning.

"Impossible!" said Mrs. Small.

"Impossible!" echoed Miss Small, who, during the interview, had thrown herself into a studied attitude upon the sofa. "Well, I never!"

"Quite impossible!" said Amy, mildly. "At present, I could not bear the bustle and noise of Manchester: friends and retirement are all I require: fortunately, I have found most kind ones here. It would be ungrateful to leave them."

Mrs. Small was a woman of the world. She saw that she had gone on the wrong tack, and, like a skillful creature, veered about in time, as she trusted, to accomplish her purpose. She had thought to find her destined dupe in the situation of a dependent, who would readily embrace her offer. She was equally mortified and surprised to discover that she was con-



sidered at Burnley as a guest, and one, too, who would not readily be parted with.

"Of course, my dear child, it is far from my wish, or my husband's, that you should behave unhandsomely to those who have been kind to you; but you must allow your real friends to have some little influence with you. My girls are all dying to make your acquaintance. They have heard so much of you from their brother Matthew, who, positively, can neither think nor talk of any one else; but, as you say, you must finish your visit; so, in a week or so, I can return and fetch you."

The allusion to Matthew, which his mother depended upon as her best card, entirely destroyed the little chance she ever had of succeeding in her purpose. Amy heard his name with terror and disgust. The idea of ever becoming an inmate in the same house with him was revolting alike to her delicacy and pride; for, retiring as she was in her disposition, and great as were the privations to which her youth had been subjected, Amy could be very proud upon occasions.

"You must excuse me, madam," she firmly said, although she blushed at her own resolution, and apparent want of gratitude; "but neither at the present nor any future time will it be in my power to avail myself of the invitation you have so kindly given."

This was a cut there was no parrying. Mrs. Small was completely taken by surprise. The cold, but polite, refusal of the girl, whom she expected to find all gratitude to accept her patronage, was as mortifying to her vanity as embarrassing to her calculation.

Before she could reply, Mr. and Mrs. Bowles, hearing that visitors had arrived, made their appearance in the drawing-room. The father of William was a fine hale man of sixty, possessed of a heart as warm as his son's, only more under the control of reason and experience. Both he and his wife, when it was first proposed that Amy should become an inmate of their house, had given their consent solely to oblige their boy, who, being an only child, was, we will not say a spoiled one—he was too good for that—but the pride of their life—the light of

their existence. The orphan had not long been their guest, before the old gentleman and wife began to feel as if Providence had given them another child, so did her gentle, grateful disposition and attentions win upon their hearts. As a manufacturer, the name of Small, of course, was not unknown to him, although, fortunately, he had never had any dealings with the firm. The lady and her daughter were therefore received, if not warmly, at least with politeness, and hospitably invited to lunch.

"Thank you, Mr. Bowles: no," replied the elder visitor. "It is not worth while to keep the horses waiting. I came with the intention of relieving you of *your charge*; but really Miss Lawrence's refusal of my protection has been so strange, that I must decline all further interference in her welfare."

Poor Amy both looked and felt very much distressed at the ungenerous coloring given to her refusal. Tears started to her eyes. She dared not trust herself to speak; but her companion and friend labored under no such diffidence. Mary Heartland undertook to reply for her.

"Really, madam, you speak as if Miss Lawrence was *compelled* to return with you to Manchester, and accept your, no doubt, well-intentioned invitation. You forget this is the first time she has ever seen you; and some dispositions shrink from violent and sudden friendships."

"You must not be angry with her," said Mr. Bowles, kindly drawing Amy to him. "Her spirits have received a shock. She does not feel disposed to *leave her home*: and even if she did," he added, "I should not feel disposed to part with her. Perhaps on some future occasion"—

"No doubt," said Mrs. Small, eagerly seizing on the implied promise. "Poor child! I am sure I feel for her distressed and sad condition; and naturally felt hurt that my wish to serve her should be so coldly responded to. In a short time I will call again: we shall understand each other better then. Amy, I am sure, will never repel kindness with ingratitude."

"That I'll answer for," replied the master of the house.

Soon after, the disappointed visitor took her leave, accompanied by her daughter,

who could not conceive why her mother should take so much trouble for an ungrateful, impertinent chit, as she styled Amy, who seemed insensible to her condescension.

"Thank God, that woman's gone!" said Mr. Bowles, as he seated himself in his easy chair. "She produced the same effect on me as the sight of a crocodile."

"Oh, William!" exclaimed his wife, with a smile, which showed she was not far from being of the same opinion, "how can you be so severe? It is not often that you are harsh in your judgment upon strangers."

"I hope she will continue one," said her husband, drily. "The idea," he added, "of separating my two girls—taking Amy from her home, as if she was doing her a favor, with her fine airs of kindness and protection, and leaving Mary without a companion!"

"*Perhaps* she meant well," observed Mrs. Bowles, with whom it was a point of religion to judge charitably of all persons: "at least, I hope so; but her visit and invitation, to say the least of it, were a little singular, considering that Amy had never seen her. It will never be by my advice or consent," she added, after a few moment's reflection; for her son had told her of the conduct of Matthew Small, and Beacham's resenting it, "if the dear girl accepts it."

The grateful orphan felt almost happy; for the heart expands with kindness, as the flowers with the dew of morning. Her host's allusion to her being at home—Mary's sisterly love—Mrs. Bowles' affectionate, quiet sympathy—together with William's frank and manly friendship, were almost more than she could bear. Her heart was full. It seemed, indeed, as if God had heard the dying widow's prayer, and raised up friends for the orphan child.

That same evening, after tea, when William Bowles, who now regularly returned to Burnley every evening, was comfortably seated upon the sofa (happy rascal!) between the two fair girls, Mary recounted to him, in her lively, graphic manner, Mrs. Small's visit and invitation.

"Which Amy refused, of course!" he exclaimed.

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"Did she?" replied the narrator, who had not quite forgotten her habit of teasing him.

"*She shan't go*," said her lover, with his usual bluntness. "I am sure she has no wish to go: have you, Amy? I wonder, mother," he added, addressing the old lady, who was knitting at the table by the side of his father, who was absorbed in an article on the cotton market in the newspaper, "how you could sanction such a thing, especially after what I had told you."

Mrs. Bowles repressed her inclination to smile.

"What should Amy do at the Smalls?" he continued: "a narrow-minded, puritanical set, who have some interested motive, although I can't divine it, for asking her. But you won't go, will you, Amy?"

"No," was the quiet, gentle reply.

"I was sure not," he exclaimed; "and no head less stupid than mine would have thought of such a thing! But Mary looked so serious when she said it, that I almost believed her. Is this your promise?" he added, in a whisper. "I thought you had given up teasing."

"Except medicinally," replied the laughing girl, in the same under-tone. "It is good, sometimes, for impatient tempers."

"Is it? Very well," said her lover. "I, too, have some intelligence—intelligence you would, one or both of you, give your ears to hear. I had intended to tell it directly after tea: as it is, I shall wait till after supper."

"Or to-morrow's breakfast!" added Mary, pretending to be indifferent.

Amy fixed upon him a look which the generous fellow, with all his resolution to retaliate, could not withstand. Her heart divined the information—he had received a letter from his friend.

"You have heard from Henry?" she exclaimed.

"Perhaps I have."

"I am sure he has," exclaimed her companion. "Do n't deny it, William, or I'll sulk with you for three days. Come," she added, coaxingly, "do n't punish poor Amy for my silly fault!"

"Well, then, I have heard from Beacham; and in the letter there was one for —"

"For Amy," interrupted Mary, "Oh, you monster, to keep us all this time in suspense!"

"I didn't say that."

Poor Amy looked blank, and turned on one side to hide a tear.

"What will you give me for a letter from Henry," he whispered, but not so low but his mistress overheard him.

"A kiss," she said. "Promise him, Amy: I'll be your surety; and if you don't pay, why, I suppose," she added, with a blush, "I must for you."

It was rather ingenious of Mary Heartland to procure this letter for her friend, and reward her lover at the same time; but girls are very ingenious when in love.

The arrangement was agreed upon, and William drew from his pocket a letter, which he had that very morning received from St. Petersburg, announcing the arrival of his friend in the capital of all the Russians.

"There," he exclaimed, holding it out at arms' length: "look at it—a real, tangible, *bona fide* letter from St. Petersburg!"

His father who was busily occupied with the paper, caught the last words. The rest of the conversation had been carried on in too low a tone for him to pay much attention to it.

"A letter," he repeated, "from Russia? Anything about cotton?"

"No, father," replied his son, with a smile. "It relates to an article which does not legitimately belong to the market, although, unfortunately, it is too often brought there, bought and sold: only the price," he added, "is seldom quoted."

"Ah, then, it does not concern our firm," observed Mr. Bowles, senior.

"No," added his wife, with a good-humored glance at her son; "although I suspect the junior partner has been speculating pretty largely in it on his own account."

"Come," said Mary, with that pretty, graceful tyranny which girls are so fond of assuming when they are sure they are beloved, "the letter, sir! If you keep Amy any longer in this dreadful suspense, I'll—I'll call you a monster!"

"You may."

"And withdraw the guarantee," she added, archly, "which I gave so inconsiderately for the payment of your commission in the transaction."

The last threat was effectual. William hastily opened the letter addressed to himself, and which contained but a few hurried lines, and took out the one it inclosed for Amy. Oh, how closely it was written—crossed, and in some parts crossed again—and with what patience the orphan followed the words, line by line—turning it sideways, cornerways, and every possible way; for not a scrap but was filled with the outpourings of the warm and generous heart of the writer. The information which it contained was exceedingly scant—a methodical clerk, employed to make an abstract of its contents, would have done so in a few words: "The writer had arrived safely." It is astonishing what circumlocution lovers take to express the simplest facts.

"Well, Amy," said William, as she slowly folded the letter, and placed it in her bosom, "what news of Henry?"

"He has arrived in St. Petersburg."

"The post-mark told me that much," said the young man, laughing. "Does he say nothing more?"

"Nothing—that is, scarcely anything," replied Amy, blushing.

"I don't intend to be defrauded of my due for all that," continued the young man. "You remember the conditions."

"You must pardon me, and act like a generous creditor. I am a bankrupt—accept a composition," said Amy. "Instead of a kiss, I'll shake hands with you!"

"Oh, dear, no! It was strictly a commercial transaction; therefore, since the principal fails, I come upon the surety."

And, before Mary could possibly be upon her guard, or thought proper to be so,—we leave our female readers to decide which,—the speaker drew her toward him, and imprinted a kiss upon her lips. The sound attracted the attention of his father, who raised his head from the paper; but, at the same instant, Mrs. Bowles snuffed one of the candles, and the unsuspecting old gentleman resumed his reading, perfectly satisfied that it was the click of the snuffers which had disturbed him.

"If I were not afraid of disturbing your father, William," said the blushing girl, "I'd quarrel with you for this seriously. *Of course* I was only in jest when I alluded to such a thing, and you to take me at my word!"

William, mentally, thought that he would have been a great fool if he had not, and perhaps the pretty Mary thought so, too; but they both kept their opinions to themselves; and, as the culprit looked properly penitent on the occasion, the offense was passed over.

"Amy," said the old gentleman, laying down the paper at last—he had waded through corn law, debates, markets, all the foreign news, and a most metaphysical leader, "do sing me a song? Not a very gay one," he added, remembering her late loss; "but one of those pretty little romances which I have heard William rave so much about."

"Something about love?" whispered the young man.

Mary was silent; but she looked as if she wished the same. Poor Amy was not much inclined for music, but loved those who had made the request too well not to comply with it.

"Here is a romance," she said, "which was Mr. Beacham's last gift. I have already tried it over once or twice. As the words are rather pretty, and it is quite new, I'll sing you that."

Dear mother, smile as once you smiled,  
Your lightest frown my spirits chill;  
Embrace once more your wayward child,  
For, mother, I will do your will—  
I'll listen to the rich one's vow,  
And meet the world's reproving gaze,  
Who'll see the blush upon my brow,  
Beneath the sparkling diamond's blaze?  
Yes, mother, I'll return each gift,  
Why should I weakly keep one token?  
There, take the chain—he little thought  
How worthless was the faith it bound;  
That woman's love could ere be bought—  
Her promise but an empty sound.  
And there the ring, and there the flower—  
What have I done? Return the last—  
'Twas given with the heart's warm vow,  
'Twas the first gift he ever gave;  
I thought 't would grace my bridal brow—  
At least 't will serve to deck my grave.  
Then, mother, smile as once you smiled—  
Your lightest frowns my spirits chill;  
Embrace once more your wayward child—  
For, mother, I will do your will.

The rest of the evening was cheerfully spent. William and Mary were perfectly

happy; and poor Amy would have felt happy, too, if, like her friend, she had had by her side the being to whom she had given the richest treasure in woman's power to bestow—the first love of a young unsullied heart.

"Dear me," observed the honest manufacturer, looking at the time-piece on the chimney, "past twelve o'clock! How very short the evenings get! Come, girls," he added, using an old man's privilege and saluting his guests, to the envy of William, who longed to imitate his example, "to bed, to bed, or I shall see you with pale cheeks at the breakfast-table to-morrow."

"Good night!" was softly whispered, and the little domestic circle separated to their beds—the lovers to happy dreams, the old couple to their placid slumber, with a conscience at peace, which time alone bestows.

That same day, the good ship, the *Herald*, freighted with emigrants, was bounding on the broad Atlantic, pursuing its course to the poor man's land of promise—America. Like a human heart could the characters and feelings of the crowd in the hold have been analysed, there would have been found a strange mixture of good and evil passions, strength and weakness, hopes and regrets, suffering and crime. In a snug corner of the deck, might be seen an aged widow, with smiling face, comfortably clad, reading her Bible. At her years, the future had but little promise, that she should leave the home of her youth, and the grave of her husband, for a foreign land: *but her children were there*. To see them once more—bless them before she died—gaze upon the grand-children which had been born to her,—old as she was, she braved the perils of the waters: the landing would repay it all; for her children would be there to meet her,—the mother's heart thought not of the troubles of the voyage.

The young and trusting; the sturdy yeoman and his bride; hopeful youth, and innocent, wondering childhood, too, were there, listening to tales of the strange land to be their future home—fields to be purchased at a few shillings an acre, to be their own, untaxed, untithed. Oh, how they promised to themselves to toil and persevere! Even the broken la-

borer, sent out at the expense of the parish,—the man who had reached the midway station of life,—felt a return of that hope which had, for so many years, been a stranger to his breast. In America, his having been a pauper—a thing numbered in the parish books—would be unknown, or, if known, none would despise him for it. In America, too, he might share, though late, in the inheritance of the earth. America promised to his industry fields while living—something he could call his own and bequeath to his children: England, toil as he would, grudgingly promised to bestow but six feet of her aristocratic soil, and not even then till he was dead.

Nor were the idle, the crime-stained, the worthless, and the desperate, wanting in that brave ship. Among the cabin passengers was a tall, sickly, rakish-looking youth, whose cheek would blanch whenever a sail appeared in the horizon. *He feared pursuit*, perhaps. To his terrified impatience the ship, although sailing at the rate of ten or twelve knots an hour, crept with a snail's pace. The knowing Yankee sailors amused themselves with his fears, and took malicious pleasure in pointing out imaginary sails; relating instances of remarkable captures made by English police-officers in the States, within his hearing. The wretched youth tried to look indifferent; but his pale cheek and anxious eye convinced his tormentors that they were not far out in their guess.

Among the last class of passengers were Flin and Ben. From the hurried nature of their flight, they had little time for preparation. Their stores were plentifully supplied, indeed, with spirits and tobacco, but little else; so they were compelled to content themselves with the ship's rations. No sooner were they fairly at sea, than each seemed to have been seized with an aversion to the society of the other. They kept studiously apart, and merely exchanged monosyllables when they met at their common kit. Ben's thoughts, to do him justice, were of Tim's Dick, and the sad fate to which they had consigned him; Flin's were of himself. Despite his reckless disposition, he could not avoid feeling uneasy at certain sudden pains and twitches in his

arm; his thumb, too, had swelled considerably; but, like most of his class, he took to his pipe and bottle for consolation, and drowned reflection in the intoxicating draught.

The attention of the various groups of emigrants on deck was suddenly excited by one of them calling out for a piece of pork to bait his hook with, for a shark was playing about the larboard side of the ship. All rushed to have a look at the monster, whose head, during its fierce gambols, was sometimes seen half out of the water, or its tail lashing the dancing waves into sparkling foam. To the passengers who had never seen such a creature before, it was an object of terror; to the sailors it promised sport—something to break the monotony of the voyage—and they felt as delighted as an old fox-hunter at the sight of Reynard, when he first breaks cover, before the loud-tongued hounds. The man who had called for the bait soon made his appearance in the chains, and cast the hook. The pirate of the deep dashed toward it—dived—but did not take it, rose to the surface, once more approached the tempting morsel, then dived again.

"That aint no natteral fish," observed Pigtailed Tom, who was a great authority among the crew on such matters; for he was an old seaman, and had sailed in all kinds of craft, from the opium-clipper to a man-of-war—a slave-ship to a peaceful merchantman; though why he had acquired the name of Pigtailed Tom, might have puzzled his oldest messmate to tell; perhaps because he always swore by it, or had worn such an appendage in his youth.

"And why aint it a natteral fish?" demanded the man in the chains, who had once more thrown the hook with a similar result.

"Because it aint."

"And if it aint," continued the man, "what is it, then?"

"My belief is," said the old sailor, "it's a dead-shark! There'll be a man overboard, or a death on board in less than four-and-twenty hours! I've seen them customers afore; they come for a *certain bait* and will take no other. Old Captain Meggin, who knows more about the sea than any man living—and good reason

too, he had been born upon it, lived on it, died on it, and was buried in it—used to say they were souls of pursers who had been cast overboard, and could n't forget their old trade. Every man-of-war's-man knows that the purser lives upon sailors."

A sagacious nod among the men, and "Tom's right," passed from mouth to mouth.

"It's my belief," observed one of the 'prentice lads, a sharp, quick-eyed youth, who had been sent to sea because his friends could do nothing with him at home; "it is nothing of the kind."

"What is it, then, young lobsouse?" demanded the old man, good humoredly; for the lad was a favorite with the crew, and every one expected a joke when Gentleman Jack, as he was nicknamed by the men, opened his lips.

"I guess," said the saucy boy, with a glance at the cabin passenger who was always so nervous when a sail appeared: "that it is one of the Forresters."

"What Forrester, you lubber?"

"What Forrester?" repeated the youth in a tone of contempt; "you must have kept pretty reckonings not to have heard of Forrester, the Bow street officer; everybody knows him! Ask this gentleman," he added, turning to the young pale-faced passenger; "*I'll be bound he has heard of him*!"

The person thus appealed to walked away.

"*I am sure the gentleman has,*" continued the speaker, with a knowing wink; "Forrester has made more trips over the Atlantic than the oldest monthly packet in the service, though no one could ever tell what ships he sailed in. One thing is certain, that if a fellow has cut from England, either for forgery, robbery, or murder, and happens to be worth the catching, he is sure, on his arrival at New York, to find Forrester waiting to receive him, with a warrant backed by the States Marshal; he is sure to nab him. Then he does it in such a gentlemanly manner, you can't feel angry with him. So, do you see, as no one knows how he gets over, it's my opinion he swims over; if I was the party he was waiting for, I should go to him at once, for he is sure to have him."

A loud laugh followed the explanation of the young sailor, for there were few in the vessel but understood the joke. Flin and Ben did not half like it; the former, clutching his companion by the arm, pulled him away.

"Enough of that fool's prating," he said; "come this way."

"Why, you don't believe him?"

"It is not that; but I—somehow, I can't bear to look upon the water: it dazzles my eyes, and dances and leaps, and my nerves dance and leap with it."

Ben cast a curious look upon his companion in crime, and saw that, despite the calmness of his speech, his eyes were rolling fearfully, and the muscles of his throat and neck convulsed with spasmodic twitchings.

"How is your hand?" he demanded.

"Oh, better," said the ruffian, with affected carelessness; "almost well—why do you ask?"

"Umph! nothing, only I—I wanted to know how it was, that's all."

"You don't believe I'm going mad, do you?"

The wild glare of Flin's eye, and the tone of ferocity in which he asked the question, startled Ben, who stood in considerable awe of him; for, although capable of cruelty to the weak, he was a coward with the strong.

"Mad!" he exclaimed, with a forced laugh; "that's a good joke! What put that into your head? If I am never to be hanged till you go mad, I would not give much to insure my life from the gallows."

"It would be hardly worth while," observed his companion, drily.

"Still," continued Ben, "the bite of a dog ain't pleasant."

"The dog be ——! hang the dog!" muttered the ruffian, for the first time, perhaps, in his life, checking the oath so familiar to his lips. Perhaps the impending judgment of that being, whose laws he had so long defied, was dimly visible. During the rest of the day he continued moodily to pace the deck with his companion, who could not understand why, after having so studiously avoided him, he should again seek his society: it could not be for the sake of society, for he remained doggedly silent, his eyes fixed upon

the planks of the deck, as if counting the nails: it prevented his again looking upon the water, the sight of which was beginning to be agony to him.

Toward evening they descended to their berths in the hold, just before the tea was served out. Ben, who, in his way, had a great idea of making himself comfortable, had spread a dirty newspaper upon the head of an empty barrel, and drawn it between the beds, to serve by way of table; placed the pannikins upon it, together with a piece of junk left from the mid-day meal, and a couple of biscuits. Flin continued smoking. The men who were serving out the tea approached their berth.

"That's what I call Whitechapel elegance," observed the one who had the large can.

"Don't you see," said the other, "the gentleman has company?"

This was in allusion to Ben's novel kind of tablecloth and table.

A shudder passed through the frame of Flin at the sight of the liquid. He turned away his head, and the speakers passed on to the next berth.

"Won't you eat?" demanded Ben, uneasily, for he began to feel seriously alarmed at his companion's manner; not from any pity or sympathy which he felt for his sufferings—but *Flin had all the money*, and that rendered him an object of interest.

"I can't eat," was the reply.

"Drink your tea, then."

With a desperate effort to master his repugnance, Flin raised the pannikin to his lips. The convulsions in his throat and countenance became terrible. With a deep groan, he set it down.

"Are you ill?"

"Ill! No, I won't be ill—I dare not be ill! You must be an idiot to ask such a question!" muttered the ruffian, between his clenched teeth. "The tea is hot, infernally hot; and my throat is not like yours. There," he added, after a pause, "it is cooler now. See—see—I can drink as well as you can."

The speaker once more raised the vessel to his lips, and took a mouthful of the contents; it cost him a dreadful struggle; but to swallow it was beyond his strength. After twice making the attempt, with a

yell of agony he spurted it out, and dashed himself upon the bed, burying his face upon the pillow, which he gnawed and bit, to repress the desire he felt to shriek and laugh. Both Tim's Dick and the little terrier were fearfully avenged upon their persecutor. The wretched man was suffering from hydrophobia.

"Don't approach him!" exclaimed Ben, to the crowd, who gathered round. "He is mad!"

"It's a lie!" shrieked Flin, turning round. "I am not mad—I won't be mad! Ha, ha, ha! Mad! with a thousand pounds! with the means of enjoying life, of buying green fields, and calling them my own! Where is the doctor? he can save me; he shall save me! I can pay for life! I am rich, rich!" he added. "I am sure to recover; only don't let me look upon the water; it's torment to me! Hide me from the water!"

"You forget," whispered Ben, "that half the money is mine."

"Not a penny!" roared the ruffian; "not a penny! If I die I'll take it with me, and leave you to starve in the promised land. So look to me, Ben; watch me; don't leave me an instant; and don't let me tear my flesh. My throat burns," he added, with a shudder: "my veins are all dried up. I can't swallow. The air is thick thick, and changed to water!"

By the time the surgeon arrived the ravings of the wretch became terrific; he foamed at the mouth, rolled, cursed, shrieked for mercy, and implored death, alternately. It required the strength of four of the strongest men in the hold to restrain him.

The doctor, like most of the medical men engaged on emigrant ships, was a young man, who had just passed his examination. He had read something of hydrophobia, but had never either treated, or seen a case before; and had about as much idea of what was really the matter with the patient as a country apothecary would have had—perhaps not so much, for some apothecaries see a little practice. Like most of his tribe, he had no lack of assurance; in addition to which, he was a dull, heavy-looking person, with a leaden eye, a slow, pompous speech. The latter qualification, he pos-

ticularly prided himself upon; he thought it professional.

"Humph, ah! bad case," he murmured; "very bad case. Pulse over a hundred. We must bleed him. The man's in a raging fever."

At the word fever, the crowd who had gathered round the bed drew back. Those who were holding Flin were about to follow their example, but the voice of the surgeon restrained them.

"Don't be fools!" he hastily exclaimed. "It's not infectious—not in the least; merely a bilious fever. Hold him tight; and some of you strip off his coat."

"May I speak with your honor?" demanded Ben.

"Presently, my good man—presently," replied the surgeon, drawing out a case of lancets from his pocket.

"You had better speak with me now," said Ben, with a significant look.

For once the man of science suffered himself to be persuaded, and stepping on one side, listened to the narration of Flin's adventure with the dog; told, of course, with such variations as prudence demanded. The eyes of the surgeon gradually dilated as the speaker described the bite, the pain in the arm and shoulder, and the spasmodic convulsions which he had observed in Flin's throat at the sight of the water, and the attempt to swallow the tea.

"Humph, ha! I thought as much," he muttered; "but of course it would not do to let the emigrants know, it might alarm them; they would toss him overboard like a mad dog."

"I thought it best," said Ben, "to tell you."

"Very proper; very proper indeed!"

"Do you intend to bleed him?"

"Of course, the best thing I can do for him."

Had the speaker said that it was the *only* thing he could do for him, he would have been nearer the mark; added to which, it would have looked like ignorance not to have persevered.

"I thought," whispered Ben, "in these sort of cases they generally did summut else?"

"What else?" demanded the doctor.

"Smother 'em," replied the ruffian, coolly.

The surgeon opened his eyes, and stared very hard: he certainly had heard of such a mode of treatment, but had never seen it practiced; not that it would have restrained him, but he was young in his profession, and did not like the responsibility. The proposal startled him.

"Are you his brother?" he inquired.

"Yes, we be brothers."

Ben thought it best to assert this, in order to lay claim to the money, in the event of Flin's death: and, fortunately for his assertion, they had taken their berths both in the same name.

"We could do it," he added, "very quietly between us."

"Could we?"

"I can't bear to see him in such pain."

"It must wring your affectionate heart!" replied the surgeon, with an ironical smile.

"Of course it does!" growled Ben, trying to get up a tear—but it would not do; "still, if you think we had better wait till morning, I aint in no sort of hurry."

"Very considerate, indeed! Well, my good man, I *do* think it better to wait till the morning—the paroxysm may abate."

His listener shook his head doubtfully, and declared that he knew better.

"People," he said, "never got over the 'phoby."

Despite the resistance of the maniac—for such the wretched Flin had become—the doctor succeeded in bleeding him. The stream, which at first flowed thick and sluggishly, after a minute or two came freely. The quantity which they took was considerable, so much so, that the patient fainted from sheer exhaustion.

Ben could not help thinking, as he gazed upon his companion in crime, how easy it would be to put him out of his misery while in that helpless state; and, had he been alone with him, most likely he would have attempted it. The surgeon probably read his thoughts—although an ignorant he was not a bad-hearted man—so he directed one of the sailors to share the watch with the affectionate brother.

"I don't want any company," observed Ben, with a discontented look.

• "Probably not, but the patient may."



Before leaving the hold he gave strict orders to the seaman not to lose sight of the sick man for an instant, much to Ben's annoyance, who, knowing that the money was concealed somewhere about Flin's person, trusted to find an opportunity of possessing himself of it; but he was doomed to disappointment.

Advantage was taken of the patient's state to bind his arms with strong cords, in order to prevent his offering violence either to others or himself. The copious bleeding had reduced his strength, and he lay bound upon his berth in a state of comparative calm; the only symptoms of his fearful malady being the occasional convulsive twitchings of the muscles in his throat and face.

The night passed quietly enough, and at the first dawn of the day the young sailor was relieved of his dreary watch. Ben rejoiced in his departure, for it gave him an opportunity of putting a project he had conceived into execution. He knew that Flin had concealed the money somewhere about his person, and he began gently to insert his hand under the coverlid, and feel his pockets. He found nothing but a tobacco-box, a few pence, and a knife; he next bared his bosom, but the position of the patient's arms, which were bound over his chest, prevented the search from being effectual.

"What do you want?" groaned the sick man.

"Nothing—that is, where have you put the money, Flin? If any thing should happen—not that I think it will—the captain would take possession of it, and I should be left to work or starve in a *furrin* land."

"Would you!" exclaimed his companion in crime, with a smile of horrid satisfaction: "well, what is that to me?"

"You know half of it is mine."

"You must prove your right to it, then, when I am dead."

Now this was exactly what Ben did not want to do. He was quite shrewd enough to know that so large a sum as a thousand pounds found upon a person of Flin's condition, would excite suspicion—that inquiries would be made—questions asked, which he would find it impossible to answer.

"Come, Flin," he added, "you know I

have been true to you—true as steel: so act honestly, and divide the money. I'll sit by you, and wait on you like a sick child."

"Will you, Ben?—you are very kind."

"I am sure I feel for you."

"Well," said the ruffian, "perhaps it will be as well; so, if you'll loosen these infernal cords, which are cutting into my flesh, I'll give it to you."

"I can't do that; it's against the doctor's orders," said Ben, who did not at all relish the idea of giving the patient the liberty he asked: "can't you give it me without?"

"No," replied Flin, furiously, "I can't, and, what's more, I won't!"

"Tell me where it is, then?"

"That you may take it all? Not such a green one!"

The last objection certainly was a poser. Ben knew very well that any attempt on his part to convince his partner in crime that he would deal honestly by him, would only be so much time wasted—they knew too much of each other to have the least reliance on their mutual words: so the hack thought, as the patient was quiet and spoke quite rationally, it would be as well to comply with his request; he had now no personal fear, for Flin's great strength seemed to have quite abandoned him.

"And you will divide the plant if I cut the cords?"

"Haven't I told you?" was the dogged reply.

Ben drew his knife, and severed the rope which bound the suffering man, who stretched forth his arms, with a sigh of satisfaction.

"How do you feel?"

"Better—much better. I don't think I shall die yet."

"Of course not—but the money! They are all on deck now, looking at the gambols of that infernal shark, which is still playing about the ship. I wonder," added the fellow, "if it is one of the Forresters, or, as the old sailor said, a dead-fish?"

At Flin's request, Ben raised him from the berth: he was so weak that he could scarcely stand, but the violence of his spasm was abated, his eye was less wild, and his conversation characterized by its

usual cunning, which, in such men, stands in lieu of sense.

"Now help me to walk a little—there, that will do. My limbs are as weak as a child's!"

Leaning upon Ben, the sick man tottered along the hold till he reached the companion-ladder, which led to the deck. From real or pretended exhaustion, he sank, half fainting, upon the step.

"You will tire yourself," growled Ben. "But come—the money!"

"Well, if I must, give me your knife!"

The speaker knew that his companion had left it on the bed—the well-feigned reluctance with which he asked for it might have deceived a shrewder head than Ben's, who walked back to the berth to fetch it, leaving Flin on the bottom step of the ladder. When he returned, he was on the top one.

Naturally of a suspicious temper, he did not choose to be left alone with the partner of his crimes after he had parted with the money; so he resolved to make his way to the deck—perhaps to confide it to the captain's hands—at any rate, to get free from Ben.

"Halloo!" roared Ben; "the money!—where are you going?—what will the doctor say?"

He made a spring to catch him, but the tottering wretch, with a violent effort, reached the deck—Ben cursing and tearing after him.

It was singular to observe the change which took place in Flin the instant his eyes fell upon the water: from the feebleness of infancy he seemed suddenly endowed with the strength of a giant; the convulsions which shook his frame were like the laboring efforts of a volcano, and the wild burst of yells, the shouts, and fiend-like laughter, which broke from him in terrific peals, resembled its explosion. The emigrants shrank back at his approach, appalled; and the doctor, who happened to be on deck, was observed to turn deadly pale.

"Keep out of his way—he is mad!"

"Free—free!" shouted Flin.

"He has got the hydrophobia!" added the juvenile *Æsculapius*.

"Free, free!" continued the madman; "who will bind me now? Ha, ha, ha! I have broken my chain, and am off to

the woods and fields, away from the water—far from the water!"

As the poor wretch pronounced the last words he foamed at the mouth, and dug his nails into the muscles of his throat, as if to repress the horrible agony of his convulsions; his words, too, came thick and heavy; he articulated with difficulty—*tetanus*, or lock-jaw, had already commenced.

"Secure him, doctor!" roared the captain.

The surgeon never moved.

"What are you afraid of?" continued the officer; "haven't I heard you boast that you could restrain a madman by the glance of your eye—and this poor devil seems mad enough!"

"The worst of madness," replied the young man—"hydrophobia!"

The captain, who had advanced nearer to Flin than the rest, recoiled. He was a man of resolution, who would have braved a mutiny, sword in hand, and given his orders coolly in the event of storm or wreck; but that one word paralyzed his courage. It was not death he feared, but the horrors of such a death!

"I told you," whispered the disappointed Ben, "you had better have smothered him!"

The surgeon secretly wished he had.

By the captain's directions the emigrants, women and children, were ordered abaft the mast, all hands summoned on deck. Some of the passengers, fascinated by the horror of the scene, climbed into the shrouds, others into the chains, while the sailors, armed with every species of weapon, attempted the capture of the maniac.

It was truly an infernal chase! Flin, yelling and foaming like a wild boar at bay, sprang from the upper to the lower deck, followed by the men, bounded back, cleared the water-casks, which were lashed together near the bulwarks, and finally stood, like an exulting fiend, on the bows of the vessel.

In this position it was impossible to surround him, and not one of the men had the courage to face him, for his yells had now assumed something between the howling and barking of a dog, and his thin lips, drawn back by the convulsions,

displayed his teeth like those of a snarling hound.

"Advance!" roared the captain.

"Pretty time to advance," muttered one of the men, "when even Pigtailed Tom turned tail!"

The old sailor had withdrawn from the chase, and was coolly drawing a bucket of water.

"Come down, Flin," called Ben, whose fears for his share of the money amounted to agony. "You will be better in the hold—you can't see the water then."

"No, no!" shrieked the madman, "I am free here! I can breathe here! Ha, ha, ha! the money is all mine—all my own, Ben. I am rich, and rich men never die!"

At this moment the old sailor approached the bows with the bucket in his hand—taking a sure aim, he dashed the contents in Flin's face.

"There," he said, "if he has got the 'phoby, that will cure him."

No sooner did the water touch him, than the unhappy wretch sprang from the bows of the vessel as if he had been shot. There was a general cry of terror as the body sunk like a plummet into the sea. All rushed to the side of the vessel. There was Flin yelling and striking out instinctively to save himself.

"Throw over a hen-coop," cried the captain, "or a tub."

"Do n't lose the body!" frantically exclaimed Ben. "He has a thousand pounds sewn up in his clothes! My all," he added, wringing his hands; "my all!"

This intelligence rather quickened the zeal of the sailors.

But before they could throw over either a tub or a hen-coop, a dark fin was seen to rise slowly above the waves.

"The shark! the shark!" shrieked the men.

Flin saw it, and instinctively struck out toward the ship.

The monster turned upon its back to strike its victim, and darted through the water with the rapidity of lightning. One despairing cry rose from the deep—the foam of the billows was slightly tinged with blood—there was a bubbling of the waters, and the monster disappeared with his prey—and all was over.

"Pigtailed Tom was right after all,"

said the young sailor. "That aint no natteral fish," he added; "it was a dead 'un!"

"Nor yet your famous Bow street officer, Forrester," observed the young cabin passenger, with a sneer.

"Perhaps not. No doubt but he is in New York afore this, waiting for some one. We shall see!"

The dissipated-looking youth turned silently away.

"Howsomdever," observed one of the sailors, "it may n't be pleasant to be eaten by a shark; but there's one thing, it saves the expense and trouble of a funeral!"

"Expense!" groaned Ben, who overheard the remark; "Flin's coffin cost a thousand pounds!"

The young sailor was perfectly right, after all; for when the vessel, after a prosperous voyage, reached New York, one of the Forresters was there, with his warrant, as usual, backed by the State's marshal. In his usual quiet, polite way, he came on deck, showed his authority to the captain, and arrested his cabin passenger on a charge of forgery to a large amount.

"I thought so," said the young sailor, as the wretched youth was led handcuffed to the boat. "It is strange, but nobody ever does know how them Forresters get over!"

## CHAPTER XVIII.

### DOCTOR RAND'S ANALYSIS.

"Within the infant rind of this small flower  
Poison hath residence, and medicine power  
For this, being smelt, with that sense cheers each  
part,

Being tasted, slays all senses with the heart!"

SHAKESPEARE.

Mr. MORDAUNT's first visit, on his arrival in London, was to an old and valued friend, Dr. Rand, one of the first practical chemists of the age, a man whose life had been passed in studies more or less abstruse; he had been a great traveler in his time, and in every land had picked up fragments of queer, out-of-the-way-knowledge, more curious, perhaps, than useful. Thus, he firmly believed that he had discovered the lost key to the tables of Ptolemy; had a theory of his own respecting the hieroglyphics of Egypt; and laughed equally at the discoveries

of Dinon and Champolesia. His house, a large, old-fashioned mansion, near the glorious old Abbey of Westminster, was a perfect museum. Manuscripts from Pompeii, black-letter volumes ransacked from half the monasteries of Europe, which, unlike most collectors, he prized more for their contents than rarity, crowded his bookshelves, or were piled in admired disorder on the tables and chairs in every room of his house. Every day for the last ten years he had been on the point of assorting his vast collection and bringing the learned chaos into something like order, but something invariably occurred to distract his attention from the task—some new discovery in science to test—some fresh error to refute.

"After all," he would say, as he gazed hopelessly on the mass which had been the accumulation of years, "what does it signify? I know where to lay my hand upon any of my treasures I require. Let my heirs arrange them: life is too short for me to undertake the task."

Mr. Mordaunt found his singular friend seated, as usual, in his study. Although it was an hour past mid-day when he called, his breakfast stood upon the table untasted—the doctor being too much occupied in poring over a manuscript which had been sent, for his perusal, by a learned society in Paris, to pay the least attention to his sublunary requirements. In his person he was tall and thin, and more resembled a dried mummy in the hard outlines of his smoke-colored anatomy, than a living thing endowed with the vital principle; a long plaid dressing-gown, rent in various places, and darned in others, hid all the imperfections of his nether costume; and a greasy, red velvet skull-cap, from beneath which his long, thin, gray hair escaped in uncombed locks, added not a little to the singularity of his appearance. Books, papers, and musty parchments were piled on the chairs and faded Turkey carpet, so as to be within reach of his hand as he required them, without disturbing himself by rising from his seat.

"Is that you, Deborah?" he peevishly exclaimed, as the door of his sanctum creaked upon its hinges, which, like everything else in his establishment, savored of the rust of antiquity. "I

thought I told you I would ring for breakfast when I felt hungry."

The *savant* forgot that he had done so three hours previously, and that he had suffered the repast to remain untasted.

"It does not happen to be Deborah," replied his friend with a smile; for he was no stranger to the peculiarities of the learned doctor.

"Coffee—anything you please," continued Rand, replying to what he supposed the usual inquiry of his faithful domestic.

"Look up!" exclaimed Mordaunt, giving him at the same time a gentle slap on the shoulder, "look up, most learned moonshee. *Salam alikum satam*. If that does not rouse him," he thought, "he must be far gone, indeed—too far for me; for my stock of Eastern lore is exhausted."

The old bookworm raised his eyes, and seemed for a few seconds bewildered between the oriental salutation and the appearance of his old friend.

"*Alihum salame!*" he muttered. "Pooh! Of course, I recollect," he added, laying his forefinger between his eyebrows. "How ridiculous! Allah Kerim! God is great—Manchester—cotton—Mordaunt!"

Closing the manuscript with a deep sigh, he placed it upon one of the piles of books near him; and during the conversation which ensued, continued from time to time to regard it wistfully, like a child whose last new toy has been removed out of its reach.

"Well, Mordaunt," he exclaimed, offering his spectacle-case to his visitor, instead of his hand, "what brings you to Babylon, as the moderns designate this mushroom metropolis? But I suppose the old story—gain—gain—still a worshiper of Mammon, eh?"

"I am still a merchant," replied his friend: "one of a class which you philosophers affect to despise; although I think you would be puzzled to do without us, with all your learning."

"There is much in the world that I pity," observed the doctor, "and but very little that I despise; but it is to be regretted that you, who, when a boy, had such a happy disposition, did not devote yourself to study instead of commerce. How happy we might have been together,

following the same pursuits—pursuing the same researches. Here!" he added, taking up the manuscript, "here is a treasure destined to settle one of the long-disputed questions which have divided the learned of all nations and ages. It contains the history of one of the lost tribes of Israel—the tribe of Ham. Some contend it is settled in India; but it's an error, sir—an error: others in China; but they are equally mistaken. Now, where do you suppose the tribe of Ham settled?"

"In the *Sandwich Islands*, I should think," gravely replied his visitor, unable to repress the joke, which the learned querist was very far, however, from perceiving.

"*Sandwich Islands*!" he repeated. "Well, that is extraordinary! What could put such an idea in your head!—not but it may be worth examining. Have you any authority for hazarding such a supposition?"

"Only that of Josephus," was the reply.

"Josephus! Dear me: dear me! I don't remember. I have read the learned Hebrew; collated the manuscript in the Ambrosian Library at Milan, and its interpolated passages with the copy in the Vatican; and he does not even touch upon the point. You must be mistaken."

"The Josephus I allude to," observed Mordaunt, trying to look as serious as possible, "was not Josephus the historian, but a certain English writer of that name—vulgarly called Joe Miller: a fellow who has chronicled more quaint things than any man of his time, and is, perhaps, quite as much quoted."

"And I have never met with him! How extraordinary!"

His visitor thought it would have been much more so if he had; but the jest had been carried far enough, and he hastened to change the subject.

"Here is the proof," he said, "that I am not quite so unmindful of the pursuit you love as you suppose. The captain of one of my vessels brought it from Egypt, with a consignment of cotton. He is a shrewd, intelligent fellow; and I have intrusted him with a sort of roving commission to pick up for me whatever he may meet with—rare or curious."

Mordaunt placed in the hands of his old friend a sort of manuscript composed of buffalo skins, attached at each end to a roll of sycamore wood. It was closely written over, in narrow columns, in the modern Hebrew character.

"And do you call this rare?" exclaimed Rand, with a smile of contempt, as soon as he had glanced over it: "a copy of the Pentateuch, such as is exposed in every synagogue in Europe—in common letters, not even the arrow-headed character—and written with points!"

"And you see nothing remarkable in it?"

"Nothing—absolutely nothing—except that it is written upon buffalo-skin, which is not very usual in such copies."

"Hold it slanting toward the light—that will do. Now move it gently."

The antiquary did as his friend suggested, when, to his astonishment, he detected, faint as the last shadow of twilight, beneath the modern characters, others of more ancient date. It was evident that the original manuscript had been effaced, to make room for the modern writing.

"*Pomplista per Jovem!*" exclaimed the astonished *savant*, holding out his arm toward Mordaunt, and eagerly shaking his own spectacle-case, which he imagined to be his friend's hand. "This is a treasure! From a similar manuscript Angelo Mai gave to the world the last book of the "*Republica*" of Cicero. We shall be immortalized! How often have I envied him his good fortune! Who knows," he added, bending with almost religious veneration over the skins, "but these may contain one of the lost Talmuds?"

"And would its discovery be useful?"

"Useful!" repeated Rand with enthusiasm. "Immense! It would settle the mystery of the triangle of Enoch, and prove whether or no the temple, in which, before the Deluge, the wise son of Noah concealed the key to the earth's wisdom, was Calvary or Ararat. I have always contended for the last supposition myself, although the learned Polish rabbi, Skyriverwetziski, in his synopsis in eight quarto volumes, contends to the contrary."

"And where would be the utility in settling the question between you and the learned rabbi, Sk—Sk—"

Mordaunt sneezed three times, by way of finishing the pronunciation of the Polish *savant's* name.

"Utility!" repeated Band. "*Oui bono!* That's always the question put by you merchants."

"And one reason, I suppose," observed his friend, "why you philosophers despise us?"

"I despise no one," again repeated the doctor: "and merchants, on the contrary, are entitled to respect. The princely house of Medici were merchants: to them we owe the revival of the Greek language in Europe. The Phenicians were traders; and the immortal Dionysius of Halicarnassus says"—

"Never mind what he says: the question is, what is your opinion of my manuscript?"

"That it is a gem—a priceless treasure."

"You would like to possess it, then?"

The book-worm's eyes sparkled at the proposition, as he answered, with a sigh:

"If you do not set too high a value on it."

"Listen to me," continued his friend; "and that you may do so, lay down the manuscript. When I first procured it, it was my intention to present it to you as a token of our long-standing friendship: circumstances have induced me to change my determination."

"An extravagant offer from some rich bibliomaniac, no doubt?"

"That would not tempt me; but you shall hear."

Mordaunt related, in as few words as possible, his visit to the madhouse, and the suspicions he had conceived of the treatment to which poor Gridley had been subjected; and proposed that his friend should analyze the stains upon the handkerchief as the price of the *pamphlet*, as, in his learned jargon, he designated the manuscript.

"A bargain!" exclaimed the man of science, joyfully. "Were the stains no larger than the gem upon your finger—which, by-the-by, is, I perceive, a verital antique, or plasm, as the matrix of the emerald is called—I would detect it: nay, if a fly had but dipped its tiny feet in the deleterious drug, and walked over the cambric, I would forfeit my life if I failed

to name the plant or mineral from which the poison had been prepared."

This, as his visitor well knew, was no idle boast; for the speaker was really one of the most profound chemists of the day. He had been the companion and friend of Davy, Brewster, and Faraday, and corresponded with most of the great men both of Germany and France.

"Take it," said Mordaunt, placing the handkerchief in his hand; "and heaven direct your researches to the truth!"

"Science always leads to truth. It is the only mistress which never deceives."

Dr. Rand's first care was to wash the cambric in distilled water, which he afterward poured into an earthen vessel, and then filled one of his testing glasses with a portion only of the liquid, which had become of the color of claret and water. To this he added alkalis, acids, and various tests, but without producing the least change, either by precipitating the coloring matter, or altering the color; his visitor all the while watching the progress with intense interest.

"Humph!" exclaimed the *savant*, with a look of disappointment. "It is not a mineral poison, that's very clear. Whoever prepared the draught, or whatever you suspect to have been administered to your friend, he was no bungler at his trade."

The testing-glass was placed carefully on one side, and a second one filled. Various other experiments were tried, but always with the same result. The doctor began to look both embarrassed and interested.

"At fault?" observed Mordaunt. "What becomes of your boast?"

"Wait!" said the old man, testily, "wait! You were always impatient, from a boy. True, I have tried most of the ordinary tests, but I am not to be balked at the first difficulty. Were the secret buried in the center of the earth, I'd find a way to dig it up. I see," he added, with a smile, "I shall have to con my manuscript."

With these words he rose, and, opening an old-fashioned Dutch cabinet, took from it a small silver casket and a pair of crystal scales, so finely balanced, that the hundredth part of a hair would turn them: in one of these he put a golden

weight, not much larger than a good-sized pea, and filled the other with a delicate white powder, which he took from the casket, till the balance was even.

"What is this?" demanded the friend, pointing to the contents of the scale.

"Don't approach too near," exclaimed the chemist, "lest your breath should affect the purity of the preparation, for it absorbs humidity like a sponge: that is the reason I keep it so carefully from the air. It is a sublimation of calcareous cist, which re-quicksilver leaves in the crucible after a peculiar process, kept secret for ages by the Chinese, and first made known to Europe by the Jesuit Pozzi, who was strangled by Fan Ki, the emperor who preceded his present majesty on the throne of that remarkable country.

"I had it," he added, "from the present general of the order, Roothan, a Dutchman of uncommon merit. He corresponds in eleven languages, without the assistance of a secretary; though that is nothing to Mizzofante, who both speaks and writes thirty, without ever having quitted his native Italy."

"Is it possible?" said Mordaunt.

"Everything is possible," observed his friend, "to perseverance and study."

As soon as the speaker dropped the powder into the testing glass, a gentle effervescence took place, and the color of the liquid gradually changed from a pale, dirty red, to a deep violet—in fact, almost a purple. On adding a few drops of acid, the effervescence became much more violent, and a not unpleasant perfume filled the room, from the disengaged air which rapidly escaped.

"Ah, ah!" exclaimed the doctor, with a smile of satisfaction. "I thought I should succeed at last: in fact, I should like to find the combination which would defeat me."

"It is poison, then?" solemnly demanded his friend.

"Vegetable poison," replied Rand, nodding his head. "Not that death must follow as a necessary consequence: that would, in all probability, depend upon the dose. The scale could, without doubt, be so nicely graduated, as to produce madness, apoplexy, or congestion of the brain."

"And what is the name of the infernal drug?"

"I have not the least idea," replied his friend, setting down the glass. "Wait a few minutes till the process of precipitation is accomplished, and then I'll name it to you."

For some time the two friends continued to converse upon indifferent subjects, till at last the process was complete, and a small, delicate, violet powder, after pouring off the water, remained at the bottom of the glass. The doctor tasted it once or twice with his tongue.

"Singular—very singular!" he exclaimed. "Where the deuce did he procure it?"

"My dear fellow, what is it?" demanded the impatient Mordaunt.

"The *spinosa artillicum*, a most extraordinary plant, found only in the elevated regions of the Andes—properties various; but perfectly capable of producing the effects you describe. I have never seen it in its natural state; but it belongs to the *tetradynamia* class of plants; cruciform petals, with claws the length of the calyx; seeds few and orbicular."

"You think, then, there can be but little doubt but that my suspicions are well founded, and poor Gridley has been drugged?"

"None—none in the least; if, as you say—and which, of course, no one who knows you can, for a single moment, doubt—you wiped the dark liquid you describe, from the lips of the man, and saw it flowing from his mouth, I am as certain he has been drugged, as if I had administered it myself."

"Will you give me a note to the chancellor to that effect?"

"Certainly," replied the doctor, after a moment's pause. But I must deal honestly with you: Lord Weathercock and myself are no longer friends."

"How so?"

"You know his weakness: he must have a smattering of everything. I had the misfortune to prove that he was wrong on a point of natural philosophy, and he never forgave it."

"Pooh, pooh! he has long since forgotten it."

The chemist looked at his friend with a smile which seemed to say, "How little

he knew of the world!" He felt pleased that, with all Mordaunt's penetration, there was one point in knowledge of mankind in which he surpassed him.

"Don't believe it, my dear fellow—don't believe it! No men hate so bitterly as philosophers who can't agree. His lordship might have pardoned my thinking him ignorant, but never my having proved him so. Still, if you insist, there is the letter."

"And there is the manuscript; and now my good fellow, adieu; should I receive any more similar treasure from Egypt, you shall not be forgotten."

The speaker might as well have addressed the words to the air; for the learned doctor no sooner had the precious *pamphlet* in his hands, than he sank, with a sigh of intense satisfaction, into his easy chair, and in an instant was lost to all beside.

The very next day Mordaunt forwarded a letter to the Lord Chancellor, containing a statement of what had occurred, and inclosing, as confirmation of his story, the letter and analysis of Dr. Rand.

Five days afterward he received a reply from the secretary of that learned functionary, acknowledging the receipt of his communication, and pointing out to him the regular professional channel through which such an application should be made. Rand was right: no men hate like your philosophers.

(To be continued.)

ADVENT.—We are well assured of the existence of masonry at the time of the advent of our Lord upon earth; when it received the assistance of those two great lights, who are to this day commemorated in our lodges in gratitude for the kindness received from them. We have reason to believe that the secrecy of our Order was often useful to conceal, and its universal benevolence to preserve, Christian professors, in the early ages of the church, from the malice of their bitter enemies; and it is certain that there are to be found, in the writings of the fathers, many allusions of an undoubtedly masonic character.—*Archdeacon Mant.*

## TRUE TEACHINGS OF MASONRY.

WE do not undertake, as masons, to follow a brother beyond the boundaries of this life, or determine what is his reward or what his punishment hereafter; but we do throw our strong arm around him and his, while he or any of them are living. We do add a strong sanction to morality; and do bind each other by a cord which can not be broken without awful wickedness, to observe the moral law toward all men, and more especially toward the brethren. We do, by regular and incessant charity, relieve suffering; by watchful care we prevent distress; by good example and mutual encouragement we uphold humanity and virtue. It is not possible to be a good mason without being a good man: we carefully teach and enforce the great virtues of faith, hope and charity. No man can become a mason until they are well impressed upon him. No man can live a life of good masonry without calling into exercise amiable and charitable traits of character which would otherwise have been lost to himself and the world. Our departed brother was a good mason and a good man: he fulfilled his duties well. Many of us who knew him and loved him would never have seen him if he had not been our brother. Many are the good actions and pleasant words which have come from him in our lodge which never could have come from him if he had not been one of us. Many are the hearts which lament for him with sincere sorrow, which would have cared nothing if masonry had not bound them to him. We do not know, and none who go that way can return to tell us, what angels or what demons attend the departing spirit on its journey through the dark valley of the shadow of death; but if the consciousness that warm friends remain behind us to do the last earthly honor to our memory, and drop a sincere tear over our graves, and give a stronger protection to our nearest relatives than money can buy,—if *this* knowledge has any soothing power at that fearful moment, then masonry is not fruitless even in the hour when we bid it farewell for ever.

DIVINE light, like the rays of the sun, disperses the gloom wherever it falls.



## DECEASED ENGLISH MASONIC WRITERS.



WILLIAM PRESTON,

*Author of "ILLUSTRATIONS OF MASONRY," and Past Master of the Lodge of Antiquity, London.*

FROM the original in the *London Freemason's Magazine* for January, 1795,<sup>1</sup> we have engraved the above portrait of one who was one of the most distinguished Freemasons of his time, and also copy the article accompanying the same. It is the first time a portrait of Brother Preston has ever appeared in this country; and both portrait and sketch, in accuracy of details, can not fail to be correct, having both appeared while the subject was living and moving daily among his brethren.

<sup>1</sup> To the kindness of Bro. JOSEPH COVELL, of Jay Bridge, Maine, in whose possession these old volumes of the magazine are, we are indebted for the copy of sketch and portrait.

The writer of the following pages has long enjoyed the happiness of Mr. Preston's acquaintance, and feels the highest degree of obligation to him for his friendly and useful communications, from time to time, on masonic subjects. His known intimacy with that gentleman, pointed him out to the proprietor of the *Freemason's Magazine*, who has, at sundry times since the commencement of that work, applied to him to obtain permission from Mr. Preston for engraving his portrait, and publishing some memoirs of him, to gratify the curiosity of numerous inquirers among the patrons of the *Magazine*. In the humility, however, of Mr. Preston, he long found an insuperable bar to such a measure: fearful of trusting too much to his recollection of cir-

cumstances that have been at times the subject of confidential communication, he often, but in vain, requested some data on which to found an account of his life. At length, overcome by repeated solicitations, the writer has extorted a reluctant consent to his stating such recollections as his memory may supply, to accompany a portrait engraved from a painting with which he was lately kindly presented by Mr. Preston, and which is, beyond any doubt, the most accurate likeness that has ever been taken of that gentleman.

The subject of these memoirs was born at Edinburgh, on the 28th of July, O. S., 1742, and was the son of William Preston, Esq., writer to the Signet in that city; a gentleman who had the advantage of a very liberal education, and in time arrived at considerable eminence in his profession. In 1740, Mr. Preston married Helena Cumming, daughter of Mr. Arthur Cumming, of Edinburgh, by whom he had five children; four of these died in infancy, and William, their second son, alone survived.

His professional talents were great, and his intellectual faculties remarkable; for the writer of this article has heard the present Mr. Preston more than once relate, that he has known his father walk to and fro in his office, and dictate to different clerks at the same time, each of whom was employed on a different subject. As a Greek and Latin scholar, too, he was eminently distinguished, and his poetical talents were highly spoken of in the circle of his private connections, to which, indeed, they were for the most part confined. A poem, however, "To the Divine Majesty," and some other pieces, have appeared in print, and justify the judgment of his friends. To the education of his son, Mr. Preston paid peculiar attention, for which purpose he sent him to school at a very early age; and in order to improve his memory (a faculty which has been of infinite advantage to him through life), he taught the boy, when only in his fourth year, some lines of Anacreon in the original Greek, which, for the entertainment of his friends, he encouraged young William to recite in their presence. The novelty of this performance was sufficiently pleasing, without requiring that the boy should understand what with wonderful accuracy he uttered.

In 1750, Mr. Preston retired to his house at Linlithgow, twelve miles distant from Edinburgh, and in the following year died suddenly in a fit of apoplexy, while on a visit at the house of his friend, the Rev. Mr. Meldrum, of Meldrum, near Torphichen, where he was afterward in-

terred. Though this gentleman had succeeded, by the death of his father and sister, to a considerable landed property in the city of Edinburgh, yet, through the mismanagement of his guardians, and his own unfortunate attachment to some friends who had espoused the cause of the Stuart family, after the rebellion in 1745, his business suffered a temporary suspension, which preyed on his spirits, and at once impaired both his health and his fortune.

Mr. William Preston, his son, to whom our attention will be henceforth directed, having finished his English education under the tuition of Mr. Sterling, a celebrated teacher in Edinburgh, and before he was six years of age, was entered at the high school, where, under Messrs. Farquhar, Gibbs and Lee, he made considerable progress in the Latin tongue. From the high school he went to college, and was taught the rudiments of the Greek under Professor Hunter.

While he was at the university, his habits of study, and attention to literature, recommended him to the notice of the late celebrated grammarian, Mr. Thos. Ruddiman, who, from intense application to classical pursuits, and the infirmities of age, had greatly impaired, and at length totally lost his sight. To the friendship and protection of this gentleman Mr. Preston having been consigned, after the death of his father, he left college to attend on his patron as an amanuensis, in which character he continued till Mr. Ruddiman's decease.

Before that event, however, Mr. Thomas Ruddiman had bound young Preston apprentice to his brother, Walter Ruddiman, printer in Edinburgh; but his eyesight having, as before observed, failed him long before he died, he employed Mr. Preston the greater part of his apprenticeship in reading to him, and in transcribing such of his works as were not completed, as well as correcting those in the press.<sup>1</sup> This employment, as must be supposed, prevented Mr. Preston from making great proficiency in the practical branch of the art. After Mr. Thomas Ruddiman's death, however, he went into the office, and worked as a compositor for about a twelvemonth, during which time he finished a neat Latin edition of Thomas à Kempis, in 18 mo., and an edition of Mr. Ruddiman's Rudiments of the Latin tongue. But his natural inclination being bent on literary pursuits, he resolved,

<sup>1</sup> Mr. Preston afterward compiled a very laborious catalogue of Mr. Ruddiman's books, under the title of *Bibliotheca Romana*, which did considerable credit to his literary abilities.

with the consent of his master, to go to London, where he arrived in 1760.

He brought with him several letters of recommendation from his friends in Scotland, and among the rest, one from his master to the late William Strahan, Esq., his majesty's printer, who not only kindly received Mr. Preston, but engaged him in his service, and honored him with his friendship and esteem till his death, in July, 1785. As a strong mark of his approbation, Mr. Strahan, by his will, among many other liberal benefactions, left an annuity to Mr. Preston.

Andrew Strahan, Esq., his son, having succeeded to the business, Mr. Preston, naturally attached to a family to whose liberality and friendship he was so much indebted, continued to act in the same confidential capacity for him, and at this time superintends the correction of the press of his kind friend and generous benefactor; so that, in the service of father and son, he has now been engaged above thirty years. During that time, however, he has also been employed in occasional literary pursuits, and has furnished materials for various periodical publications. We come now to consider Mr. Preston in his relation to our ancient fraternity.

Soon after his arrival in London, a number of brethren from Edinburgh resolved to institute a Freemasons' Lodge in this city, under sanction of a constitution from Scotland; but not having succeeded in their application, they were recommended by the Grand Lodge at Edinburgh to the Ancient Grand Lodge in London, who immediately granted them a dispensation to form a lodge, and to make masons. They accordingly met at the White Hart, in the Strand; and Mr. Preston was the second person initiated under that dispensation. The lodge was soon after regularly constituted by the officers of the Ancient Grand Lodge, in person. Having increased considerably in numbers, it was found necessary to remove to the Horn Tavern, in Fleet street, where it continued some time, till that house being unable to furnish proper accommodations, it was removed to Scots' Hall, Blackfriars. Here it continued to flourish about two years, when the decayed state of that building obliged them to remove to the Half-moon Tavern; Cheapside, where it continued to meet for a considerable time.

At length Mr. Preston and some others of the members, having joined a lodge under the regular English constitution, at the Talbot Inn, in the Strand, they prevailed on the rest of the lodge at the Half-moon Tavern to petition for a con-

stitution. Lord Blaney, at that time Grand Master, readily acquiesced with the desire of the brethren, and the lodge was soon after constituted a second time, in ample form, by the name of the Caledonian Lodge. The ceremonies observed, and the numerous assembly of respectable brethren who attended the Grand Officers on this occasion, must long be remembered, to the honor of that lodge.

This circumstance, added to the absence of a very skillful mason, to whom Mr. Preston was attached, and who had departed for Scotland on account of his health, induced him to turn his attention to the masonic lectures; and, to arrive at the depths of the science, short of which he did not mean to stop, he spared neither pains nor expense. Wherever instruction could be acquired, thither he directed his course; and with the advantage of a retentive memory, and an extensive masonic connection, added to a diligent literary research, he so far succeeded in his purpose as to become a competent master of the subject.

To increase the knowledge he had acquired, he solicited the company and conversation of the most experienced masons from foreign countries; and, in the course of a literary correspondence with the fraternity at home and abroad, made such progress in the mysteries of the art, as to become very useful in the connection he had formed.

He has frequently been heard to say, that, in the ardor of his inquiries, he has explored the abode of poverty and wretchedness, and, where it might have been least expected, acquired very valuable scraps of information. The poor brother, in return, we are assured, had no cause to think his time or talents ill bestowed. He was also accustomed to convene his friends once or twice a week, in order to illustrate the lectures—on which occasions objections were started, and explanations given, for the purpose of mutual improvement. At last, with the assistance of some zealous friends, he was enabled to arrange and digest the whole of the first lecture. To establish its validity, he resolved to submit to the society at large the progress he had made; and for that purpose he instituted, at a very considerable expense, a grand gala at the Crown and Anchor Tavern, in the Strand, on Thursday, May 21st, 1772, which was honored with the presence of the then Grand Officers, and many other eminent and respectable brethren. On this occasion he delivered an oration on the Institution, which, having met with general approbation, was afterward, in the first edition of the

"Illustrations of Masonry," published by him in the same year.

Having thus far succeeded in his design, Mr. Preston determined to prosecute the plan he had formed, and to complete the lectures. He employed, therefore, a number of skillful brethren, at his own expense, to visit different towns and country lodges for the purpose of gaining information, and these brethren communicated the result of their visits at a weekly meeting.

When by study and application he had arranged his system, he issued proposals for a regular course of lectures on all the degrees of masonry, and these were publicly delivered by him at the Miter Tavern, in Fleet street, in 1774. For some years afterward Mr. Preston indulged his friends by attending several schools of instruction, and other stated meetings, to propagate the knowledge of the science, which had spread far beyond his expectations, and considerably enhanced the reputation of the society. Having obtained the sanction of the Grand Lodge, he continued to be a zealous encourager and supporter of all the measures of the assembly which tended to add dignity to the Craft, and in all the lodges in which his name was enrolled, which were very numerous, he enforced a due obedience to the laws and regulations of that body. By these means the subscription to the charity became much more considerable, and daily acquisitions to the society were made of some of the most eminent and distinguished characters. At last he was invited by his friends to visit the Lodge of Antiquity, No. 1, then held at the Miter Tavern, in Fleet street, when the brethren of that lodge were pleased to admit him a member, and, what was very unusual, elected him master at the same meeting.

He had been master of the Philanthropic Lodge, at the Queen's Head, Gray's Inn Gate, Holborn, above six years, and of several other lodges before that time. But he was now taught to consider the importance of the office of the first master under the English constitution, and he seemed to regret that some more eminent character in the walks of life had not been selected to support so distinguished a station. Indeed, this too small consideration of his own importance, has pervaded his conduct on all occasions, and has operated (to the disappointment of many of our patrons and correspondents) to prevent our gaining permission to embellish this Magazine with his portrait; and the writer of this brief account has frequently seen him voluntarily assume the subordinate office of an assembly over

which he has long before presided, on occasions where, from the absence of the proper persons, he has conceived that his services would promote the purposes of the meeting.

To the Lodge of Antiquity he now began chiefly to confine his attention, and, during his mastership, which continued for some years, the lodge increased in numbers, and improved in its finances.

That he might obtain a complete knowledge of the state of the society under the English constitution, he became an active member of the Grand Lodge, was admitted a member of the Hall committee, and, during the secretaryship of Mr. Thomas French, under the auspices of the Duke of Beaufort, then Grand Master, had become a useful assistant in arranging the general regulations of the society, and reviving the foreign and country correspondence. Having been appointed to the office of Deputy Grand Secretary, under Jas. Heseltine, Esq., he compiled, for the benefit of the charity, the History of Remarkable Occurrences, inserted in the two first publications of the Freemason's Calendar, prepared for the press an Appendix to the Book of Constitutions, and attended so much to the correspondence with the different lodges, as to merit the approbation of his patron. This enabled him, from the various memoranda he had made, to form the History of Masonry, which was afterward printed in his "Illustrations." The office of Deputy Grand Secretary he soon after voluntarily resigned.

An unfortunate dispute having arisen in the society, in 1779, between the Grand Lodge and the Lodge of Antiquity, in which Mr. Preston took the part of the lodge and his private friends, his name was ordered to be erased from the Hall committee, and he was afterward, with a number of gentlemen, members of that lodge, expelled the society.

The treatment he and his friends received at that time, was circumstantially narrated in a well-written pamphlet, printed by Mr. Preston, at his own expense, and circulated among his friends, entitled, "A Statement of Facts," etc., etc., and the leading circumstances were recorded in some of the latter editions of the "Illustrations of Masonry." Ten years afterward, however, on a re-investigation of the subject in dispute, the Grand Lodge was pleased to reinstate Mr. Preston, with all the other members of the Lodge of Antiquity, and that in the most handsome manner, at the grand feast, in 1790, to the general satisfaction of the fraternity.

<sup>2</sup> It was never published.

During Mr. Preston's exclusion, he seldom or never attended any of the lodges, though he was actually an enrolled member of a great number, at home and abroad, all of which he politely resigned at the time of his suspension; and directed his attention to his other literary pursuits, which may fairly be supposed to have contributed more to the advantage of his fortune. To the Lodge of Antiquity, however, he continued warmly attached until his death, which occurred in 1818, at his residence on Dean street, Fetter Lane, London, at the advanced age of seventy-one years.

In 1787, Mr. Preston revived the Ancient and Venerable Order of Harodim, of which he instituted a chapter in London.

### A GREAT DANGER.

IT has been wisely ordained by our masonic ancestors that the way to our ancient mysteries should be progressive, arduous, and slow. *Progressive* in this—that the work is divided into three steps, each of which leads to something higher and nobler; *arduous* in this—that the candidate must give up his own will, to a considerable extent, and submit to that of his elders in masonry; *slow* in this—that he can not constitutionally advance a degree until he thoroughly understands and conscientiously approves the one he is leaving.

The *great error* in modern times lies in attempting to make the masonic road too easy. Do we venture a rash assertion when we say that some lodges have already done this? Several years ago, while visiting a village for masonic purposes, we had occasion to remark, in public, that no man was ever solicited to become a mason. We were promptly contradicted by a drunken fellow present, an expelled mason, who declared that he was solicited and strongly urged to become a mason; and the poor inebriate actually named the offending brother present who committed the error referred to! We could only reply by pointing to the case itself as an evidence of the evil results which follow upon such unmasonic conduct.

This is the *great danger* referred to in our caption—that in the rush of masonry, some should take pains to urge men to come in!

Do the brethren consider that this thing involves the candidate in a falsehood, who is required to affirm that he comes "unbiassed by friends, and of his own free will and accord?"

Does not the lodge see what a predicament it places them in, while attempting to expel an unworthy member to be told, "I never would have come in had you not urged me to do it?"

The error, perhaps, grows out of a practice that is legal in other societies, viz.: that of selecting such persons as are thought suitable for the purpose, and influencing them to join the society. It is right for other societies to use persuasion if they please, for a person so brought in may withdraw from them again, if he fails to realize what was promised him. But there is no way out of masonry! Once a mason, always a mason. Therefore, the act must be wholly voluntary, or it is unsafe.

The fruits of persuading men into the Order will be bitter indeed. Disappointment, and consequent dissatisfaction on the part of the candidate, are certain. Bickerings and strife in the lodge will necessarily follow. Demitting on a large scale will be the least of the evils resultant. Neglect of oversight over demitted masons is a necessary consequence; for how can a score of affiliated masons oversee the morals of two score non-affiliated? And masonry will cease to have a moral influence in the community. The moral influence being dead, the good and true who *have* long entertained a favorable opinion of the institution will shun it, and thus the lodge will go down. Be warned, then, in time, and let every man be *free* to choose and act for himself!

### MORALITY SECURED.

THE morality of the masonic order is secured, first, by careful selections of good materials only; second, by the solemn declarations made by the candidate before he passes into the preparation-room; third, all the ceremonies of his initiation; fourth, by rigid codes of by-laws; fifth, by excising the disorderly; sixth, by giving death-honors to the worthy departed.

# Masonic Law, History and Miscellany.

## MASONIC LAW.

### A COMPENDIUM OF THE FUNDAMENTAL PRINCIPLES OF INTER-MASONIC COMITY:

*Being a Digest of the Laws, Usages and Compacts which compose the polity of Freemasonry, considered morally, historically and philosophically.*

BY JAMES THEODORE HOLLY, S. P. E. S. S.

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#### PART I.—DIGEST OF MASONIC POLITY.

#### CHAPTER II.

##### THEOCRATIC LANDMARKS.

THE Theocratic Landmarks are directly enjoined by the authority of God. They declare his self-existence, eternity, infinity, immutability, omnipotence, omniscience, omnipresence and absolute sovereignty,<sup>1</sup> as their starting point; from which they have been successively developed into various divine rules, obligations, precepts and commandments designed to display the moral attributes of God for the government of man. The requirements of these regulations are enforced by the reward of promised blessings to be bestowed upon those who shall observe and fulfill them, and the punishment of threatened penalties to be inflicted upon those who shall neglect and violate them.<sup>2</sup>

<sup>1</sup> These are the natural attributes of God, so called, in distinction from his moral attributes, which are love, wisdom, goodness, truth, mercy, justice, etc., etc. The natural attributes are those which He possesses and retains within himself in a peculiar and incommunicable manner; and the only relation which they establish between God and man is that of sovereign and subject. The moral attributes, on the other hand, are those which He graciously condescends to impart in a limited measure to man, and so far as such a relation can be established between the finite and the infinite, these are held in common between God and man, whereby He becomes our father, and we his children.

<sup>2</sup> These rewards and penalties have been of a temporal nature in their immediate fulfillment; but these temporal judgments prefigure a spiritual

These landmarks, with their corollaries, may be divided into five sections,<sup>3</sup> arranged according to their historical development or chronological revelation.

#### SEC. 1.—Adam's Rules of Life.

These rules were not given to Adam as a guide or help to moral rectitude, because being already created in a state of holiness, God had pronounced him good. But they were given to display the natural and not the moral perfections of God in his relations with man; and to this end the absolute sovereignty of the Grand Architect of the universe was presented to man claiming his unquestioning and unconditional obedience as the homage due from the creature to the Creator. Each rule, therefore, was addressed to him as an absolute command; and the last one, on which his whole destiny turned for weal or woe, was the most arbitrary of all, in order to display, in the most striking manner possible to his mind, the necessity of acknowledging the absolute sovereignty of God. As man, by virtue of being a rational creature, is in the image of God, and therefore a threefold compound, consisting of body, soul and spirit,<sup>4</sup> so these rules of life were three-

and eternal judgment to come. A mason's hope in immortality will not allow him to doubt this conclusion. The commemoration of these divine penalties are still preserved in the imprecatory obligations of Freemasonry.

<sup>3</sup> The well instructed mason will recognize at once the *pentapla* of his obligations in the number of sections that perfects these landmarks; and he will discover a further trace of their divinity in the odd number of paragraphs that complete each section. Thus regarding the whole of the theocratic landmarks with their corollaries as a divine unit within themselves, we are thus furnished with the number 1; with the number 3, in Adam's rules of life; 5, in the obligations of Seth; 7, in the precepts of Noah; 9, in the corollaries; and 11 in the law of Moses with the summary of Christ.

<sup>4</sup> For a more elaborate exposition of this fact of man's threefold organization than can be given in this place, the reader is referred to the writings of the Ill. Bro. W. and Illuminated *savant* Emanuel Swedenborg. We may mention as two particular references the paragraphs numbered 166-169 in his work entitled *The True Christian Religion*, and No. 386, *Divine Love and Wisdom*.

fold; each having a general and also a special adaptation to each of these parts of man's nature.<sup>5</sup>

I. To be fruitful, multiply, replenish and subdue the earth, and have dominion over the fish of the sea, over the fowl of the air, and over every living animal that moveth upon the earth.

II. To dwell in the Garden of Eden; and to exercise his skill in dressing and keeping it, with woman as his helpmeet, associate and companion.

III. To eat freely of the fruit of every tree in the Paradisaical garden, except that of the tree of the knowledge of good and evil.

*Reward of obedience.*—To enjoy the beatific vision<sup>6</sup> of God, and possess everlasting life.

*Penalty of disobedience.*—To be driven from the immediate presence of God, and to undergo all the incidents and consequences of death.

#### SEC. 2.—The Obligations of Seth.

These obligations are so called, not because they were given primarily to Seth; but because they were enjoined upon

<sup>5</sup> The first rule which follows, although it has a general reference to the whole of man's nature, yet it has a particular application to his spirit or mind. And we discover how the intellectual perceptions of Adam's spirit were called forth and exercised under this rule when he gave appropriate names to Eve and the inferior things of creation. The second rule had the same general reference with a particular adaptation to call forth and develop the physical powers of his body. Finally the third rule while maintaining the same general reference to all of man's faculties, yet it also had a particular bearing in calling forth and developing, for weal or woe, the moral powers of the soul.

<sup>6</sup> The loss of this hallowed privilege in the execution of the penalty attached to Adam's disobedience has been, everywhere, and at all times, felt as a great calamity to man. To regain it has been the high of his holiest aspirations in every age. It has formed the summit of all his religious worship. Hence the shechinah over the ark of the Hebrews—the autopsia of all the ancient mysteries which the officiating hierophants displayed with so much solemn reverence, and the newly received epopt gazed upon with such awful delight—and hence, in fine, the various systems of sun or fire worship everywhere practiced, because of the property of light pertaining to this element, which characteristic was also known to be an inseparable accompaniment of every visible display of the divine glory. This ancient tradition of the inaccessible light in which God dwells and loves to display His majesty, has its appropriate commemoration in the ritualistic landmarks of masonry unto the present day.

Adam with especial reference to his descendants through the line of Seth. The first and most striking manifestation of the penalty of death, which was now in force, in consequence of Adam's violation of his rules of life, took place in the murder of the righteous Abel by his wicked brother Cain. In consequence of this awful transaction, Cain became an outlaw from the covenanted mercies of God, and thereby imposed the necessity of raising up a substitute for Abel in righteousness of disposition, by whom God could effect in future his promised purposes of mercy to the human race. Seth,<sup>7</sup> the third son of Adam, was this substitute, whom God raised up as the medium for effecting his designs. Hence, then, as these divine injunctions contain God's particular covenant with the descendants of Adam in genealogical descent from Seth, they are therefore called the obligations of Seth. These obligations, like Adam's rules of life (one of which is repeated,) also address themselves to man in his threefold nature, and seems to be more particularly designed to enforce upon him purity<sup>8</sup> of body, soul and spirit.

I. To labor hard upon the unfruitful and barren places of the earth, and in the sweat of his face to eat bread, until he returned unto the dust of the ground whence he was formed.

<sup>7</sup> The name of Seth (שֵׁט) in the original Hebrew signifies *substituted, appointed*. (See Roy's Hebrew dictionary.)

<sup>8</sup> Man having now become a rebel against the sovereignty of God, also lost thereby the moral purity of the state in which he was created. Thus he was in need of disciplinary rules in order to regain his original state. Therefore in the first obligation a severe discipline is prescribed for the body, in order to keep its physical propensities in subjection by exhausting them by their laborious exertions in overcoming the powers of nature. In the second obligation the intellectual faculties of his mind or spirit are disciplined in the task assigned to him, to assert his mastery over the globe and all the creatures which inhabit it. In the third and fourth obligations the moral powers of the soul are disciplined by a prescribed ceremonial worship which is made man's duty to offer unto God. Furthermore, purity is enforced by the virtue of *chastity* imposed upon the woman in the second obligation by confining her desires to her husband; and also by the virtue of *continency* enjoined upon the man in the fifth obligation, by restraining him from espousing the daughters of men who were so fair to look upon. (See Webster's dictionary for the propriety of the respective application of these virtues to man and women.)

II. To be fruitful, multiply, replenish and subdue the whole earth, and have dominion over every living animal; and also to rule over woman whose desire shall be toward the man;<sup>9</sup> and who shall also conceive and bring forth children in sorrow and pain.

III. To offer animal sacrifices<sup>10</sup> in worship to God, as a type of man's future restoration to his primitive state of holiness, and the consequent reconciliation of God with rebellious man, by means of a voluntary and godlike sacrifice, that a Divine Deliverer to come among men was to make of himself.

IV. To keep holy the seventh day, by cessation from his arduous toil, and by an entire devotion to God therein, in remembrance of His rest from the work of creation when he established the peaceful Sabbath of Eden, and as an earnest of that Eternal Sabbath which remaineth for the people of God.

V. To keep the Sethites separate and distinct from the Cainites, so that the righteous sons of God might not espouse the wicked daughters of men.

*Reward of obedience.*—The final restoration to primitive happiness as symbolized in the Eden promise, that the seed of the woman shall bruise the serpent's head.<sup>11</sup>

<sup>9</sup> This subjection of woman to man which every age and country practically attest, was the result of the primal transgression in which she took the incipient step. It was then that she lost her equality. And hence her exclusion from the ministry of every true and lawfully constituted priesthood, and hence the ritualistic landmark still maintained in Freemasonry, prescribing that every candidate for its mysteries must be a MAN, no woman, etc., etc.

<sup>10</sup> Abel's righteousness, was manifested in the fact that he obeyed this obligation by offering unto God a lamb in sacrifice. And Cain's wickedness was apparent in his disobedience in respect to this injunction. Abel's sacrificial lamb has its appropriate commemoration still perpetuated in the ceremonial observances of Freemasonry.

<sup>11</sup> As the restoration to primitive happiness was to come through the seed of a woman, and the appointed way for this restoration was confined to the descendants of Seth, we see at once the reason for that Sethite obligation which forbade the sons of God to espouse the daughters of men. On this obligation was founded the rule of the ancient order of religion that all who would be admitted to the priestly functions must be born of a woman belonging to the priestly line of descent, the covenanted race of mercy, because the promise of restoration was to be fulfilled by the seed of a woman in genealogical descent from Seth. And hence, at a later period, the rejection of Ishmael, the son

*Penalty of disobedience.*—The destruction of the ancient world by the flood.<sup>12</sup>

SEC. 3.—*Precepts of Noah,<sup>13</sup> or Regulations of Shem.*

These precepts were enjoined upon man immediately after the flood; and, having been delivered to the only surviving patriarch of the human race at that time, they are called the precepts of Noah. But as God, in his own wise purposes, had now restricted the fulfillment of his promised Deliverer to the genealogical line of Shem, Noah's eldest son, and these precepts were, therefore, intended for the guidance of the descendants of this son, they may also be properly called the regulations of Shem.

The objects of these precepts or regulations, besides enjoining the virtues of obedience and purity as set forth in the previous Divine rules and obligations of the antediluvian patriarchs, also enjoined

of Hagar, the bondwoman, and the acceptance of Isaac, the son of Sarah, the free woman. This sacerdotal observance is commemorated still in masonry by one of the Ritualistic Landmarks of the fraternity. (See Dr. Oliver's *Historical Landmarks*, lec. 3, vol. 1, p. 75, Am. Ed.)

<sup>12</sup> God, by the execution of this penalty on the antediluvian world, signally demonstrated the PURITY he required by the Sethite obligation—because he, literally, purified it by washing out all traces of its impurities by a deluge of water. And from what has already been developed in regard to God's covenanted mercies with Seth, we may conclude the reason that induced this terrible visitation upon the whole of the inhabitants of the ancient world, with the exception of Noah and his family, must have been to prevent the imminent possibility of defeating God's purpose of restoration through the line of Seth, by the continued marriages of the sons of God with the daughters of men. It is therefore just to infer that Noah's family was the only one then in the world uncontaminated by such unholy unions. Hence the solitary preservation of the eight members of his family, and the utter annihilation of every other. This terrible judgment thereby secured this chosen few from the possibility of such a pollution for ever thereafter.

<sup>13</sup> The first and second precepts enjoins obedience or the acknowledgment of the absolute sovereignty of God, which is a repetition of the object of Adam's rules of life. PURITY, the object of the obligations of Seth, is enjoined in the fourth precept; and the further virtues of gentleness is enjoined by the third and seventh, and of love toward the neighbor by the third, fifth, and sixth precepts. Hence these regulations prescribed a virtuous discipline that should exist between man and his God, by supreme obedience and worship; between man and his neighbor, by love and purity of intercourse; and in regard to himself, by purity and gentleness of disposition even to the animals beneath him.



the virtues of love toward men, and even gentleness to animals. To express in one word the direct aim of these precepts, we may sum them up as enforcing upon man the virtue of HUMILITY; which should shine conspicuous in the whole of his demeanor.<sup>14</sup>

I. Renounce all idols.

II. Worship the only True God.

III. Commit no murder.

IV. Be not defiled by incest.

V. Do not steal.

VI. Be just.

VII. Eat not flesh with blood in it.<sup>15</sup>

*Reward of obedience.*—Never, again, to destroy the earth by water; but to purify it hereafter by fire, to prepare it for an everlasting habitation for the sons of God.<sup>16</sup>

<sup>14</sup> We also discern in the scope of these precepts a proper application to man's threefold nature in the great virtue which it was their end to enforce. The body is disciplined in humility by the love, purity, and gentleness enjoined upon man in his relations and actions toward his neighbor, and even to brute beasts; it is enjoined on the soul in the obedient worship it is to offer unto God; and it is enjoined upon the spirit in the renunciation of all idols which are the corrupt offspring of a *lofty* imagination, a *proud* heart, or a *haughty* and *self-sufficient* mind.

<sup>15</sup> The order in which these precepts are arranged is that of the Ill. Bro. Mackey. (See his *Lexicon of Freemasonry*, under the caption, "Noah, Precepts of." Dr. Oliver gives a classification which varies a little from this one. (See *Hist. Land.*, p. 143, vol. 1, Am. Ed.)

<sup>16</sup> This promise was symbolized by the rainbow, which was a sign of God's covenant of mercy with Noah. The cloud showed the watery purification of the deluge just past; and the refraction of the sun's rays on that cloud which produced this rainbow, showed the fiery purification yet to come. This promise may also be distinctly discerned in the manner in which God led forth the children of Israel, the descendants of Noah in the line of Shem, from their Egyptian bondage by a pillar of cloud and a pillar of fire. While pursuing their midnight march with the cloudy pillar behind them and the fiery pillar before, it represented the purification of water through which the world had passed and the purification of fire toward which it progresses. It is this same symbol to which our masonic patron, John the Baptist, referred when he called his baptism of repentance that of *water*; and the regenerating baptism of Christ that of *fire* and the Holy Ghost. Our Lord used the same symbolic reference when he declared to Nicodemus the necessity of a man being born again of *water* and the Holy Ghost, (which he sent down on the day of Pentecost in the shape of cloven tongues of *fire*), before he could enter the kingdom of heaven. The water tells us of death unto sin, and the fire of a new birth into righteousness and true holiness that are to prepare us for the eternal

*Punishment of disobedience.*—The confusion of tongues at Babel.<sup>17</sup>

Sec. 4.—*The Covenant of Abraham or the Commandments of Moses with the Summary of Christ.*<sup>18</sup>

These commandments were given to the Israelitish nation in consequence of a special covenant of God with Abraham, a descendant of Shem, and the progenitor of that nation, whom God called because of his steady adherence in the confession of the true faith, when all the rest of the descendants of Noah had become corrupted by idolatrous worship in open violation of the Divine precepts that were given to that patriarch. God called Abraham soon after his terrible judgment executed upon the builders of the tower of Babel, and sequestered him from among his kinsmen and countrymen; and in the journeyings which he was directed to undertake, from place to place, he was providentially brought in contact with Melchisedek, king of Salem and priest of the Most High God, who is supposed to be the Patriarch Shem,<sup>19</sup>

kingdom of God. Those *two pillars* of our symbolic purification have their appropriate commemoration in the ritualistic landmarks of masonry.

<sup>17</sup> A masonic tradition, preserved among the Chevallier Prussians, the twenty-first degree of the ancient and accepted Scottish rite in respect to the visitation of this penalty on the workmen engaged in constructing the tower of Babel, confirms the fact that *humility* was the great virtue enjoined by those precepts; and it was only because the descendants of Noah had violated this injunction that God, by the confusion of their tongues, scattered them in their vain conceits and confounded the lofty imaginations of their minds.

<sup>18</sup> The summary of Christ, it may be thought, ought to be classed as a Divine corollary of the ten commandments, because it is legitimately deduced therefrom. But as he announced the second part of this summary on one occasion as a *new* commandment, (John, xiii: 34,) we may justly class its correlative part with it under the same designation. This conclusion would also seem proper in considering the fact that Christ himself was a Divine lawgiver, in a sense far preëminent to that of Moses or any of the preceding patriarchs who have left the various Divine rules, obligations, and precepts, which God revealed to them for our guidance.

<sup>19</sup> (For this opinion see Dr. Oliver's *Antiquities of Freemasonry*, chap. vi, p. 76, Leon Hyneman's Philadelphia edition.) From this change of the private and secular name of Shem, so to speak, to the royal and pontifical title of Melchisedek, doubtless arose the practice of the ancient mysteries of giving their initiates new names different from that which they bore in the world. Hence the Egyptian kings took the generic name of

Abraham's own great ancestor. Melchisedek received tithes from Abraham, instructed him in the precepts of Noah, and gave him his pontifical blessing in the name of God, and by the voice of inspiration pronounced him to be the patriarch of generations yet unborn who should spring from his loins, and be raised up as the peculiar people of God. These precepts, which the rest of the world had now forgotten in practice, were carefully observed by Abraham, and handed down from generation to generation through the succeeding patriarchates of Isaac and Jacob. But during the patriarchal headship of Jacob over the people of God, their bondage in Egypt began, in accordance with the prediction of God when he called Abraham; and during four hundred years servitude, these precepts became nearly or quite forgotten by them. But when Jehovah had led them forth from Egyptian bondage, with a high hand and an outstretched arm, and was about constituting them in a theocratic sovereignty, he revealed these commandments to their leader, his servant Moses, in order that they might form the basis of their polity.

Finally, when the universally-expected Deliverer of men, the desire of all nations, the seed of the woman, our Lord Jesus Christ, came upon earth in fulfillment of the Eden promise, he summed up these commandments in his holy gospel, and made them, with this explanatory summary, the universal rule of action for every nation and people. These commandments of Moses, with this summary of Christ, form the last and completest revelation of the masonic code of theocratic landmarks. The great design

Pharaoh when they ascended the throne, and the Roman emperors that of Cæsar. Hence also the practice of assuming a reigning title at their coronations, still practiced by the sovereigns of monarchical countries. And hence, in fine, in the Roman Catholic church, not only the sovereign pontiff takes a new title, when he is enthroned the spiritual head of the church and temporal ruler of his state, but a new name, different from that received at baptism, is also given to every Roman Catholic who is admitted to partake of the *greater mysteries* of the holy communion, when he receives the rite of confirmation at the hands of a bishop as a preparation thereto. A ritualistic landmark of Freemasonry known to every E. A. also perpetuates this custom.

of these commandments was to establish the *righteousness* of God among men on earth, as explained and applied in the summary of Christ.

1ST TABLE.—*Love and Service of God.*

I. I am<sup>20</sup> the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me.

II. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them; for I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me, and keep my commandments.

III. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

IV. Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy

<sup>20</sup> God has been pleased to reveal here in these two words, I AM, (יהוה or יהי) his name, by which he asserts his self-existence and absolute sovereignty, and by which Adam knew him in the relation established by his rules of life, but which had been forgotten, and was unknown to the subsequent patriarchs, until he revealed it again to Moses, when he called him, and sent him on a divine mission of deliverance to the children of Israel, when suffering under Egyptian bondage. The proof of his divine commission to these people were in these words, "I AM hath sent me unto you," (Ex. iii. 14.) Some writer has beautifully observed, that God has left his name a blank after these two words, in order to give us an ample space to write all of the attributes of his adorable perfections therein. Thus I AM that I AM, to express his independence and self-existence; I AM who was, who is, and who will be, to express his eternity; I AM the same yesterday, to-day, and for ever, to express his immutability; I AM the Almighty, to express his omnipotence; and so on with the whole catalogue of his natural and moral perfections. God was pleased to inform Moses of some of these modifications of his name, (Ex. 6.) The sacred science of these divine modifications are still preserved in the Ritualistic Landmarks of masonry, and are taught in the eleven ineffable and sublime degrees of the Grand Symbolic Lodge of perfection, working in the Scottish rite.

son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor the stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

2ND TABLE.—*Love and Service of the Neighbor.*

V. Honor thy father and thy mother, that thy days may be long upon the land, which the Lord thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbor.

X. Thou shalt not covet thy neighbor's house; thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

3D TABLE.—*Summary of the 1st and 2d Tables.*

XI. (1) Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind:<sup>21</sup> this is the first and great commandment. And the second is like unto it; (2) Thou shalt love thy neighbor as thyself.<sup>22</sup> On these two commandments hang all the law and the prophets.

*Reward of obedience.*—The establishment of an everlasting kingdom at Jerusalem, and the raising up among that people the

<sup>21</sup> Here we have a distinct and divine recognition of the threefold nature of man, as composed of body [expressed heart], soul and spirit [expressed mind]. And the application of the whole of these commandments to man in this triplicity of his character, is made a unit by the same divine authority.

<sup>22</sup> Here we have the fact brought out, in this twofold summary, that a man's whole duty is to God, to his neighbor, and to himself; and this summary gives us an insight of the divine operation of these commandments upon each division of man's nature. Supreme love to God more particularly calls forth the moral powers of the soul, in the adoration and worship which we are to offer unto him. Love to the neighbor calls forth the physical powers of the body, in the kind offices that we are to render unto our fellow-men, by word and deed. And as this latter love toward our neighbor must be regulated equally with the love that we bear to our own selves, the intellectual powers of the mind or spirit is thereby called forth in judgment to regulate this equity—this equipoise of the scales of justice between man and man.

Anointed Son of God, who shall rule for ever on the throne of his father David.

*Penalty of disobedience.*—The destruction of Jerusalem, and the dispersion of this people among all the nations of the earth, to be trodden down and oppressed by them.<sup>23</sup>

SEC. 5.—*Corollaries of the Theocratic Landmarks.*

These corollaries are those graces, gifts, fruits and counsels of virtuous living, which the Spirit of God has successively revealed in the Holy Scriptures, in developing, explaining and applying, from generation to generation, the divine rules, obligations, precepts and commandments that God gave, from time to time, as holy statutes and moral laws for the government of men, until they were fully completed by the summary of Christ.

The corollaries may be found, in substance or in word, recorded in various places throughout the sacred volume of the Old and New Testament. They have been selected, arranged and codified under different heads, by enlightened and holy men of God, who have diligently studied his will as recorded in his Written Word. The following classification is chiefly founded on the result of such labors. These holy duties of virtuous living are enforced under the awful sanction of spiritual and eternal rewards and penalties in a world to come, as typified and prefigured by those temporal ones, which God has visited upon the nations and peoples who have transgressed the injunctions of his divine statutes. The great end of these corollaries, is to free us from the mere letter of a rigid and

<sup>23</sup> This is the last temporal punishment which God has affixed as the penalty for the violation of his divine injunctions. It pertains particularly to the nation to whom the ten commandments were given, and among whom the Anointed Son of God was raised up as a Divine Deliverer. This penalty did not go in force until Christ had completed the injunctions of the Decalogue by his summary of the same, and the Jews had willfully rejected his teachings, denied his authority, and ignominiously put him to death. Henceforth the penalty of disobedience is not alone temporal, but it is also an eternal punishment to come. The reward of obedience will, alike, be of a spiritual and eternal nature. And no one nation or tribe, but all mankind, shall be henceforth included in these beatitudes and maledictions.—(See the rewards and penalties attached to the Divine Corollaries in the next section.)

limited code of laws, and to lead us, by a spiritual and supernatural influence, to do the will of God, by infusing holy virtues in our bodies, souls and spirits.

I.—*Fundamental Corollaries.*

1. All the duties of man relate to God, to his neighbor, and to himself.

2. The mind of man must submit to the supreme authority of God by an unfeigned act of obedience, in order thereby to open a receptacle in his will and understanding for the influx of divine love and wisdom, whereby his intellectual powers may be enlightened with spiritual gifts, his heart filled with holy fruits, and his soul adorned with noble graces and counsels, to fulfill those threefold duties of a virtuous life.

3. The whole sum, substance, aim and end of all these various duties, by such a divine influx of love and wisdom from the Lord in heaven, is to promote goodness and truth among men on earth.

II.—*Theological Virtues.*

These consist of holy aspirations or dispositions of the soul, that divide themselves according to man's threefold duties.

1. *Aspiration to God.*—Faith in a Supreme Being.<sup>24</sup>

2. *Aspiration of self.*—Hope in immortality.

3. *Aspiration toward the neighbor.*—Charity to all mankind.

III.—*Cardinal Virtues.*

These consist of holy regulations for the discipline of man in his threefold duties.

1. *Discipline of self.*—Temperance<sup>25</sup> in eating and drinking for the strength of the body; Fortitude under perils, pains, privations, and dangers for the support of the mind; Prudence in thoughts, words, and actions, for the welfare of the soul.

2. *Discipline in respect to God and our neighbors.*—Justice, which consists in that loving obedience of rendering to God the things that belong unto him, as he has required the same at our hands; and also in that equity which accords to every man his dues without respect of persons.

IV.—*Graces of the Spirit of God.*

These consist of those gifts of the mind by which man's reason is enlightened in his duties toward God; those works of mercy by which man's heart and body is cultivated in his duties to his neighbor; and those fruits of the Holy Ghost by which his own soul is chastened and purified for the blessings of immortality.

1. *Gifts of the Holy Ghost—Dispositions of the mind in the service of God.*

1. Wisdom, or the spirit of being wise in spiritual things.

2. Understanding, or the spirit of apprehending what we are taught.

3. Counsel, or the spirit of prudent managing all our actions or affairs.

4. Ghostly strength, or the spirit of power to execute all our virtuous purposes.

5. Knowledge, or the spirit of discerning between good and evil.

6. True godliness, or the spirit of devotion in God's service.

7. Holy fear, or the spirit of reverence to be expressed toward God in our whole conversation.

2. *Works of mercy—Dispositions of the heart in the service of the neighbor.*

(1) Corporal works,<sup>26</sup> or the use of temporal means of mercy.

1. To feed the hungry.

2. To give drink to the thirsty.

3. To clothe the naked.

4. To harbor the shelterless.

5. To visit the sick.

6. To visit prisoners.

7. To bury the dead.

(2) Spiritual works, or the use of spiritual means of mercy.

1. To give good counsel.

2. To instruct the ignorant.

3. To admonish those that are in error.

4. To comfort the afflicted and troubled.

5. To pardon offenses and injuries.

6. To bear wrongs patiently.

7. To pray for all sorts and conditions of men.

<sup>24</sup> The reward and penalty attached to the obedience or disobedience of faith are set forth in Mark, xvi : 16.

<sup>25</sup> The reward and penalty attaching to these virtues may be found in Gal. v : 19-23.

<sup>26</sup> The reward and penalty of these corporal works are written in Matt. xxv : 35-46. These virtuous works are impressively enjoined in the degree of Knights of the Holy Sepulcher, an appendant or supernumerary of the American Templar Masonry.

V.—*Fruits of the Holy Ghost.*

These consist of those graces of the soul for one's own spiritual consolation—1, love; 2, joy; 3, peace; 4, patience; 5, gentleness; 6, goodness; 7, faith; 8, meekness; 9, kindness; 10, modesty; 11, continency; 12, chastity.<sup>27</sup>

VI.—*Good Works.*

These are to chasten the body, soul, and spirit of man, in order to promote the development of true holiness within him.

1. *Toward the neighbor.*—Almsdeeds, to chasten a spirit of selfishness in the soul.

2. *Toward God.*—Prayer, to chasten a spirit of self-dependence in the mind.

3. *Toward one's self.*—Fasting, to chasten a spirit of sensuality in the body.

VII.—*Evangelical Counsels.*

These are to learn us to subdue our passions by a thorough self-denial of all the allurements, pomps, and vanities that can possibly assault or hurt the soul.

1. *Denial of the world.*—Voluntary poverty.

2. *Denial of the flesh.*—Perpetual chastity.

3. *Denial of the spirit of Evil.*—Entire obedience to the will of God.

VIII.—*The principal sources of Transgressions.*

This part of the theocratic copollaries points out the chief causes that lead to the transgression of God's holy laws; and hence these sins are to be most carefully avoided. The same threefold division that characterize the moral laws in their application to man's relations obtains in the enumeration of these sources of transgression.

1. *Sins of self, called the seven deadly sins—committed by the soul.*

1, Pride; 2, covetousness; 3, lust; 4, wrath; 5, gluttony; 6, envy; 7, sloth.

2. *Sins against the neighbor, arising from the sins of self, called the four sins crying to heaven for vengeance—committed by the body.*

1, Willful murder; 2, sodomy; 3, oppression; 4, defrauding the laborer of his wages.

3. *Sins committed in company with the neighbor, called the nine ways of being accessory to another's sins.*

1, By counsel; 2, by command; 3, by consent; 4, by praise; 5, by flattery; 6,

by concealment; 7, by partaking; 8, by silence; 9, by defense of evil doing.

4. *Sins against God, proceeding from sins of self and those committed against or with the neighbor, called the six sins against the Holy Ghost—committed by the mind.*

1, Presumption on God's mercy; 2, despair; 3, impugning the known truth; 4, envy at another's spiritual good; 5, obstinacy in sin; 6, final impenitence.

IX.—*Perpetual Meditations.*

These meditations are to incite us on to the performance of all those various duties enjoined upon us toward God, our neighbor, and ourselves. Hence God's future rewards and punishments constitute the theme for these contemplations. They divide themselves into several heads of future experience, involving considerations affecting us according to the usual threefold capacities of man.

1. Death, to be considered as the first preparatory state, which each individual must experience *alone* for himself, in order to enter upon these rewards or punishments.

2. Judgment, to be considered as the second preparatory state that we must experience, in company with all mankind, in the great day reserved for the final purification of the world.

3. Heaven, to be considered as the happy reward and state of the good and true, or the faithful and charitable among men, when admitted to dwell for ever in the presence of God.

4. Hell, to be considered as the fearful penalty and unhappy state of the evil and false, or the unfaithful and selfish among mankind, when banished for ever from the presence of God.<sup>28</sup>

Few things are necessary for the wants of this life, but it takes an infinite number to satisfy the demand of opinion.

THE law of affinity unites the spirituality of man with his Maker.

<sup>28</sup> These meditations apply to and effect the threefold nature of man as follows: Death is the hopeful joy or despairing sorrow of the body; judgment is the hopeful joy or despairing sorrow of the soul; and heaven and hell is the hopeful joy or despairing sorrow of the mind according as a man has done good or evil during his life.

<sup>27</sup> See reference as in note 25.

# MASONIC CRIMES AND PUNISHMENTS.

BY A. G. MACKAY.

## CHAPTER I.

### OF WHAT ARE MASONIC CRIMES.

THE division of wrongs, by the writers on municipal law, into private and public, or civil injuries and crimes and misdemeanors, does not apply to the jurisprudence of Freemasonry. Here all wrongs are crimes, because they are a violation of the precepts of the institution; and an offense against an individual is punished, not so much because it is a breach of his private rights, as because it affects the well-being of the whole masonic community.

In replying to the question, "What are masonic crimes?" by which is meant what crimes are punishable by the constituted authorities, our safest guide will be that fundamental law which is contained in the old charges. These give a concise, but succinct summary of the duties of a mason, and, of course, whatever is a violation of any one of these duties will constitute a masonic crime, and the perpetrator will be amenable to masonic punishment.

But before entering on the consideration of these penal offenses, it will be well that we should relieve the labor of the task, by inquiring what crimes or offenses are not supposed to come within the purview of masonic jurisprudence.

Religion and politics are subjects which, it is well known, are stringently forbidden to be introduced into masonry: and hence arises the doctrine, that masonry will not take cognizance of religious or political offenses.

Hereby, for instance, is not a masonic crime. Masons are obliged to use the words of the Old Charges, "to that religion in which all men agree, leaving their particular opinions to themselves;" and, therefore, as long as a mason acknowledges his belief in the existence of one God, a lodge can take no action on his peculiar opinions, however heterodox they may be.

In like manner, although all the most ancient and universally-received precepts of the institution inculcate obedience to

the civil powers, and strictly forbid any mingling in plots or conspiracies against the peace and welfare of the nation, yet no offense against the State, which is simply political in its character, can be noticed by a lodge. On this important subject, the old charges are remarkably explicit. They say, putting perhaps the strongest case by way of exemplifying the principle, "that if a brother should be a rebel against the State, he is not to be countenanced in his rebellion, however he may be pitied as an unhappy man; and, if convicted of no other crime, though the loyal brotherhood must and ought to disown his rebellion, and give no umbrage or ground of political jealousy to the government for the time being, *they can not expel him from the lodge, and his relation to it remains indefeasible.*"

The lodge can, therefore, take no cognizance of religious or political offenses.

The first charge says, "a mason is obliged, by his tenure, to obey the moral law." Now, although, in a theological sense, the ten commandments are said to embrace and constitute the moral law, because they are its best exponent, yet jurists have given to the term a more general latitude, in defining the moral laws to be "the eternal, immutable laws of good and evil, to which the Creator himself, in all dispensations, conforms, and which he has enabled human reason to discover, so far as they are necessary for the conduct of human actions."<sup>1</sup> Perhaps the well-known summary of Justinian will give the best idea of what this law is,—namely, that we "should live honestly, (that is to say, without reproach,) should injure no body, and render to every one his just due."

If such, then, be the meaning of the moral law, and if every mason is, by his tenure, obliged to obey it, it follows, that all such crimes as profane swearing or great impiety in any form, neglect of social and domestic duties, murder and its concomitant vices of cruelty and hatred, adultery, dishonesty in any shape, perjury or malevolence, and habitual falsehood, inordinate covetousness, and, in short, all those ramifications of these leading vices which injuriously affect the relations of man to

<sup>1</sup> Blackstone, Introd., sec. i.

<sup>2</sup> For so we should interpret the word "honeste."

God, his neighbor, and himself, are proper subjects of lodge jurisdiction. Whatever moral defects constitute the bad man, make also the bad mason, and consequently come under the category of masonic offenses. The principle is so plain and comprehensible as to need no further exemplification. It is sufficient to say that, whenever an act done by a mason is contrary to, or subversive of, the three great duties which he owes to God, his neighbor, and himself, it becomes at once a subject of masonic investigation, and of masonic punishment.

But besides these offenses against the universal moral law, there are many others arising from the peculiar nature of our institution. Among these we may mention, and in their order, those that are enumerated in the several sections of the sixth chapter of the Old Charges. These are, unseemly and irreverent conduct in the lodge, all excesses of every kind, private piques or quarrels brought into the lodge; imprudent conversation in relation to masonry in the presence of uninitiated strangers; refusal to relieve a worthy distressed brother, if in your power; and all "wrangling, quarreling, backbiting, and slander."

The lectures in the various degrees, and the ancient charges read on the installation of the master of a lodge, furnish us with other criteria for deciding what are peculiarly masonic offenses. All of them need not be detailed; but among them may be particularly mentioned the following: All improper revelations, undue solicitations for candidates, angry and over-zealous arguments in favor of masonry with its enemies, every act which tends to impair the unsullied purity of the Order, want of reverence for, and obedience to, masonic superiors; the expression of a contemptuous opinion of the original rulers and patrons of masonry, or of the institution itself; all countenance of impostors; and, lastly, holding masonic communion with clandestine masons, or visiting irregular lodges.

From this list, which, extended as it is, might easily have been enlarged, it will be readily seen, that the sphere of masonic penal jurisdiction is by no means limited. It should, therefore, be the object of every mason, to avoid the censure or

reproach of his brethren, by strictly confining himself as a point within that circle of duty which, at his first initiation, was presented to him as an object worthy of his consideration.

## CHAPTER II.

### OF MASONIC PUNISHMENTS.

HAVING occupied the last chapter in a consideration of what constitute masonic crimes, it is next in order to inquire how these offenses are to be punished; and, accordingly, I propose, in the following sections, to treat of the various modes in which masonic law is vindicated, commencing with the slightest mode of punishment, which is censure, and proceeding to the highest, or expulsion from all the rights and privileges of the Order.

#### SEC. I.—Of Censure.

A censure is the mildest form of punishment that can be inflicted by a lodge; and as it is simply the expression of an opinion by the members of the lodge, that they do not approve of the conduct of the person implicated, in a particular point of view, and as it does not in any degree affect the masonic standing of the one censured, nor for a moment suspend or abridge his rights and benefits, I have no doubt that it may be done on a mere motion, without previous notice, and adopted, as any other resolution, by a bare majority of the members present.

Masonic courtesy would, however, dictate that notice should be given to the brother, if absent, that such a motion of censure is about to be proposed or considered, to enable him to show cause, if any he have, why he should not be censured. But such notice is not, as I have said, necessary to the legality of the vote of censure.

A vote of censure will sometimes, however, be the result of a trial, and in that case its adoption must be governed by the rules of masonic trials, which are hereafter to be laid down.

#### SEC. II.—Of Reprimand.

A reprimand is the next mildest form of masonic punishment. It should never be adopted on a mere motion, but should always be the result of a regular trial,

in which the party may have the opportunity of defense.

A reprimand may be either private or public. If to be given in private, none should be present but the master and the offender; or, if given by letter, no copy of that letter should be preserved. If given in public, the lodge is the proper place, and the reprimand should be given by the master from his appropriate station.

The master is always the executive officer of the lodge, and in carrying out the sentence he must exercise his own prudent discretion as to the mode of delivery and form of words.

A reprimand, whether private or public, does not affect the masonic standing of the offender.

### SEC. III.—Of Exclusion from the Lodge.

Exclusion from a lodge may be of various degrees.

1. A member may, for indecorous or unmasonic conduct, be excluded from a single meeting of the lodge. This may be done by the master, under a provision of the by-laws giving him the authority, or on his own responsibility, in which case he is amenable to the Grand Lodge for the correctness of his decision. Exclusion in this way does not affect the masonic standing of the person excluded, and does not require a previous trial.

I can not entertain any doubt that the master of a lodge has the right to exclude temporarily any member or mason, when he thinks that either his admission, if outside, or his continuance within, if present, will impair the peace and harmony of the lodge. It is a prerogative necessary to the faithful performance of his duties, and inalienable from his great responsibility to the Grand Lodge, for the proper government of the craft intrusted to his care. If, as it is described in the ancient manner of constituting a lodge, the master is charged "to preserve the cement of the lodge," it would be folly to give him such a charge, unless he were invested with the power to exclude an unruly or disorderly member. But as masters are enjoined not to rule their lodges in an unjust or arbitrary manner, and as every mason is clearly entitled to redress for any wrong that has been done to him, it follows that the master is re-

sponsible to the Grand Lodge for the manner in which he has executed the vast power intrusted to him, and he may be tried and punished by that body, for excluding a member, when the motives of the act and the other circumstances of the exclusion were not such as to warrant the exercise of his prerogative.

2. A member may be excluded from his lodge for a definite or indefinite period, on account of the non-payment of arrears. This punishment may be inflicted in different modes, and under different names. It is sometimes called, *suspension from the lodge*, and sometimes *erasure from the roll*. Both of these punishments, though differing in their effect, are pronounced, not after a trial, but by a provision of the by-laws of the lodge. For this reason alone, if there were no other, I should contend, that they do not affect the standing of the member suspended, or erased, with relation to the Craft in general. No mason can be deprived of his masonic rights, except after a trial, with the opportunity of defense, and a verdict of his peers.

But before coming to a definite conclusion on this subject, it is necessary that we should view the subject in another point of view, in which it will be seen that a suspension from the rights and benefits of masonry, for the non-payment of dues, is entirely at variance with the true principles of the Order.

The system of payment of lodge dues does not by any means belong to the ancient usages of the fraternity. It is a modern custom, established for purposes of convenience, and arising out of other modifications, in the organization of the Order. It is not an obligation on the part of a mason to the institution at large, but is in reality a special contract, in which the only parties are a particular lodge and its members, of which the fraternity, as a mass, are to know nothing. It is not presented by any general masonic law, nor any universal masonic precept. No Grand Lodge has ever yet attempted to control or regulate it, and it is thus tacitly admitted to form no part of the general regulation of the Order. Even in that old charge in which a lodge is described, and the necessity of membership in is enforced, not a word is said



of the payment of arrears to it, or of the duty of contributing to its support. Hence the non-payment of arrears is a violation of a special and voluntary contract with a lodge, and not of any general duty to the Craft at large. The corollary from all this is, evidently, that the punishment inflicted in such a case should be one affecting the relations of the delinquent with the particular lodge whose by-laws he has infringed, and not a general one, affecting his relations with the whole Order. After a consideration of all these circumstances, I am constrained to think that suspension from a lodge, for non-payment of arrears, should only suspend the rights of the member as to his own lodge, but should not affect his right of visiting other lodges, nor any of the other privileges inherent in him as a mason. Such is not, I confess, the general opinion or usage of the Craft in this country, but yet I can not but believe that it is the doctrine most consonant with the true spirit of the institution. It is the practice pursued by the Grand Lodge of England, from which most of our Grand Lodges derive, directly or indirectly, their existence. It is also the regulation of the Grand Lodge of Massachusetts. The Grand Lodge of South Carolina expressly forbids suspension from the rights and benefits of masonry for non-payment of dues, and the Grand Lodge of New York has a similar provision in its constitution.

Of the two modes of exclusion from a lodge for non-payment of dues—namely, suspension and erasure, the effects are very different. Suspension does not abrogate the connection between the member and his lodge, and places his rights in abeyance only. Upon the payment of the debt, he is at once restored without other action of the lodge: but erasure from the roll terminates all connection between the delinquent and the lodge, and he ceases to be a member of it. Payment of the dues, simply, will not restore him; for it is necessary that he should again be elected by the brethren upon formal application.

The word exclusion has a meaning in England differing from that in which it has been used in the present section. There the prerogative of expulsion is, as

I think very rightly, exercised only by the Grand Lodge. The term "expelled" is therefore used only when a brother is removed from the Craft, by the Grand Lodge. The removal by a District Grand Lodge, or a subordinate lodge, is called "exclusion." The effect, however, of the punishment of exclusion, is similar to that which has been here advocated.

#### SEC. IV.—Of *Definite Suspension*.

Suspension is a punishment by which a party is temporarily deprived of his rights and privileges as a mason. It does not terminate his connection with the Craft, but only places it in abeyance, and it may again be resumed in a mode hereafter to be indicated.

Suspension may be, in relation to time, either definite or indefinite: and as the effects produced upon the delinquent, especially in reference to the manner of his restoration, are different, it is proper that each should be separately considered.

In a case of definite suspension, the time for which the delinquent is to be suspended, whether for one month, for three, or six months, or for a longer or shorter period, is always mentioned in the sentence.

At its termination, the party suspended is at once restored without further action of the lodge: but as this is a point upon which there has been some difference of opinion, the argument will be fully discussed in the chapter on the subject of *Restoration*.

By a definite suspension, the delinquent is for a time placed beyond the pale of masonry. He is deprived of all his rights as a master mason: is not permitted to visit any lodge, or hold masonic communication with his brethren: is not entitled to masonic relief; and should he die during his suspension, is not entitled to masonic burial. In short, the amount of punishment differs from that of indefinite suspension or expulsion only in the period of time for which it is inflicted.

The punishment of definite suspension is the lightest that can be inflicted of those which affect the relations of a mason with the fraternity at large. It must always be preceded by a trial: and the prevalent opinion is, that it may be inflicted by a two-thirds vote of the lodge.

SEC. V.—*Of Indefinite Suspension.*

Indefinite suspension is a punishment by which the person suspended is deprived of all his rights and privileges as a mason, until such time as the lodge which has suspended him shall see fit, by a special action, to restore him.

All that has been said of definite suspension in the preceding section, will equally apply to indefinite suspension, except that in the former case the suspended person is at once restored by the termination of the period for which he was suspended; while in the latter, as no period of termination had been affixed, a special resolution of the lodge will be necessary to effect a restoration.

By suspension the connection of the party with his lodge and with the institution is not severed: he still remains a member of his lodge, although his rights as such are placed in abeyance. In this respect it materially differs from expulsion, and, as an inferior grade of punishment, is inflicted for offenses of a lighter character than those for which expulsion is prescribed.

The question here arises, whether the dues of a suspended member to his lodge continue to accrue during his suspension? I think they do not. Dues or arrears are payments made to a lodge for certain rights and benefits; the exercise and enjoyment of which are guaranteed to the member, in consideration of the dues thus paid: but as by suspension, whether definite or indefinite, he is, for the time, deprived of these rights and benefits, it would seem unjust to require from him a payment for that which he does not enjoy. I hold, therefore, that suspension from the rights and benefits of masonry, includes also a suspension from the payment of arrears.

No one can be indefinitely suspended, unless after a due form of trial, and upon the vote of at least two-thirds of the members present.

SEC. VI.—*Of Expulsion.*<sup>1</sup>

Expulsion is the very highest penalty

<sup>1</sup> I have treated this subject of expulsion so fully in my "Lexicon of Freemasonry," and find so little more to say on the subject, that I have not at all varied from the course of argument, and very little from the phraseology of the article in that work.

that can be inflicted upon a delinquent mason. It deprives the party expelled of all the masonic rights and privileges that he ever enjoyed, not only as a member of the lodge from which he has been ejected, but also of all those which were inherent in him as a member of the fraternity at large. He is at once as completely divested of his masonic character as though he had never been admitted into the institution. He can no longer demand the aid of his brethren, nor require from them the performance of any of the duties to which he was formerly entitled, nor visit any lodge, nor unite in any of the public or private ceremonies of the Order. No conversation on masonic subjects can be held with him, and he is to be considered as being completely without the pale of the institution, and to be looked upon in the same light as a profane, in relation to the communication of any masonic information.

It is a custom too generally adopted in this country, for subordinate lodges to inflict this punishment, and hence it is supposed by many, that the power of inflicting it is vested in the subordinate lodges. But the fact is, that the only proper tribunal to impose this heavy penalty is a Grand Lodge. A subordinate may, indeed, try its delinquent member, and if guilty, declare him expelled. But the sentence is of no force until the Grand Lodge, under whose jurisdiction it is working, has confirmed it: and it is optional with the Grand Lodge to do so, or, as is frequently done, to reverse the decision and reinstate the brother. Some of the lodges in this country claim the right to expel independently of the action of the Grand Lodge, but the claim is not valid. The very fact that an expulsion is a penalty, affecting the general relations of the punished party with the whole fraternity, proves that its exercise never could, with propriety, be intrusted to a body so circumscribed in its authority as a subordinate lodge. Besides, the general practice of the fraternity is against it. The English constitutions vest the power to expel exclusively in the Grand Lodge.<sup>2</sup>

<sup>2</sup> In England, ejection from a membership by a subordinate lodge is called "exclusion," and it does not deprive the party of his general rights as a member of the Fraternity.

The severity of the punishment will at once indicate the propriety of inflicting it only for the most serious offenses, such, for instance, as immoral conduct, that would subject a candidate for initiation to rejection.

As the punishment is general, affecting the relation of the one expelled with the whole fraternity, it should not be lightly imposed, for the violation of any masonic act not general in its character. The commission of a grossly immoral act is a violation of the contract entered into between each mason and his Order. If sanctioned by silence or impunity, it would bring discredit on the institution, and tend to impair its usefulness. A mason who is a bad man is to the fraternity what a mortified limb is to the body, and should be treated with the same mode of cure—he should be cut off, lest his example spread, and disease be propagated through the constitution.

The punishment of expulsion can only be inflicted after a due course of trial, and upon the votes of at least two-thirds of the members present, and should always be submitted for approval and confirmation to the Grand Lodge.

One question here arises, in respect not only to expulsion but to the other masonic punishments, of which I have treated in the preceding sections:—Does suspension or expulsion from a chapter of Royal Arch Masons, an encampment of Knights Templar, or any other of what are called the higher degrees of masonry, affect the relations of the expelled party to Symbolic or Ancient Craft Masonry? I answer, unhesitatingly, that it does not, and for reasons which, years ago, I advanced, in the following language, and which appear to have met with the approval of the most of my contemporaries:

“A chapter of Royal Arch Masons, for instance, is not, and can not be, recognized as a masonic body, by a lodge of master masons. ‘They hear them so to be, but they do not know them so to be,’ by any of the modes of recognition known to masonry. The acts, therefore, of a chapter can not be recognized by a master mason’s lodge, any more than the acts of a literary or charitable society wholly unconnected with the Order. Again: By the present organization of Freemasonry,

Grand Lodges are the supreme masonic tribunals. If, therefore, expulsion from a chapter of Royal Arch Masons involved expulsion from a Blue Lodge, the right of the Grand Lodge to hear and determine causes, and to regulate the internal concerns of the institution, would be interfered with by another body beyond its control; but the converse of this proposition does not hold good. Expulsion from a Blue Lodge involves expulsion from all the higher degrees; because, as they are composed of Blue Masons, the members could not, of right, sit and hold communications on masonic subjects with one who was an expelled mason.”<sup>3</sup>

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## MASONIC HISTORY.

### THE HISTORY OF MASONRY IN ENGLAND, ETC.<sup>1</sup>

BY WILLIAM PRESTON, P. M., 1798.

SEC. I.—*Masonry early introduced into England.—Account of the Druids.—Progress of Masonry in England under the Romans.—Masons highly favored by St. Alban.*

THE history of Britain, previous to the invasion of the Romans, is so mixed with fable, as not to afford any satisfactory account, either of the original inhabitants of the island, or of the arts practiced by them. It appears, however, from the writings of the best historians, that they were not destitute of genius or taste; and there are yet in being the remains of some stupendous works executed by them much earlier than the time of the Romans; which, though defaced by time, display no small share of ingenuity, and are convincing proofs that the science of masonry was not unknown even in those rude ages.

The Druids retained among them many usages similar to those of masons; but of what they consisted, at this remote period, we can not with certainty discover. In conformity to the ancient practices of the Fraternity, we learn that

<sup>3</sup> Lexicon of Freemasonry.

<sup>1</sup> From OLIVER’S “Golden Remains of the Early Masonic Writers.”

they held their assemblies in woods and groves,<sup>2</sup> and observed the most impenetrable secrecy in their principles and opinions; a circumstance which we have reason to regret, as these, being known only to themselves, must have perished with them.

The Druids were the priests of the Britons, Gauls, and other Celtic nations, and were divided into three classes: the Bards, who were poets and musicians, formed the first class; the Vates, who were priests and physiologists, composed the second class; and the third class consisted of the Druids, who added moral philosophy to the study of physiology.

As study and speculation were the favorite pursuits of those philosophers, it has been suggested that they chiefly derived their system of government from Pythagoras. Many of his tenets and doctrines seem to have been adopted by them. In their private retreats, they entered into a disquisition of the origin, laws, and properties of the matter, the form and magnitude of the universe, and even ventured to explore the most sublime and hidden secrets of nature. On these subjects, they formed a variety of hypotheses, which they delivered to their disciples in verse, in order that they might be more easily retained in memory; and administered an oath not to commit them to writing.

In this manner the Druids communicated their particular tenets, and concealed, under the veil of mystery, every branch of useful knowledge,<sup>3</sup> which tend-

ed to secure to their order universal admiration and respect, while the religious instructions propagated by them were every where received with reverence and submission. They were intrusted with the education of youth; and from their seminaries issued many curious and valuable productions. As judges of law, they determined all causes, ecclesiastical and civil; as tutors, they taught philosophy, astrology, politics, rites, and ceremonies; and as bards, in their songs, they recommended the heroic deeds of great men to the imitation of posterity.

To enlarge on the usages that prevailed among those ancient philosophers, on which we can offer, at best, but probable conjectures, would be a needless waste of time; we shall, therefore, leave the experienced mason to make his own reflections on the affinity of their practices to the rites established among the Fraternity,<sup>4</sup> and proceed to a disquisition of other particulars and occurrences, which are better authenticated, and of more importance.

On the arrival of the Romans in Britain, arts and sciences began to flourish. According to the progress of civilization,

the following superstitions, still used in many parts of this kingdom, which are justly referred to Druidical origin. "Many superstitions," I quote from the Introduction to Meyrick's Cardigan, "grew into importance, from the peculiarity of some ceremonies; such as cutting the mistletoe with a golden hook by the presiding Druid; the gathering of the cowslip, and other plants, consecrated to the power of healing. The autumnal fire is still kindled in North Wales, being on the eve of the first day of November, and is attended by many ceremonies; such as running through the fire and smoke, each casting a stone into the fire, and all running off at the conclusion, to escape from the black, short-tailed sow; then supping upon parsnips, nuts and apples; catching up an apple, suspended by a string, with the mouth alone, and the same by an apple with a tub of water; each throwing a nut into the fire, and those that burn bright betoken prosperity to the owners through the following year, but those that burn black and crackle denote misfortune. On the following morning, the stones are searched for in the fire, and if any be missing, they betide ill to those who threw them in. Another remnant of Druidical superstition, with which we are well acquainted, as practiced all over England, is the gathering of the mistletoe at Christmas; and many others, such as dancing round the Maypole, etc., may be traced to the aberrations from their original doctrines."

<sup>4</sup> A careful perusal of my History of Initiation, compared with the former part of the present work, will satisfactorily determine this point.

<sup>2</sup> These sacred groves were usually of oak; but, in Arabia, some of the tribes worshiped the *ACACIA*. "A tree," says Sale, in his preliminary discourse to the Koran (sec. 1), "called the Egyptian thorn or acacia, was worshiped by the tribes of Ghatfan, under the name of *Al Usaa*, first consecrated by one Dhâlem, who built a chapel over it, called Boes, so contrived as to give a sound when any person entered. Khâled Ebn Walid being sent by Mohammed, in the eighth year of the Hejira, to destroy this idol, demolished the chapel, and cutting down this tree or image, burnt it; he also slew the priestess, who ran out, with her hair dishevelled, and her hands on her head, as a suppliant. The name of this deity is derived from the root *assa*, and signifies Most Mighty."—EHRICH.

<sup>3</sup> The Druids, however, had many superstitious usages, somewhat allied to sorcery, which were practiced to overawe the people, and keep them in a state of abject subjection. What the precise nature of these practices was, we are not correctly informed; but some idea may be gathered from

masonry rose into esteem; hence we find that Cæsar, and several of the Roman generals who succeeded him in the government of this island, ranked themselves as patrons and protectors of the Craft. At this period, the Fraternity were employed in erecting walls, forts, bridges, cities, temples, palaces, courts of justice, and other stately works; but history is silent respecting their mode of government, and affords no information with regard to the usages and customs prevalent among them. Their lodges or conventions were regularly held; but being open only to the initiated, the legal restraints they were under prevented the public communication of their private transactions.

The wars which afterward broke out between the conquerors and conquered considerably obstructed the progress of masonry in Britain, so that it continued in a very low state till the time of the Emperor Carausius, by whom it was revived under his own immediate auspices. Having shaken off the Roman yoke, he contrived the most effectual means to render his person and government acceptable to the people; and, by assuming the character of a mason, he acquired the love and esteem of the most enlightened part of his subjects. He possessed real merit, encouraged learning and learned men, and improved the country in the civil arts. In order to establish an empire in Britain, he brought into his dominions the best workmen and artificers from all parts—all of whom, under his auspices, enjoyed peace and tranquility. Among the first class of his favorites he enrolled the masons: for their tenets he professed the highest veneration, and appointed Albanus, his steward, the principal superintendent of their assemblies. Under his patronage lodges and conventions of the Fraternity were formed, and the rites of masonry regularly practiced. To enable the masons to hold a general council to establish their own government, and correct errors among themselves, he granted to them a charter, and commanded Albanus to preside over them, in person, as Grand Master. This worthy knight proved a zealous friend to the Craft, and assisted at the initiation of many persons into the mysteries of the

Order. To this council the name of assembly was afterward given.<sup>5</sup>

Albanus was born at Verulam, (now St. Albans, in Hertfordshire,) of a noble family. In his youth he traveled to Rome, where he served seven years under the Emperor Diocletian. On his return home, by the example and persuasion of Amphibalus of Caerleon, (now Chester,) who had accompanied him in his travels, he was converted to the Christian faith; and, in the tenth and last persecution of the Christians, was beheaded, A. D. 303.

St. Alban was the first who suffered martyrdom for the Christian religion in Britain, of which the venerable Bede gives the following account: The Roman governor having been informed that St. Alban harbored a Christian in his house, sent a party of soldiers to apprehend Amphibalus. St. Alban immediately put on the habit of his guest,<sup>6</sup> and presented himself to the officers. Being carried before a magistrate, he behaved with such manly freedom, and so powerfully supported the cause of his friend, that he not only incurred the displeasure of the judge, but brought upon himself the punishment above specified.

<sup>5</sup> An old MS. which was destroyed, with many others, in 1720, said to have been in the possession of Nicholas Stone, a curious sculptor under Inigo Jones, contained the following particulars:

"St. Alban loved masons well, and cherished them much, and made their pay right good; for he gave them ijs. per weeke, and iijd. to their cheer;\* whereas, before that time, in all the land, a mason had but a penny a-day, and his meat, until St. Alban mended it. And he gott them a charter from the king and his counsell for to hold a general counsell, and gave itt to name assemblee. Thereat he was himselfe, and did helpe to make masons, and gave them good charges."

<sup>6</sup> The garment which Alban wore upon this occasion was called a *Caracalla*; it was a kind of cloke with a cowl, resembling the vestment of the Jewish priests. Walsingham relates that it was preserved in a large chest in the church of Ely, which was opened in the reign of Edward II, A. D. 1314; and Thomas Rudburn, another writer of equal authority, confirms this relation; and adds that there was found, with his garment, an old writing in these words: "This is the Caracalla of St. Amphibalus, the monk and preceptor of St. Alban; in which that proto-martyr of England suffered death, under the cruel persecution of Diocletian against the Christians."

\* A MS. written in the reign of James II, before cited in this volume, (p. 58,) contains an account of this circumstance, and increases the weekly pay to 3s. 6d. and 3d. a-day for the bearer of burdens.

The old constitutions affirm that St. Alban was employed by Carausius to environ the city of Verulam with a wall, and to build for him a splendid palace; and that to reward his diligence in executing these works, the emperor appointed him steward of his household, and chief ruler of the realm. However this may be, from the corroborating testimonies of the ancient historians, we are assured that this knight was a celebrated architect, and a real encourager of able workmen—it can not, therefore, be supposed that Freemasonry would be neglected under so eminent a patron.

SEC. II.—*History of Masonry in England under St. Austin, King Alfred, Edward, Athelstane, Edgar, Edward the Confessor, William the Conqueror, Henry I, Stephen, and Henry II; and also under the Knights Templars.*

AFTER the departure of the Romans from Britain, masonry made but a slow progress, and was almost totally neglected, on account of the irruptions of the Picts and Scots, which obliged the southern inhabitants of the island to solicit the assistance of the Saxons, in order to repel these invaders. As the Saxons increased, the native Britons sunk into obscurity, and ere long yielded the superiority to their protectors, acknowledging their sovereignty and jurisdiction. These rough and ignorant heathens, despising every thing but war, soon put a finishing stroke to all the remains of ancient learning which had escaped the fury of the Picts and Scots. They continued their depredations, with unrestrained rigor, till the arrival of some pious teachers from Wales and Scotland; when, many of these savages being reconciled to Christianity, masonry got into repute, and lodges were again formed;<sup>7</sup> but these, being under the direction of foreigners, were seldom convened, and never attained to any degree of consideration or importance.

Masonry continued in a declining state till the year 557, when Austin, with forty more monks, among whom the sciences had been preserved, came into England. Austin was commissioned by Pope Greg-

ory to baptize Ethelbert, king of Kent, who appointed him the first archbishop of Canterbury. This monk and his associates propagated the principles of Christianity among the inhabitants of Britian; and, by their influence, in little more than sixty years, all the kings of the Heptarchy were converted. Masonry flourished under the patronage of Austin, and many foreigners came into England, who introduced the Gothic style of building. Austin seems to have been a zealous encourager of architecture, and appeared at the head of the Fraternity in founding the old cathedral of Canterbury in 600, and the cathedral of Rochester in 602; St. Paul's, London, in 604; St. Peter's, Westminster, in 606; and many others.<sup>8</sup> Several places and castles were built under his auspices, as well as other fortifications on the borders of the kingdom, which very considerably increased the number of masons in England.

Some expert brethren, who had arrived from France in 680, formed themselves into a lodge under the direction of Bennet, abbot of Wirral, who was soon after appointed by Kenred, king of Mercia, inspector of the lodges, and general superintendent of the masons.

During the Heptarchy, masonry continued in a low state; but in the year 856, it revived, under the patronage of St. Swithin, who was employed by Ethelwolph, the Saxon king, to repair some pious houses; and from that time it gradually improved till the reign of Alfred, A. D. 872, when, in the person of that prince, it found a zealous protector.

Masonry has generally kept pace with the progress of learning; the patrons and encouragers of the latter having been most remarkable for cultivating and promoting the former. No prince studied more to polish and improve the understandings of his subjects than Alfred.<sup>9</sup>

<sup>8</sup> See the *Monasticum Anglicanum*.

<sup>9</sup> Hume, in his *History of England*, relates the following particulars of this celebrated prince:

"Alfred usually divided his time into three equal proportions: one was employed in sleep, and the reflection of his body by diet and exercise; another in the dispatch of business; and a third in study and devotion. That he might more exactly measure the hours, he made use of burning tapers of equal lengths, which he fixed in lanterns—an expedient suited to the rude age, when the art of describing sun-dials, and the mechanism of clocks

<sup>7</sup> See the *Book of Constitutions*, edit. 1784, p. 90.

and no one ever proved a better friend to masonry. By his indefatigable assiduity in the pursuit of knowledge, his example had powerful influence in reforming the dissolute and barbarous manners of his people.

As this prince was not negligent in giving encouragement to the mechanical arts, masonry claimed a great part of his attention. He invited, from all quarters, industrious foreigners to repeople his country, which had been desolated by the ravages of the Danes, and introduced and encouraged manufactures of all kinds among them. No inventor or improver, of any ingenious art, did he suffer to go unrewarded; and he appropriated a seventh part of his revenue to maintain a number of workmen, whom he constantly employed in rebuilding his ruined cities, castles, palaces, and monasteries. The University of Oxford was founded by him.

On the death of Alfred, in 900, Edward succeeded to the throne; during whose reign the masons continued to hold their lodges under the sanction of Ethred, his sister's husband, and Ethelward, his brother, to whom the care of the Fraternity had been intrusted. Ethelward was a prince of great learning, and an able architect: he founded the University of Cambridge.

Edward died in 924, and was succeeded by Athelstane, his son, who appointed his brother Edwin patron of the masons. This prince procured a charter from Athelstane, empowering them to meet annually in communication at York, where the first Grand Lodge of England was formed, in 926, at which Edwin presided as Grand Master. Here many old writings were produced, in Greek, Latin, and other languages, from which the constitutions of the English lodges are derived.<sup>10</sup>

and watches, were totally unknown. By this regular distribution of time, though he often labored under great bodily infirmities, this martial hero, who fought in person fifty-six battles by sea and land, was able, during a life of no extraordinary length, to acquire more knowledge, and even to compose more books, than most studious men, blessed with greater leisure and application, have done in more fortunate ages."

<sup>10</sup> A record of the society, written in the reign of Edward IV, said to have been in the possession of the famous Elias Ashmole, founder of the museum at Oxford, and which was unfortunately

Athelstane kept his court for some time at York, where he received several embassies from foreign princes, with rich

destroyed, with other papers on the subject of masonry, at the revolution, gives the following account of the state of masonry at this period:

"That though the ancient records of the brotherhood in England were many of them destroyed, or lost in the wars of the Saxons and Danes, yet King Athelstane (the grandson of King Alfred the Great, a mighty architect), the first anointed king of England, and who translated the Holy Bible into the Saxon tongue (A. D. 930), when he had brought the land into rest and peace, built many great works, and encouraged many masons from France, who were appointed overseers thereof, and brought with them the charges and regulations of the lodges, preserved since the Roman times; who also prevailed with the king to improve the constitution of the English lodges according to the foreign model, and to increase the wages of working masons.

"That the said king's brother, Prince Edwin, being taught masonry, and taking upon him the charges of a master mason, for the love he had to the said Craft, and the honorable principles whereon it is grounded, purchased a free charter of King Athelstane for the masons; having a correction among themselves (as it was anciently expressed), or a freedom and power to regulate themselves, to amend what might happen amiss, and to hold a yearly communication and general assembly.

"That accordingly Prince Edwin summoned all the masons in the realm to meet him in a congregation at York, who came and composed a general lodge, of which he was Grand Master; and having brought with them all the writings and records extant—some in Greek, some in Latin, some in French, and other languages—from the contents thereof that assembly did frame the constitution and charges of an English lodge; made a law to preserve and observe the same in all time coming; and ordained good pay for working masons," etc.

From this era we date the reestablishment of Freemasonry in England. There is at present a Grand Lodge of Masons in the city of York, who trace their existence from this period. By virtue of Edwin's charter, it is said, all the masons in the realm were convened at a general assembly in that city, where they established a *general or grand lodge* for their future government. Under the patronage and jurisdiction of this Grand Lodge, it is alleged, the Fraternity considerably increased; and kings, princes, and other eminent persons, who had been initiated into masonry, paid due allegiance to that Grand Assembly. But, as the events of the times were various and fluctuating, that assembly was more or less respectable; and, in proportion as masonry obtained encouragement, its influence was more or less extensive. The appellation of *Ancient York Masons* is well known in Ireland and Scotland; and the universal tradition is, that the brethren of that appellation originated at Auldby, near York. This carries with it some marks of confirmation; for Auldby was the seat of Edwin.

There is every reason to believe that York was deemed the original seat of masonic government in this country; no other place has pretended to

presents of various kinds. He was loved, honored and admired by all the princes of Europe, who courted his friendship and alliance. He was a mild sovereign, a kind brother, and a true friend. The only blemish which historians find in his whole reign, is the supposed murder of his brother Edwin. This youth, who was distinguished for his virtues, having died two years before his brother, a false report was spread of his being wrongfully put to death by him. But this is so improbable in itself, so inconsistent with the character of Athelstane, and, indeed,

claim it; and the whole fraternity have, at various times, universally acknowledged allegiance to the authority established there: but whether the present association in that city be entitled to the allegiance, is a subject of inquiry which it is not my province to investigate. To that assembly recourse must be had for information. Thus much, however, is certain, that if a General Assembly or Grand Lodge was held there, (of which there is little doubt, if we can rely on our records and constitutions, as it is said to have existed there in Queen Elizabeth's time,) there is no evidence of its regular removal to any other place in the kingdom; and upon that ground, the brethren at York may probably claim the privilege of associating in that character. A number of respectable meetings of the Fraternity appear to have been convened, at sundry times, in different parts of England; but we can not find an instance on record, till a very late period, of a *general meeting* (so called) being held in any other place beside York.

To understand this matter more clearly, it may be necessary to advert to the original institution of that assembly, called a *General or Grand Lodge*. It was not then restricted, as it is now understood to be, to the Masters and Wardens of private lodges, with the Grand Master and his Wardens at their head; it consisted of as many of the Fraternity *at large* as, being within a convenient distance, could attend, once or twice in a year, under the auspices of one general head, who was elected and installed at one of these meetings: and who, for the time being, received homage as the sole governor of the whole body. The idea of confining the privileges of masonry, by a warrant of constitution, to certain individuals, convened on certain days, at certain places, had then no existence. There was but one family among masons, and every mason was a branch of that family. It is true, the privileges of the different degrees of the Order always centered in certain members of the Fraternity, who, according to their advancement in the art, were authorized, by the ancient charges, to assemble in, hold, and rule lodges, at their will and discretion, in such places as best suited their convenience, and when so assembled, to receive pupils, and deliver instructions in the art; but all the tribute from these individuals, separately and collectively, rested ultimately in the General Assembly, to which all the Fraternity might repair, and to whose award all were bound to pay submission.

so slenderly attested, as to be undeserving a place in history.<sup>11</sup>

<sup>11</sup> The excellent writer of the life of King Athelstane,\* has given so clear and so perfect a view of this event, that the reader can not receive greater satisfaction than in that author's own words:

"The business of Edwin's death is a point the most obscure in the story of this king; and to say the truth, not one even of our best historians hath written clearly, or with due attention, concerning it. The fact, as commonly received, is this: The king, suspecting his younger brother, Edwin, of designing to deprive him of his crown, caused him, notwithstanding his protestations of innocence, to be put on board a leaky ship, with his armor-bearer and page. The young prince, unable to bear the severity of the weather and want of food, desperately drowned himself. Some time after, the king's cup-bearer, who had been the chief cause of this act of cruelty, happened, as he was serving the king at table, to trip with one foot, but recovering himself with the other, 'See,' said he, pleasantly, 'how brothers afford each other help;' which striking the king with the remembrance of what himself had done, in taking off Edwin, who might have helped him in his wars, he caused that business to be more thoroughly examined; and finding his brother had been falsely accused, caused his cup-bearer to be put to a cruel death, endured himself seven years' sharp penance, and built the two monasteries of Middleton and Michelness, to atone for this base and bloody act."

Dr. Howel, speaking of this story, treats it as if very indifferently founded, and, on that account, unworthy of credit. Simeon of Durham and the Saxon Chronicle say no more than that Edwin was drowned, by his brother's command, in the year 933. Brompton places it in the first, or at farthest, in the second year of his reign; and he tells us the story of the rotten ship, and of his punishing the cup-bearer. William of Malmesbury, who is very circumstantial, says he only tells us what he heard: but Matthew, the Flower-gatherer, stamps the whole down as an indubitable truth. Yet these discordant dates are not to be accounted for. If he was drowned in the second, he could not be alive in the tenth year of the king; the first is the more probable date, because about that time there certainly was a conspiracy against King Athelstane, in order to dethrone him, and put out his eyes; yet he did not put the author of it to death. Is it likely, then, that he should order his brother to be thrown into the sea upon bare suspicion? But the reader must remember that we cite the same historians who have told us this story to prove that Athelstane was unanimously acknowledged king, his brethren being too young to govern; one would think, then, that they could not be old enough to conspire. If we take the second date, the whole story is destroyed; the king could not do seven years' penance, for he did not live so long; and as for the tale of the cup-bearer, and his stumbling at the king's table, the same story is told of Earl Godwin, who murdered the brother of Edward, the Confessor. Lastly,

\* Biog. Brit., vol. i, p. 63, 1st edition.



The activity and princely conduct of Edwin qualified him, in every respect, to preside over the masons who were employed under him, in repairing and building many churches and superb edifices, which had been destroyed by the ravages of the Danes, and other invaders, not only in the city of York, but at Beverley, and other places.

On the death of Edwin, Athelstane undertook, in person, the direction of the lodges; and, under his sanction, the art of masonry was propagated in peace and security.

When Athelstane died, the masons dispersed, and the lodges continued in a very unsettled state, till the reign of Edgar, in 960, when the Fraternity were again collected by St. Dunstan, under whose auspices they were employed on some pious structures; but it does not appear that they met with any permanent encouragement.

After Edgar's death, masonry remained in a low condition upward of fifty years. In 1041, it revived under the patronage of Edward, the Confessor, who superintended the execution of several great works. He rebuilt Westminster Abbey, assisted by Leofrick, Earl of Coventry, whom he appointed to superintend the masons. The Abbey of Coventry, and many other structures, were finished by this accomplished architect.

William the Conqueror having acquired the crown of England, in 1066, he appointed Gundulph, Bishop of Rochester, and Roger de Montgomery, Earl of Shrewsbury, joint patrons of the masons, who, at this time, excelled both in civil and military architecture. Under their auspices, the Fraternity were employed in building the Tower of London, which was completed in the reign of William Rufus, who rebuilt London Bridge with wood, and first constructed the palace and hall of Westminster, in 1087.

nothing is clearer from history, than that Athelstane was remarkably kind to his brothers and sisters, for whose sakes he lived single; and, therefore, his brother had less temptation to conspire against him.

For authorities, in the above, we quote—Speed's Chronicle, book vii, chap. 38; Gen. Hist., part iv, chap. 2, sec. 10; Simeon Dunelm, p. 154; Chron. Saxon, p. 111; Chronicon, p. 828; De Gucst, R. A. lib. iii; Matth. Florileg.

On the accession of Henry I, the lodges continued to assemble. From this prince, the first magna charta, or charter of liberties, was obtained by the Normans. Stephen succeeded Henry in 1135, and employed the Fraternity in building a chapel at Westminster, now the House of Commons, and several other works. These were finished under the direction of Gilbert de Clare, Marquis of Pembroke, who, at this time, presided over the lodges.

During the reign of Henry II, the Grand Master of the Knights Templars superintended the masons, and employed them in building their temple in Fleet street, A. D. 1155. Masonry continued under the patronage of this order till the year 1199, when John succeeded his brother Richard on the throne of England. Peter de Colechurch was then appointed Grand Master. He began to rebuild London Bridge with stone, which was afterward finished by William Alcmaln, in 1209. Peter de Rupibus succeeded Peter de Colechurch in the office of Grand Master, and Geoffrey Fitz-Peter, chief surveyor of the king's works, acted as his deputy. Under the auspices of these two artists, masonry flourished in England during the remainder of this and the following reign.

(To be continued.)

#### HISTORICAL SKETCH OF MASONRY IN VIRGINIA.

THE early history of masonry in Virginia, like that of most of the then British provinces in America, is involved in much obscurity.

The first record of a chartered lodge in that jurisdiction, is that of the Royal Exchange lodge, registered as No. 172, in the town of Norfolk, Virginia, on the registry of the Grand Lodge of England, in 1733: but there is no doubt that occasional lodges were held in that province prior to that time, and masonic work done under the immemorial usage of the Ancient Grand Lodge of York.

Other lodges chartered in this province during the first half of the past century, by the Grand Lodge of England, and also

by the Grand Lodges of Scotland and Ireland, and while the mysteries of our Order were taught in these and various traveling military lodges during the colonial period of Virginia's history, no provincial Grand Lodge was ever formed in that commonwealth, and most of the early records of masonry are there lost.

It was in a lodge held at Fredericksburg, that General George Washington was made an Apprentice, Nov. 4th, 1752; passed Fellow Craft, March 3d, 1753; raised Master Mason, Aug. 4th, 1758.

But though this record is still in existence in the archives of the Fredericksburg lodge, (now No. 4 under the Grand Lodge of Virginia,) yet it is not known under what authority this lodge was there held. It may have been held by virtue of the immemorial right claimed by York Masons, in common with the four old lodges of London, to hold distinct or occasional lodges under a competent master, subject, however, to the approval of the majority of the brethren subsequently assembled in the same district. Be this, however, as it may, a brighter jewel was never added to the coronet of American masonry, than the name of George Washington.

The independence of the American colonies having been proclaimed on the 4th of July 1776, on 6th of May, 1777, a convention of masons was held by the representatives of five of the eight constituted lodges of that State, at Williamsburg, and declared their severance from all foreign masonic government, and constituted a Grand Lodge with officers and laws of their own selection.

The office of Grand Master of Masons for Virginia was offered to Gen. George Washington, but he declined the honor, as having never, at that time, been the legal master or warden of a chartered lodge, he could not, constitutionally, accept it; and, as a further reason, his country claimed his entire services at the head of her armies.

Upon Washington's declining the high honors thus offered as a tribute to his masonic worth, the convention having adjourned to the 13th day of October, 1778, unanimously made choice of the worshipful John Blair to be their first Grand Master.

The rank and title of the eight lodges which formed the Grand Lodge of Virginia at this time, were—

No. 1, Norfolk Lodge, constituted June 1st, 1741; 2, Port Royal Kilwinning Cross, Dec. 1st, 1755; 3, Blandford (Petersburg), Sept. 9th, 1757; 4, Fredericksburg, July 21st, 1758; 5, Hampton, St. Tamany, Feb. 28th, 1764; 6, Williamsburg, Nov. 6th, 1773; 7, Botetourt (Gloucester), Nov. 6th, 1773; 8, Cabin Point Royal Ark, April 13th, 1775.

Of these eight old lodges, the first six are still in existence, and though others were at work in that State at the time, they did not unite with the Grand Lodge, but, it seems, continued to maintain an independent existence, or acknowledge fealty to other American Grand Lodges; for, until 1806, a lodge at Portsmouth, Va., No. 42, was continued on the registry of the Grand Lodge of Pennsylvania, and also No. 12, held at Winchester, Virginia. It may seem strange at the present day, when each Grand Lodge is tenacious of exclusive power within its own jurisdiction, that the second independent Grand Lodge ever formed in America, should have tolerated a body of masons within her own limits, holding warrants and acknowledging obedience to the Grand Lodge of a sister State.

But the present system of masonic jurisdiction and government, which is strictly American in its features, was not then fully developed, and no doubt Virginia, with her characteristic magnanimity, tolerated that of which she disapproved. The second to assume an independent existence, and still the "first among her equals," she has enrolled a bright list of masonic worthies upon her records, whose names are the proudest in our country's history.

But while Ancient Craft Masonry was thus springing up and taking deep root in the "Old Dominion," each master's lodge which followed the York Rite, claimed the privilege of working in all higher masonic degrees so far as it had ability and numbers to do so; and when, in 1778, the independent Grand Lodge of that State was fully organized, it did not restrict them in this privilege. Consequently Royal Arch Masonry, with various intercalary degrees, were taught and

worked in Virginia, first, by immemorial right, and after the Grand Lodge organization in 1778, by its permission and patronage, until 1808, when three chapters of Royal Arch Masons, assembled at Norfolk on the 5th of May, and organized a Grand Royal Arch Chapter for that State.

The original chapters of this Grand Chapter were No. 1, at Norfolk; No. 2, at Staunton; and No. 3, at Richmond. No notice or official recognition by the Grand Lodge of Virginia was taken or given of this act of the chapters, and the various mark lodges which had been connected heretofore with masters' lodges, or which had held independent warrants from the Grand Lodge, from time to time passed silently out of existence, or were merged into the Royal Arch Chapters, and were placed beyond the control of the ruling powers of Craft Masonry by its tacit consent.

There is another feature in the history of Royal Arch Masonry which is worthy of notice in this sketch. The chapters of Royal Arch Masons of Pennsylvania had, in 1795, formed a Grand Chapter for that State; and, in conformity with that example, a circular was issued by a convention of committees from several chapters in the northern States, assembled at Masons' Hall, in Boston, Oct. 24th, 1797, calling for a convention of the several chapters in the States of New Hampshire, Massachusetts, Rhode Island, Connecticut, Vermont, and New York, to assemble at Hartford, Ct., in January, 1798, to form a Grand Chapter of Royal Arch Masons for these States. This convention was held by delegates duly elected, and formed and adopted a constitution for the government of the Royal Arch chapters, and lodges of Mark Masters, Past Masters, and Most Excellent Masters, throughout the said States. During the same year State Grand Chapters were formed in Massachusetts, Rhode Island, Connecticut, and New York, for the immediate supervision of the subordinate chapters of their respective States, which were to hold annual meetings; and at the General Grand Chapter (for the first time so called), held at Providence January 9th, 1799, the General Grand Constitution was revised, and septennial meet-

ings determined for that General Grand Body.

At its next meeting, in 1806, held at Middletown, Ct., the constitution was again revised, and the validity of warrants granted by the General Grand Officers in other States duly recognized: and this body, for the first time, assumed the dignity of calling itself "*The General Grand Chapter of the United States of America*," claiming authority to institute new Royal Arch Chapters, and lodges of the subordinate degrees, in any State in which there is not a Grand Chapter regularly established.

But though this General Grand Body assumed control in all States where no Grand Chapter had been formed, it did not attempt to interfere with the formation of the Grand Chapter of Virginia two years subsequent to the assumption of general jurisdiction; neither did the Grand Chapter of Virginia seek its protection, or place itself under its control, but it has ever maintained its existence since its formation in 1806, independent of any other Grand Body in the State, or General Grand Body out of it.

Its wisdom in forming no entangling alliances is becoming better understood, as the accumulated powers of the General Grand Chapter continue to increase, and when that body shall have passed away, and left its State Grand Constituents (subordinates it would make them), to maintain an unmolested independent existence, it will be the boast of the Grand Chapter of Virginia, that it has never been "engrafted on this wild aloe tree."

#### FREE USE OF THE BIBLE.

"WHAT! Administer oaths on the Bible and yet not require any subject of such an oath to understand the Bible! Why, the world has never heard of a parallel to such suicidal absurdity. All as safely to your liberties might you inaugurate a President or empannel a jury by pressing to the man's lips some old volume of pagan mythology, which the man had never read, whose gods he did not know, whose authority he did not recognize!"—*Wardsworth*.

## UNIVERSALITY vs. CHRISTIANITY.

WHAT then is universal over this globe of earth, and its superincumbent orbs of heaven? The all-seeing eye of God is universal; for our Grand Master David says, as the passage is beautifully rendered in Brady and Tate's version of Psalm cxxxix: 8:—

"If up to heaven I take my flight,  
'Tis there Thou dwell'st enthroned in light;  
Or dive to hell's infernal plains,  
'Tis there Almighty vengeance reigns.  
If I the morning's wings could gain,  
And fly beyond the western main,  
Thy swifter hand would first arrive,  
And there arrest thy fugitive.  
Or should I try to shun thy sight  
Beneath the sable wings of night,  
One glance from Thee, one piercing ray,  
Would kindle darkness into day.  
The vail of night is no disguise,  
No screen from thine all-searching eyes;  
Through midnight shades Thou find'st thy way,  
As in the blazing noon of day."

However impossible it may be for us to form an adequate idea of a Being who is universally present in every place at every moment of time, the fact is indubitable. Although he is now present with us wherever we may be, he is also in heaven, at the farthest corners of the earth, at the bottom of the sea, and among the most distant stars of the firmament.

Here we have a superb and most stupendous example of universality. This is the G. A. O. T. U., JEHOVAH, or the Alpha and Omega so frequently symbolized by our ancient brethren as an indisputable title of Jesus Christ, who so proclaimed himself "by a great voice as of a trumpet, saying, I am Alpha and Omega, the First and the Last," and comforted St. John with the majesty of the same title, saying, "Fear not, I am the FIRST and the LAST."

In all these and several other passages of scripture, as Bishop Pearson truly observes, "*this title is attributed to Christ absolutely and universally*; and in the same eminence of expression in which it is attributed to the Almighty and Eternal God."

Again, space is universal, for it radiates from every minute point of the com-

pass through the entire empyrean. Over this globe of earth the Deluge was universal. Sin is universal, but Freemasonry is not. But the great and enduring specimen or instance of universality may be found in the system of Christianity. St. Peter tells the Jewish converts to Christianity, that "in every nation he that feareth God and worketh righteousness will be accepted of Him;" and our Savior, before he took a final leave of his disciples, commanded them to "go into *all the world*, and preach the gospel to *every creature*." This was, undoubtedly, a principle of universality, which it is impossible to find in any other system; for although Christianity, even nineteen centuries after the death of its founder, has not attained that extraordinary attribute, its final triumph is rapidly approaching.

All attempts on the part of Freemasonry to imitate it, will undoubtedly fail. It is true that masonry advocates principles which have a tendency to bring about that period when "the wolf shall dwell with the lamb, and the leopard shall lie down with the kid;" when, in contrast with the present state of things, "men shall beat their swords into plowshares and their spears into pruning hooks; when nation shall not lift up sword against nation, neither shall they learn war any more." But the consummation of all these things is reserved by the Most High as the triumph of Christianity.

Besides, the exclusion of our holy faith—which is so stoutly avowed by the Universalists as a species of homage to other systems of religion which they know to be either abrogated or false—is an exercise of pseudo-liberality altogether unsuitable to the Christian character. Can such a course be palliated or defended by the plea of toleration? I doubt it. Toleration at best is but a sufferance of something which we do not approve. But to keep Christianity in the background, for the purpose of making room for other systems which they can not conscientiously approve, is a very different affair; because it would thus appear that Christianity was the tolerated institution, if placed in a neutral position under the apprehension of damaging its universality, while other modes of faith are al-

lowed the privilege of unlimited illustration. It assumes the appearance of a crusade against our holy religion, as if they should say "only keep Christianity out of sight, and you are at liberty to bring paganism and modern Judaism as prominently forward as you please."

Well may the cowan denominate us a nest of infidels. It is high time for the true friends of masonry to be on the alert, that they may repudiate once for all the odious appellation.

Now, it must be observed, that I do not object to the practice of illustrating the scientific division of Freemasonry by an allusion to kindred practices of antiquity, whether it be taken from the religious system of the Jews, or the philosophy of the heathen; but when its *morality*, or a reference to the Great Triune Being who created the world is in question, I distinctly maintain that these subjects refer to the Christian religion, and to it alone, as I shall hereafter abundantly show, although I ask no more for Christianity than is freely conceded to all other systems of faith. The Jewish dispensation was confined to the tribes of Israel, while that of the Messiah, as is frequently predicted in the first Great Light, *will be universal*; and all the nations of the earth shall serve Him as one flock under one Shepherd, the mighty JEHOVAH, who is the prominent object of invocation and worship in a mason's lodge.

Do the Universalists reply to this assertion by asking whom it is that we designate by the great and holy name of JEHOVAH? Bishop Pearson shall tell them, "If we consider the office of John the Baptist, we know it was he of whom it is written in the prophet Malachi, 'I will send my messenger, and he shall prepare the way before me.'" We are sure that he who spake those words was Jehovah, the Lord of Hosts, and we are quite sure that Christ is that Lord before whose face John the Baptist prepared the way; for Christ is certainly the Lord, and the Lord undeniably Jehovah. Nor is this the only notation of the name or title LORD, taken in a sense divine, above the expression of all mere human power and dominion; for as it is often used as the interpretation of the name Jehovah, so is it also for that of ADON, or ADONAI. "The

Lord said unto my Lord," saith David—that is, in the original, "Jehovah said unto Adon;" and that *Adon* is the WORD, and that WORD is CHRIST.

It will be of no avail to plead that the Jew and the pagan are as fully persuaded of the truth and vitality of their respective modes of worship as the most zealous Christian can be of the Gospel revelation; for a fiction, how firmly soever it may be believed, will still remain a fiction, and no amount of faith can convert falsehood into truth. Do the excruciating penances and inflictions which the Indian Yogees endure in proof of their religious sincerity, tend to establish its veracity? Do they not rather attest its errors? Is the infliction of pain on the body of any avail toward the salvation of the soul? It is exceedingly doubtful. We may respect their prejudices, and allow them a seat in our Christian lodges, if they are disposed to avail themselves of the privilege without being ashamed of the cross of Christ, because it is the power of God unto salvation, to the Jew first and also to the Gentile: and we are not ignorant that Jehovah himself has told us,—"*Whosoever shall be ashamed of (or ignore) me before men, of him will I be ashamed when I come in the glory of the Father with the holy angels*"; for, as Adam Clark truly observes, "the doctrine of the cross must not only be observed and held inviolate, but must never be mixed with worldly politics." Time-serving is abominable in the sight of God: it shows that the person has either no fixed principle of religion, or that he is not under the influence of any.

However others may abnegate the sacred truths of the Gospel at the shrine of a vain and spurious liberality, let us, as Christian masons, avoid such a dangerous practice, lest we be subjected to the fearful denunciation of "tribulation, and anguish, and woe, upon every soul of man that doeth evil." However others may flatter themselves with the plausible sedative that the great atonement may be compromised with impunity, let us proclaim our adhesion to the cross of Christ, and allow neither "Jew nor Gentile, Greek or barbarian, bond or free," to rob us of our faith under the inane pretext of liberality, or universality, or a timid subserviency to the prejudices of others,

lest the uninitiated world should have reason to say—as it is to be feared many *do* say already,—that we hold all religious systems in equal honor, and consider every mode of faith to be alike either true, or frivolous, or false. It is clear, however, that, as Christian masons, we can be under no obligation to ignore our holy faith by the substitution of a visionary universality, in the hope of satisfying the scruples of those who mock our professions and despise the object of our worship. “He that knoweth what is right and doeth it not, to him it is sin.”

When the Apostle Paul discovered that Peter was practicing this latitudinarian principle of connivance, for fear of giving offense to the Jews (Gal. ii: 11–13), he boldly admonished him, because by so doing he gave occasion of scandal to the Gentiles: that is, made them doubt whether they also were not obliged to observe the same law, as certain persons endeavored to persuade some of them; which heresy, as it is termed by Bishop Fell, St. Peter should, by all means, have opposed, rather than, by compliance, have in any way countenanced; and, for this cause, St. Paul accuses him “of fear, of simulation, and walking not uprightly.”

In other words, St. Peter had fallen into the same error with those masons of the present day, who are induced to abnegate Christianity under the apprehension of displeasing their Jewish or Mahomedan brethren; and his offense consisted of a temporizing neglect of the Gentile converts that he might avoid the displeasure of certain Judaising Christians, whose prejudices he was desirous of cherishing, lest they should abandon the faith they had so recently embraced.

Nor is this the only instance on record where such a timid policy is strongly condemned in the sacred writings; for even Aaron, during the absence of Moses in the Holy Mount, entertained the same apprehension of displeasing the “mixed multitude” of Egyptian idolators who followed the Jews into the wilderness, and the heretics of his own nation who favored their rebellious designs. To accommodate the wishes of these evil men, he endeavored to establish the fiction of universality in religion by the construction of an emblem as the representative of the one

and indivisible God, which might be worshiped in common both by the Egyptians and Jews, and proclaimed a festival in its honor. The attempt was so highly offensive to the Most High, that he said to Moses, “Let me alone that my wrath may wax hot against them and consume them in a moment.” Is such a policy, then, to be considered worthy of imitation? The experiment has been tried on a large scale in India, and the consequences have been most disastrous. The government of that immense peninsula, like the English Grand Lodge, “has abnegated not only the propagation, but even the confession of its own religion. It has given no encouragement to the missionary: it has discountenanced either chaplains or laymen in its own service, when they have endeavored to address the natives on spiritual subjects: but, as is generally the case, the policy founded on a basis of dissimulation, has fallen to the ground. Every Mussulman and Hindoo knew that the government was acting on principles which all its members, in their secret hearts, knew to be wrong. These cunning and suspicious Asiatics would not credit our self-abasement. Englishmen were Christians, and Christianity was an aggressive religion. The government must, then, wish converts to be made, and their discouragement of missionary enterprise must be a trick:” and the horrors which resulted from this latitudinarian policy are too patent to need either observation or remark.

“Let the government,” says a writer in the *Times*, from which the preceding extract has been copied—“Let the government determine to uphold Christianity as its own religion, and to forbid any thing like an abnegation of its principles, and we have little doubt that the Asiatic will yield obedience in the end.” May English Freemasonry profit by the advice, and learn wisdom by so pregnant an example. From this reasoning, then, it is evident, that although no religion is at present universal, yet Christianity, as is quite clear from the first great light in masonry, will, at some future period, attain that distinguishing attribute; but not while a great portion of the human race are sunk in Judaic blindness, Mahomedan superstition, and pagan infi-

delity. Christianity is destined ultimately to swallow up all others, and cover the earth as waters cover the seas. This is "the religion in which all men will agree," and there is no other; for, in the present state of the world, any other religion is not merely visionary, but its existence an absolute impossibility; and, therefore, to apply the phrase to any other mode of faith than Christianity is simply absurd. Although this glorious triumph will not take place till the destruction of antichrist, the little horn of the fourth beast in Daniel, the stone which Nebuchadnezzar saw in his first vision, was to become a great mountain; and then all the ancient prophecies are to be accomplished, which speak of the uninterrupted glory and universality of Christ's kingdom. Then the final conversion of the Jews will take place, and there shall be one fold under one shepherd, Jesus Christ, the Messiah of God: and this universality will be illustriously displayed at the day of judgment, when all the world shall be summoned to appear before Him.

This holy faith, whose consummation is love or charity, will bear Freemasonry triumphantly through its trials and vicissitudes to a safe and permanent haven, where it will attain the quality it now vainly claims; carrying out this most sublime principle into eternity, and practicing brotherly LOVE, the greatest and only surviving theological virtue, into the courts of God's house for ever.

It is, therefore, only by a connection with Christianity that Freemasonry can be pronounced an universal institution; but, being blended together, they will unitedly partake of that distinguished honor, when the period shall arrive which the Everlasting Father and Prince of Peace has assigned, in his celestial councils, for this great consummation.

Their object and end are consentaneous. In Freemasonry, the greatest of virtues is esteemed to be charity, or brotherly love; for it is predicated in the lectures that charity comprehends the whole system; "and the mason who can claim to have exercised that heavenly virtue in its most ample sense, may justly be deemed to have attained the summit of his masonic profession—figuratively

speaking, an ethereal mansion, veiled from mortal eye by the starry firmament, which, though they court the sight, forbid the mortal eye to penetrate the realms within; and as this is the sphere where every wish is perfected, so is it the actual number which composes a masonic lodge, and without which number no lodge is perfect, neither can any candidate be legally initiated therein."

In like manner charity, according to the testimony of St. Paul, is the greatest of all Christian virtues. Thus Dean Stanhope says: "Whatever degree of religion any persons may pretend to, unless they have this grace of charity, it will profit them nothing; for nothing we are if we have not charity; and charity we have not if we are destitute of the apostolical marks to show for it. The most specious professions, the most austere practices of religion, will not avail when destitute of this comprehensive grace, this indispensable condition of salvation. Wisely, therefore, doth our church instruct us to pray to God, and zealously ought we to pray, and never to leave off praying till our petition be granted, that He would 'send his Holy Spirit and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, lest, living without this, we be at last accounted dead before Him.'"

Hence, united with Christianity, Freemasonry will not only be universal, but everything we can desire or wish for on this side the grave; but divorced from that holy religion it is, and must ever remain, worthless and of no value.

#### BRITISH MASONIC CHRONOLOGICAL TABLE.

- 287, A. D. St. Alban formed the first Grand Lodge in Britain.
- 926. King Athelstane granted a charter to Freemasons.
- 926. Prince Edwin formed a Grand Lodge at York.
- 1358. Edward III revised the Constitutions.
- 1425. Masonic meeting prohibited by Parliament.
- 1450. Henry VI initiated.
- 1500. Grand Masters of the Knights of Malta Patrons of masonry.

1607. Inigo Jones constituted several lodges.
1637. Earl of St. Albans regulated lodges.
1675. St. Paul's began by the Freemasons.
1690. William III initiated.
1710. St. Paul's completed by Freemasons.
1717. Grand Lodge revived, Anthony Sayer being Grand Master.
1620. Valuable MSS. burnt by scrupulous brethren.
1720. Office of Deputy G. M. revived.
1723. Book of Constitutions published.
1723. Grand Secretary's office established.
1724. Grand Treasurer's office established.
1725. Committee of Charity established.
1726. Provincial Grand Master's office first established.
1728. Twelve G. Stewards first appointed.
1729. Lord Kingston gave valuable presents to the Grand Lodge.
1731. Duke of Norfolk gave valuable presents to the Grand Lodge.
1735. Emperor of Germany initiated.
1737. Frederick, Prince of Wales, initiated.
1738. The Crown Prince of Prussia, Frederick the Great, initiated.
1747. Public processions, on feast days, discontinued.
1766. The dukes of York and Gloucester initiated.
1768. Registering regulations commenced Oct. 28.
1773. Hall Committee appointed.
1774. King of Prussia sanctioned the Grand Lodge at Berlin.
1774. The houses No. 60 and 61, Great Queen Street, purchased, on the site of which the Freemasons' Hall and Tavern were afterward erected. (The houses, Nos. 60 and 63, were purchased in 1816, and those Nos. 64 and 65, in 1848.)
1775. First stone of Freemasons' Hall was laid.
1775. Five thousand pounds raised to build the same.
1775. Office of Grand Chaplain revived.
1776. Freemasons' Hall dedicated.
1777. Freemasons' Calendar published by authority of the Grand Lodge.
1777. Several masons imprisoned at Naples.
1781. Henry Frederick, Duke of Cumberland, Grand Master.
1781. Prince of Wales, afterward George IV, initiated.
1787. Duke of York initiated.
1787. Duke of Clarence, afterward William IV, initiated.
1788. Female school instituted.
1790. Duke of Kent initiated.
1790. Prince of Wales Grand Master.
1795. Prince William of Gloucester initiated.
1796. Duke of Cumberland, afterward King of Hanover, initiated.
1798. Duke of Sussex initiated.
1798. Boys' Institution established.
1798. Liquidation Fund established.
1799. Parliament passed enactment respecting the masons.
1808. Prince of Wales, as Grand Master, laid foundation-stone of Covent-Garden Theater
1813. Duke of Sussex Grand Master.
1813. Reunion of all English masons under the Duke of Sussex, as Grand Master, December 27.
1815. Constitution of the United Grand Lodge published.
1819. Preston, the lecturer, left, by will, thirteen thousand pounds for masonic purposes.
1822. The Duke of York, as Deputy Grand Master, laid the foundation-stone of Eton and Windsor Bridges.
1825. Duke of Sussex, as Grand Master, laid the foundation-stone of the Suspension Bridge, Hammersmith.
1827. Duke of Sussex, as Grand Master, laid the foundation-stone of London University.
1827. Duke of Sussex, as Grand Master, laid the foundation-stone of Calcedonian Asylum.
1828. Duke of Sussex, as Grand Master, laid the foundation-stone of Licensed Victuallers' Asylum.
1831. Duke of Sussex, as Grand Master, laid the foundation-stone of Charing-cross Hospital.
1831. Queen Adelaide became patroness of the Female School.
1832. Sir John Sloane gave five hundred pounds to masonic purposes.
1838. The Fraternity made a present of silver plate to the Duke of Sussex, G. M., weighing 1800 ounces.
1843. Duke of Sussex, G. M., died.
1844. Earl of Zetland Grand Master.
1845. The costly plate presented, in 1838, to the Duke of Sussex, was pre-



sented, by the Duchess of Inverness, to the Grand Lodge.

1851. Earl of Zetland, as Grand Master, laid the foundation-stone of Saint George's Hall, Bradford, Yorkshire.

### WHAT CONSTITUTES A MASON?

It is not the mere passage through the rituals of the lodge that constitutes a mason. In this he must, indeed, have pledged to the cultivation of the moral and social virtues; but human strength has too often, alas! proved inadequate to the maturing of masonic fruits. Thus far many have proceeded, when their curiosity gratified or their conscience offended, they have turned back to the beggarly elements of the world, and become suddenly oblivious to the significant position assigned them in the northeast corner. To be a mason in fact and in deed, then, and not one merely in name, he must be a good man and true, and a strict observer of the moral law, a peaceable citizen or subject, rendering cheerful conformity to the civil law, not concerned in plots or conspiracies, but a respecter of the civil magistracy, eating no man's bread for naught, but maintaining a tongue of good report, by working diligently, living creditably, and acting honorably by all men; a venerator of the early founders and eminent patrons of the Order, not those of their possessors who have evinced a noble emulation of their virtues. He avoids private piques and quarrels, and is cautious not to convert the purposes of needful refreshment into intemperance and excess. He is respectful in demeanor, courteous to his brethren, and faithful to his lodge. In a word, being just to himself, he will love the brotherhood, fear God and keep his commandments.

**ACTIVE.**—A lodge is called active when it assembles regularly; and a brother when he is a working member of such a lodge. Many brethren visit a lodge who never or very seldom take part in lodge work, either because they live too far distant from the lodge, or that the labor is not sufficiently interesting. Every lodge and every officer ought to strive diligently to avoid the last imputation, but if they find their endeavors in vain, and that

there is any brother who will not pay due attention to the work, they ought to endeavor to reclaim him, first by fraternal remonstrances; if those do not avail, by punishment. By the death or removal of the members, a lodge may become inactive for a time, and it is better that it should be so than that the continuing of the work should be intrusted to inexperienced officers.—*Gadick*.

### TUBAL CAIN.

BY BRO. CHARLES MACKAY.

Old Tubal Cain was a man of might  
In the days when earth was young;  
By the fierce red light of his furnace bright  
The strokes of his hammer rung:  
And he lifted high his brawny hand  
On the iron glowing clear,  
Till the sparks rushed out in scarlet rout,  
As he fashioned the sword and spear.  
And he sang "Hurrah for my handiwork!  
Hurrah for the spear and sword!  
Hurrah for the hand that shall wield them well,  
For he shall be king and lord."

To Tubal Cain came many a one,  
As he wrought by his roaring fire—  
And each one prayed for a strong steel blade,  
As the crown of his own desire.  
And he made them weapons sharp and strong,  
Till they shouted loud for glee,  
And gave him gifts of pearls and gold,  
And spoils of the forest free.  
And they sang "Hurrah for Tubal Cain,  
Who hath given us strength anew.  
Hurrah for the smith! hurrah for the fire!  
And hurrah for the metal true!"

But a sudden change came o'er his head  
Ere the setting of the sun;  
And Tubal Cain was filled with pain  
For the evil he had done.  
He saw that men, with rage and hate,  
Made war upon their kind.  
And the land was red with the blood they shed  
In their lust for carnage blind;  
And he said, "Alas! that I ever made,  
Or that skill of mine should plan,  
The spear and the sword for men whose joy  
Is to slay their fellow-man."

And for many a day Old Tubal Cain  
Sat brooding o'er his woe,  
And his hand forebore to smite the ore,  
And his furnace smoldered low,  
And he rose at last with a cheerful face,  
And a bright courageous eye,  
And bared his strong right arm for work,  
While the quick flames mounted high—  
And he sang "Hurrah for my handiwork!"  
And the red sparks lit the air;  
"Not alone for the blade was the bright steel  
made,"

And he fashioned the first plowshare.  
And men, taught wisdom from the past,  
In friendship joined their hands,  
Hung the sword in the hall, th' spear on the wall,  
And plowed the willing lands;  
And they sang "Hurrah for Tubal Cain!  
Our stanch good friend is he:  
And for the plowshare and the plow,  
To him our praise shall be."  
But while oppression lifts its head,  
Or a tyrant would be lord—  
Though we may thank him for the plow,  
We'll not forget the sword.

## Record and Review for the Month.

### THE MASONIC CONVERSATIONS OF OUR CLUB.

WE are happy in the enjoyment of the privilege of meeting a few choice friends, brethren who, like ourselves, are exceedingly partial to a pleasant dish of masonic "chat." Not long ago we formed ourselves into a club, the only requirement of our rules being that all should talk, and talk precisely as we please, on any or no subject, just as it happens, with no other restriction than that each one shall receive the talk of the talker civilly, courteously, and good humoredly, as brothers ought to do. Every member of our club is free to "free his mind;" and any discourtesy toward any member by another is legitimate cause of expulsion from the club.

Our club consists of but five members; we meet in a quiet room in a quiet house; and although we are all Freemasons, we do not keep our door of admission "closely tyled," or tyled at all, save by a lock bolt. We have neither pipes, tobacco, nor liquor to enliven or deaden our faculties; but, meeting once a week, at a certain hour, we pass the time, from that hour until bedtime, in discussing such subjects as may suggest themselves, and have been made a note of during the previous week.

Bro. John Smith, our president, is a credit to his very common name. It was at his suggestion we founded our club, and out of respect to his judgment and versatile ability, made him its president. Now, where Bro. John Smith was born I have never been able to ascertain. From the easy fluency with which he can converse in French, English, and German, he might have been born in Germany, France and America, all three, if such a thing were possible. He is well versed in ancient and modern learning, is at home in any of the sciences, a respectable metaphysician, and a profound masonic historian. He has not only studied, but thought, and compelled whatever he has read to pass through the alembic of his own mind. He has digested, assimilated,

made his own whatever he has learned, and always speaks out from his own living heart and mind. With all his rare learning, original genius and ability, he is as simple as a child, and within the reach of the humblest with whom he converses, avoiding with great care all show of learning, science or genius.

After our president, comes Bro. Adolphe Balzac, a lively Frenchman, the identity of whose fatherland no one who has been in his company five minutes can mistake. He is a fervent Freemason, a warm-hearted brother, taking the whole masonic world to his bosom as brethren. He is a great stickler for degrees in masonry; fully believing in the doctrine of "advancement" to the greatest extent. Goes his length for his favorite "*leretanshentaseptey*," by which, as we had Bro. Smith explain to us, he means the Ancient and Accepted Rite, although where the two terms, his and Smith's agree, or have any point in common, we have been puzzled to discover. Hoots the idea of confining all masonic knowledge to the work of the three first degrees; but, on the contrary, fully endorses all sorts of degrees, and all sorts of masonic rites, to any extent, and of all characters. He knows more about masonic rites than any other ten men we ever saw; and if he ever entertains such a feeling as contempt for a brother, it is after he has discovered his depth to be shallow in masonic degrees. He is acquainted with no less than eighteen masonic rites, the very names of which we could hardly retain in our memory, much less the titles of the something less than a thousand degrees which they in the aggregate represent.

After Bro. Balzac, comes Bro. Von Laar. A man of learning is Bro. Von Laar, a dark and profound genius, a good Freemason, but inclined to those latitudinarian views on the subject of universality very different from our own. He is just the very opposite of Bro. Balzac. He believes in nothing but the three first degrees, can discourse thereon to any extent,

and puts all other grades and rites and orders down as "*der unsinn*," which he pronounces, running the two words into each other with a guttural heartiness and unction that makes one jump as if bit by a copperhead.

Next in order comes Bro. O'Flanagan. Now how Bro. O'F., who is a good catholic, so he says, ever got to be a Freemason, has always puzzled us. With all the freedom of an Irishman on all other subjects, he is close on this. It is evidently a tale he has no pleasure in the telling of; although Bro. Smith found out, having watched with him one night when he had the fever, that the circumstance was one that lay heavy on his conscience. He is a good and pleasant talker, however, is Bro. O'Flanagan, and as his wit and humor is abundant, his retention of his masonic experience is tolerated with perfect satisfaction on the part of his brethren.

In the last place the humble writer and reporter of our conversations takes rank. He is, as we all know, a Christian Freemason. Advocates with all his strength the truth and dignity of Ancient Craft Masonry as a truly Christian institution, and, bestriding anti-Bible masonry wherever he catches that wild looking nag straying, rides her till she drops. The sanctity of Bible masonic doctrine he feels he must maintain, because his belief is implicit in it and no other.

Now, to recapitulate, you will observe our club consists of—First, a deeply read, solid, and cool thinker and reasoner, Bro. Smith, who can tolerate all phases of opinion and feeling, and afford them what of attention and respect they may command, without compromising his own. Second, a lively Frenchman, who has no respect for ignorance, or the stopping short in masonic knowledge, but whose warm heart is divided between the most impassioned regard for rites and degrees to any extent, and cordiality and kindness toward his fellows and brothers. Third, the ponderous German, the profound logician, approaching toward skepticism on all subjects but the fullness and universality of the three degrees of ancient craft masonry. Fourth, the good-humored and witty Irishman, who does not know much about masonry, but

whose hand and heart are ever open and ready to relieve distress to the extent of his ability, and whose lack of masonic knowledge is fully made up by his fund of true masonic kindness and charity. Fifth, your thorough-bred Bible mason, who believes in the Christianity of the Bible, and the Bible of Christianity, as the first great light, and rule, and guide of masonry; who favors but affects not the culmination of rites or degrees, and who is at all times ready to attack the spirit of the new light, anti-Bible doctrine, whenever and in whatsoever shape it presents itself.

Certainly, you will say, with this versatility of character, the masonic conversation of our club, if well reported, can not fail to be agreeable, instructive, and interesting. Well, as we intend to report no other, we hope they may. And if they do not come up to your standard, you must only blame the reporter.

#### CONVERSATION FIRST.

"I am at a loss, Bro. Smith," observed your reporter, "to understand how you, who entertain so fervent a respect for the Christian religion, could ever have been found advocating the doctrine that masonic obligation on Talmud or Koran, Shaster or Bible, are all equally binding; provided, the obligated entertains a belief in either. You are certainly aware that no such doctrine was tolerated about the beginning of the eighteenth century, at the revival of masonry under Dr. Desaguliers, and others, and when the institution began to attract notice in its change from an operative to a purely speculative character. Did you not know this, the case would excite in me no surprise, as you are not alone in your opinion; but, knowing this, I am, I repeat, greatly at a loss to understand why you, so great a venerator of landmarks, should so far depart, in your practice, from your belief, as to countenance, much less advocate, such a time-serving dogma."

"I think," replied Bro. Smith, "that you have misunderstood me. It would be more manly to direct our attacks at principles than at opinions. With you, I am aware, that, at the revival of masonry, in 1717, in England, under Dr. Desaguliers, no one but gentlemen were

admitted recipients of the degrees. But I am not certain, that in every case, these gentlemen professed or maintained, either inwardly or outwardly, a belief in the Christian religion. Religion, it is true, was the fashion of the time, and it is also true that neither Jews nor infidels (considered at that period synonymous terms) were permitted to become Freemasons. But as there was no code of laws in existence to regulate the internal requirements or economy of the lodges, except a few brief by-laws, it is reasonable to believe that it was owing more to the fact that none but nominally professing Christians presented themselves for initiation, than to any other cause, that there was not unbelievers in the Christian religion initiated. A few years subsequently, when masonry was carried to France and Germany, in the latter country, we have evidence that great looseness obtained in the conference of the degrees; while, in the former, under the auspices of the Lord Derwentwater, Maskelyne, and Huguethy, at their lodge, held at the eating-house, in the rue de Boucheries, in Paris, I do not think it would be safe to affirm that very strict regard to a solemn belief in the truth of the New or Old Testament was considered necessary in the obligation of a candidate. But, leaving all this aside, I say, and addressing ourselves to the principles of Freemasonry, and not opinions of any one, more particularly of me, its most humble admirer, whence, I ask, do you find, in its assumption of the purely speculative character, an implicit belief in the Divine authenticity of the scriptures of the Christian church forming a prerequisite to the making of a mason?"

"I am glad," interrupted Bro. Balzac, "to find our Bro. Smith in what I consider the true position. If this chimera of Bro. Reporter can be proved true, many of the degrees which I so value, will be wrong to indulge in. As, for example, in the twelfth class of the Rite of Misraim, three degrees, the seventy-first, called the Sovereign Prince of Talmudim, the seventy-second, called the Sovereign Prince of Zadkim, and the seventy-third, called the Grand Harem, will be all denied to me; for in none of them is there any thing of a religious nature or tendency

cultivated, but pleasure, much pleasure, all the time."

"Faith, I should think it entirely likely," drily observed Bro. O'Flanagan. "Princes of the Talmud, and Zadox, and the Holy Harem, are just the men, I'll be bound, to enjoy themselves. But sure that can't be masonry at all, where women are taken in, and, I suppose, done for; and there must be women in them degrees, or what would they be doing with harems. For my own part, I think, with Bro. Reporter here, that masonry without the good book is a very poor masonry to tie to."

Bro. Balzac directed a look more of pity than contempt at Bro. O'Flanagan, as the latter, closing his remarks, regarded Bro. Smith with an inquiring eye. Any thing that good brother, however, intended to say, was interrupted by Bro. Von Laar observing:

"I see no necessity of proving the point mooted by Bro. Smith. Whether a belief in the divinity and truth of Scripture, as a pre-requisite, was acknowledged or not, at the revival of 1717, is at this day a matter of very little importance. The *symbols* of masonry are universal in their application, and I do not think it necessary to go outside of them. Among the Jews, the symbol of an oath was the slipper. We are told, as a matter of current Asiatic custom, that a man took off his shoe as a token of his desire to be bound in the obligation he made to his brother; and if this was good practice for Boaz, it is good practice for us. It matters but little what a man swears by, or how he swears, so he follows the fashion of the country he lives in. If he breaks his oath so made, he will be equally held up to the scorn and contempt of his fellow-men."

"Your remark, my brother," said Bro. Smith, "while it will satisfy brethren of your turn of thought, will not satisfy all. Freemasonry, in England and America, does and has always recognized the Bible as the crown of its altars. It is the first great light of all lodges in which the English language is spoken. While I acknowledge this, I can not recognize the intermeddling of masonry with points of doctrine in religion. There is but one true religion — that eternal, universal,

immutable religion which God planted in the heart of universal humanity. Its ministers are all masons who comprehend it, and are devoted to it: its offerings to God are good works; the sacrifice of the base and disorderly passions; and perpetual efforts to attain to all the moral perfection of which man is capable. Ardently and perseveringly has this religion been propagated by masonry, in all ages, and in our day more zealously than ever. Scarcely a masonic discourse is pronounced, or a masonic lesson read, by the highest officer, or the humblest lecturer, that does not demonstrate the necessity and advantages of this faith, and so far as the Scriptures recognize and advocate this religion, so far do they form the main pillar and groundwork of masonry; that religion is comprised in two great principles, viz: *love of God, and love of our neighbor*. The sectarian of former days substituted intolerance for charity, and persecution for love. He did not love God, because he hated his neighbor. 'Thou shalt love the Lord thy God with all thy heart, soul, strength and mind, and thy neighbor as thyself; this do, and thou shalt live. . . . Suffer little children to come unto me, for of such is the kingdom of heaven, into which ye shall not enter, except ye be converted, and become as little children. . . . He that loveth not his brother, knoweth not God, for God is love.' Such is the *true* religion, and whatever is contrary to it, is false; and that true religion is the spirit of masonry. Forming one great people over the civilized globe, Freemasonry preserves that religion, strengthens it, extends it in its purity and simplicity, and makes it the rule and guide of the conduct of its members."

"Even so," responded Bro. Reporter, "and where do you find that religion so prominent, or at all, but in the record of the life and ministry of Jesus the Great Architect of the universe? And this being the case, how can any one fail to see that an implicit belief in these scriptures is absolutely necessary to the life of a good mason. But leaving that aside as incontrovertible by your own showing, I proceed to answer your question. At the time of your revival and subsequently,

the book of common prayer, according to the rites and ceremonies of the church of England was the only established lodge book. Upon it the candidate was obligated, as it was believed to contain all the moral principles of the Order. And in the examinations, Bros. Desaguliers, Anderson, and Payne placed the following passages as unalterable landmarks to designate for all time the Christian character of the Order, viz:

" . . . . Why due east and west?

"Because all Christian churches and chapels are or ought to be so situate."

"What does \* \* \* \* denote?"

"The Grand Architect of the universe, or Him who was taken up to the topmost pinnacle of the Holy Temple."

"Here we have first a direct recognition of Christianity in the proper situation of Christian churches; and second, a direct quotation from the New Testament of one of the most striking events in the history of the Savior. And will you affirm that such replies involved no necessary belief in the record of the ministry, the preaching of the gospel, and the history of him who died for us?"

"I find you are better read than I thought you were," answered Bro. Smith. "I can not affirm that direct allusion is not made in the passages you quote to a complete recognition of the Grand Architect of the Universe. Nevertheless, I maintain that, as we understand the principles of masonry, and desire its universal expansion as the handmaid of the true religion, we must deprecate the too great fixidity of desire to require this belief as a prerequisite in the obligations of candidates."

"I am an American," replied Bro. Reporter, "descended from one of the puritanical stock who founded the old colony of Massachusetts Bay, and in becoming a Freemason I never agreed to compromise its requirements or my own self respect, to proselytize any man. If we can not win the wise and good, the religious and moral to our ranks, I will never consent to the sacrifice of our cherished religious scruples for the avowed object of increasing our numbers by the addition of free-thinkers, Jews, and infidels."

"The Bro. Reporter is plain spoken," observed Bro. Balsac. "Now in France

we believe in religion. Ours is a country of religion and churches; yet I never knew the question to be asked, when a candidate was presented, as to his religious belief. The ceremony of initiation in all our rites is so grand, so striking, that it must convince the candidate of his obligation to be a good man always. As for example, in the Rite of Scottish Philosophy, the degrees of Knight of the Phoenix and Knights of the Sun and Moon"——

Here Bro. O'Flanagan cast an imploring look at Bro. Von Laar, who hastily interrupted the brother of the *hautes grades* with

"*Der Unsinn!* It is the symbols of Freemasonry that are our greatest landmarks. There is not among them one that recognizes the divinity of Him whose life and ministry is described in the New Testament. Nor is there in the degrees of Ancient Masonry any thing to denote that a Savior was to be sent or has been sent on earth as the vicegerent of the eternal omnipotent. In the first degree, as young men, we are instructed to be honest, moral, and courageous in the right. In the second degree, as middle-aged men, we are instructed to be seekers for knowledge, as in its attainment consists the glory of manhood. And in the third degree, as mature men, in the final actions of our lives, we are taught to be faithful unto death, that we may receive the promised crown of life. There is no recognition of gospel grace or atonement in any portion of the doctrine of these degrees; and all others are but the fungus excrescences that have, by outward pressure, been forced out of the bark of the main trunk or system of Ancient Craft Masonry. It was in France that innovation and culmination of rites first took root and flourished, until they nearly destroyed the parent tree. The French are a light, frivolous people; they live an outward life, and find their pleasures in show, and pomp, and parade.

"Your judgment of the French, as a nation," interposed Brother Smith, "is neither liberal nor just. That there is much frivolity in the French character is undeniable, and that they are, to a great extent, attracted by the showy, the external, and the theatrical, is no doubt

true, and so, in one form or another, is every people; but the French character has its graver elements, and a deeper faith in the solid and the useful, in morals and religion, can be found nowhere than in France. The real reason for French and continental innovation lies a little deeper, and should be taken upon broader ground. National differences, national peculiarities there are the world over, always have been, and always will be. Masonry tolerates them, and addresses herself only to that which is common to all men and nations. When masonry was revived, and passed from a partly operative and partly speculative character into a character purely speculative, the change involved the recognition of authority that did not exist. There was no laws in existence, at the period, to regulate the work of lodges, or the preservation of any decided form of masonic intercourse; and as a natural consequence, when masonry passed over to France, there were not wanting those who considered themselves as much privileged to alter and amend, add to or take from the system, as they received it, as they considered were those who delivered it to them. There was not, as is now, embodied in every master's installation obligation the avowal of a solemn belief, that no man or body of men can take from or add to the body of masonry. That was an after regulation, which the tendency to these very heresies and innovations called into existence, as did the unstable actions of Britain's kings originate and make imperative *Magna Charta*. As early as 1721, we find that Dr. Desaguliers, on St. John's day, produced thirty-eight regulations, of which this was, in another form, but one, all of which passed, without a dissenting voice, in the most numerous assemblage of Freemasons which had yet been seen. But even in this action there was no decided establishment of law; and why? simply because the law-makers scarcely knew themselves what was necessary; for we find that the power was at this time recognized, that every Grand Lodge—by which was meant every annual communication of the body then styling itself the Grand Lodge of England—had the inherent power to make new regula-

tions, or alter these, for the benefit of the Fraternity, and that such alterations and new regulations be offered in writing for the perusal of even the youngest entered apprentice, that the approbation of all present might be had to make the same binding. These thirty-eight regulations were signed by the grand officers who, two years subsequently, attested the first printed constitutions and charges compiled by Dr. Anderson. With so little to bind, and so general an acknowledgment of the law-making privilege, it is not surprising that new rites and new degrees should be invented and engrafted on the parent stem by the versatile minds of those who did not find variety enough in its fruits to satisfy their epicurean appetites. We must not condemn, although we may dislike this spirit. It is the spirit of free inquiry, wherever known; and not more in France than elsewhere. And the fact that it obtained no footing in England, at the time, nor for many years afterward, is chiefly attributable to the more tender recognition of law, and conservative disposition of the English people. The question before us, at present, is the purely Christian character of masonry; a question which has its strong advocates for and against, and which we will, I trust, calmly and dispassionately discuss, without reference to personalities either of men or nations."

#### DE QUINCEY AND FREEMASONRY.<sup>1</sup>

WE resume our review of this clever writer's tergiversations, on a subject of which he evidently knows next to nothing, but which all he does know, but excites in him more to respect than to condemn. We left him speaking of the Oxford Club, whose self-perpetuating faculty had excited his wonder and admiration, as akin to the same principle in Freemasonry.

"Now, that Oxford Club was founded upon these sublime principles. No disease like intermittent pulse was known there; no fire but vestal fire was used for any purpose, down to boiling the teakettle. The rule was, that if once entered upon the *maîtrise* of this amaranthine club, thenceforward come from what zone of the earth you would—

come without a minute's notice—send up your card—Mr. O. P., from the Anthropophagi—Mr. P. O., from the men whose heads do grow beneath their shoulders—instantly you were shown into the sublime presence. You were not limited to any particular century. Nay, by the rigor of the theory, you had your own choice of millenium. Whatever might be convenient to you, was convenient to the club. The constitution of the club assumed that in every successive generation, as a matter of course, a president, duly elected, or his authorized delegate, would be found in the chair; scornfully throwing the onus of proof to the contrary upon the presumptuous reptile that doubted it. Public or private calamity signified not. The president reverberated himself through a long sinking fund of surrogates and vice-presidents. There, night and day, summer and winter, seed-time and harvest, sat the august man, looking as grim as the *Princeps Senatus* among the conscript fathers of Rome, when the Gauls entered upon the errand of cutting their throats. . . .

"The same principle in man's nature—the everlasting instinct for glorifying the everlasting, the impulse for petrifying the fugitive, and arresting the transitory, which shows itself in ten thousand forms—has also, in this field of secret confederations, assumed many grayer forms. To strive after a conquest over time, the conqueror, is already great, in whatsoever direction; but it is still greater when it applies itself to objects that are *per se* immortal, and mortal only as it respects their alliance with man. Glorification of heaven—litany chanted, day and night, by adoring hearts—these will doubtless ascend for ever from this planet. That result is placed out of hazard, and needs not the guarantee of princes. Somewhere, from some climate, and from some lips, such a worship will not cease to rise. But let a man's local attachments be what they may, he must sigh to think that no assignable spot of ground on earth, that no nation, that no family, enjoys any absolute privilege in this respect. No land, whether continent or island, nor race, whether freemen or slaves, can claim any fixed inheritance, or inalienable heirlooms of truth. Yet, for that very reason, men of deep piety have but the more earnestly striven to bind down and chain their own conceptions of truth within the models of some unchanging establishment, even as the Greek pagans of old chained down their gods<sup>2</sup> from deserting them; have striven to train the vagrant water-brooks of wisdom, lest she might desert the region altogether, into the channels of some local homestead; to connect, with a fixed succession of descendants, the conservation of religion; to root, as one would root a forest that is to flourish through ages, a heritage of ancient truth, in the territorial heritage of an ancient household."

<sup>2</sup> Many of the Greek states—though it has not been sufficiently inquired which states, and in what age—had a notion that, in war time, the tutelary deities of the place, the epichorials gods, were liable to bribery, by secret offers of temples more splendid, altars better served, etc., from the enemy; so that a standing danger existed, lest these gods should desert to the hostile camp; and especially, because not knowing the rate of the hostile biddings, the indigenous worshippers had no guide to regulate their own counter-biddings. In this embarrassment, the prudent course, as most people believed, was to chain the divine idols by the leg, with golden fetters.

<sup>1</sup> Concluded from our June number.

At this point, De Quincey wanders off into a long digression, setting forth the peculiar idiosyncracies of some Protestant families, through the reigns of the first James and Charles, and particularly one, the FARRERS, who had a taste for the monastic life and handicrafts generally; and in speaking of handicrafts, he again branches into a sub-digression as to the relative superiority of book-binding, which these same Farrers generally affected, in preference to and above all other trades, save and except three, viz: coining, printing, and gold and silversmithing. Herein he explains the wherefore coining ranks first, from its being an exclusive monopoly. Printing next, from its near approach to a fine art—venturing, while on this head, to premise, that when he gets in his dotage, he will set up a small printing press in his study, on which he will print spelling books, and immaculate editions of his works, for presentation to his friends—who, being readers, certainly must be spellers—upon which, if they accept, and furnish him their names, he will print, on the blank leaf, the good old ancestral legend of—"A. B., his book—heaven grant him grace herein to look." As to silver and goldsmithing, the third, or rather fourth, in the preferred handicrafts, he does not value; as the sculptor, the chaser, and their exquisite tools, are forgotten in thoughts of the places they operate in, sledgehammers and pincers; yet its superiority consists in the openings it affords for making fortunes. Whoever heard of a poor goldsmith? And wherever wealth is, there we can see vistas of high art. This leads him to speak of Benvenuto Cellini, and here he again sub-digresses into the relative value of this artist's works in silver and gold, and his autobiography, in which B. C.'s monomania for the character of a murderer is severely handled, and finishes him with the sentence: "As a murderer, he was a poor creature; as an artist in gold, he was inimitable." Then he gets back to the book-binding Farrers, imbues them with the strongest *penchant* for asceticism and devotional feelings. Invests the females of the family with the most nunlike purity and oblivion of earth, and the males with a devotional energy in continual combat with the earthly ener-

gies that tempted them to the world, and all it offered under the specious name of public usefulness; the consecration of a family chapel; the mounting of an organ; the establishment of a choir out of the family circle; the founding of the scheme to proceed with chapel services in season and out of season, in peace and in war, in troublous times of the commonwealth and the comparative calm of the restoration; so that, by means of a system similar to the "reliefs" in camps, or "watches" at sea; through every hour of day and night; from year to year; from childhood to old age; come when you might, in the dawning, in the twilight, and in the noonday, or come through silent by-ways, in the dead of night—always were you sure to hear the blair of the organ, and the penitential wail of the solitary choristers, or the glad, triumphant burst of alleluias, sancti, and hosannas, from full chorus, in jubilation!

But what had all this to do with Freemasonry? we hear our readers ask. Little, if any thing. It was but in part indulging the wandering of thought into by-ways, into paths and viaducts, that the demon opium entailed as a legacy on what would be, but for its use, a practical and vigorous mind; and in part working his way to the better establishment of that point or feature of Freemasonry which, above and beyond all others of its salient approaches, seemed to please him best, viz: its unceasingness and eternity of duration. For, after all these wanderings, we find him get back to his starting point and conclude his introduction to us of the Farrers with his introduction to us of its antetype, Eleusianism, and "the great and illustrious humbug of modern times, FREEMASONRY" itself.

"The Farrer plan for realizing a vestal fire, or something beyond it, viz: a *secrecy* of truth, burning brightly in darkness—and secondly, a *perpetuity* of truth—did not succeed; as many a noble scheme that men never heard of, has been swept away in its infancy by the ruins of flood, fire, earthquake, which also are forgotten not less completely than what they ruined. Yet the Farrer plan has repeatedly succeeded and prospered through a course of centuries, and for purposes of the same nature. But the strange thing is (which already I have noticed) that the general principle of such a plan has succeeded most memorably when applied to the purposes of humbug. The two best known of all secret societies, that ever have been, are the two most extensive monuments of humbug



on the one side and credulity on the other. They divide themselves between the ancient world and the modern. The great and illustrious humbug of ancient history was, THE ELEUSINIAN MYSTERIES. The great and illustrious humbug of modern history, of the history which boasts a present and a future, as well as a past, is FREEMASONRY. Let me take a few liberties with both.

"The Eleusinian humbug was for centuries the opprobrium of scholars. Even in contemporary times it was such. The greatest philosopher or polyhistor of Athens, or of Rome, could no more tell you the secret—the *το σμυστην* (*to osereton*) (unless he had been initiated, and in that case he dare not) than I can. In fact, if you come to that, perhaps I myself can tell it. The ancient philosopher would retort that we of these days are in the same predicament as to our own humbug—the Freemasons. No, no, my friend, you are wrong there. We know all about that humbug, as I mean to show you. But for what we know of Eleusis and its mummeries, which is quite enough for all practical purposes, we are indebted to none of your ancients, but entirely to modern sagacity. Is not that shocking, that a hoax should be first unmasked when it has been defunct for fifteen hundred years? The interest which attaches to the Eleusinian shows is not properly an interest in *them*, but an alien interest in accidents indirectly connected with them. Secret there was virtually none; but a mystery at length begins to arise—how it was that this distressing secret, viz.: of there being no secret at all, could, through so many generations, pass down in religious conservation of itself from all profane curiosity of outside barbarians. There was an endless file of heroes, philosophers, statesmen, all hoaxed, all of course incensed at being hoaxed, and yet not one of them is known to have blabbed."

Here De Q. diverges again into an amusing digression about shows and showmen, in which he copies the poet, who gives us, in Hudibrastic couplet, the actions of a crowd after looking through a showman's telescope—

"One after one, they turn aside;  
Nor have I one espied,  
That doth not slackly go away,  
As if dissatisfied."

Adding that he himself, having had experience in looking through such an instrument, could sympathize with that crowd, and gives his practice in an agreeable episode, which, for the benefit of those who may have their desire in that way as yet unsatisfied, we copy:

"The fact is, a more pitiful sight for sight-seers than our own moon, does not exist. The first man that showed me the moon through a glass of any power was a distinguished professor of astronomy. I was so incensed with the hoax (as it seemed) put upon me—such a weak, watery, wicked old harridan, substituted for the pretty creature I had been used to see—that I marched up to him with the angry design of demanding my half crown back again, when a disgusting remembrance came over me, that I never gave him any half crown, he being

a learned professor, and the sight a favor granted me, which fact destroyed all ground of action against him as obtaining money under false pretenses. I, therefore, contented myself with saying, that until he showed me the man in the moon, with his dog, lanthorn, and bundle of thorns, I must decline corroborating his fancy of being able to exhibit the real, old, original moon, and no mistake. Endymion never could have had such a sweetheart as that. Let the reader take my advice, and not seek familiarity with the moon. Familiarity breeds contempt."

After indulging his peculiar vein of "backing and filling," stepping up to the subject in hand, then stepping down, away round, back to and beside it, never forgetting it, yet never settling on it with the intention of making an end of it, but treating us to sundry and various by-play as to the superlative and preposterous nonsense the attempt of the behoaxed must be in quarreling with the Eleusinian hoaxer, he puts the following into the mouth of the goddess Eleusis, making her laughingly exclaim, in answer to such a one:

"Expose me, indeed!—why I hoaxed your great grandfather, and I trust to hoax your great grandson; all generations of your house have been or shall be hoaxed by me, and afterward feel grateful to me for not exposing the fact of the hoax at their private expense!"

Our author next proceeds to "use up" Bishop Warburton, author of the "Divine Legation of Moses." Some of the Bishop's advances were, it is possible, ugly crumbs for De Quincey to digest, but unlike those of the Abbé Baruel, he could not receive them with the avidity he had swallowed the latter-named gentleman's points and counterpoints. It was evident to him that Warburton had been bit by one of the decoy dogs of Eleusinianism; otherwise "it was impossible for him to become so completely imbued with the principle of nonsense." He then takes up the old Bishop, as a playful puppy would worry a rag baby, and after knocking him about in the most vindictive manner, finally informs us who he was, what he did, and what was done to him:

"The natural vegetation of Warburton's intellect tended to that kind of fungus which is called 'crotchet'; so much so, that if he had a just and powerful thought (as sometimes he had), or even a wise and beautiful thought, or even a grand one, by the mere perversity of his tortuous brain, it was soon digested into a crotchet. This native tendency of his was nourished and watered for years by his practice as an attorney. Making him a bishop was, perhaps, a mistake. It certainly

stunted the growth of special pleading, perhaps, ruined the science; on the other hand, it saved the twelve judges of that day from being driven mad, as they would have been by this Hermes Trismegistus, this born Titan in the realms of *la chicane*. Some fractions of the *vivus* descended through the Warburtonian commentaries upon Pope and others, corroding the flesh to the very bones, wherever it alighted. But the centaur's shirt of W.'s malignity was destined for the Hebrew lawgiver, and all that could he made to fall within that field. Did my reader ever read the 'Divine Legation of Moses?' Is he aware of the mighty syllogism, that single block of granite, such as you can see nowhere but at St. Petersburg, on which that elaborate work reposes? There is a Welsh bridge, near Llanroost, the birthplace of Inigo Jones, built by that architect with such exquisite skill, that the people astonished me (but the people were two milkmaids) by protesting that invariably a little breeze-footed Camilla, of three years old, in running across, caused the bridge to tremble like a guilty thing. So admirable was the equilibrium, that an infant's foot disturbed it. Unhappily, Camilla had sprained her ankle at that time, so that the experiment could not be tried; and the bridge, to me, seemed not guilty at all (to judge by its trembling), but as innocent as Camilla herself. Now, Warburton must have sought to rival the Welsh *pontifex* in this particular test of architectural skill; for his syllogism is so divinely poised, that if you shake the keystone of his great arch (as you certainly may), then you will become aware of a vibration — of a nervous tremor — running through the entire dome of his divine legation; you are absolutely afraid of the dome coming down, with yourself in the center."

Here he goes further and at great lengths to prove how Bishop Warburton's syllogism left him upon the horns of a dilemma. His syllogism was in this wise:— Suppose the *major* proposition to be that no religion, unless through the advantage of divine inspiration, could dispense with the doctrine of future rewards and punishments. Then suppose the *minor* proposition this: That the Mosaic religion *did* dispense with that doctrine. The conclusion would be, therefore, that the Mosaic religion was not divinely inspired. This point it would never do to establish, so the Bishop of Gloucester had to tax his ingenuity, in building his syllogism, not less than did the Llanroost artist in building his St. Vitus bridge. He had either to prove that paganism fought hard for the true doctrine of immortality, and thereby established its own truth, or he had to prove that Judaism fought hard for the false doctrine of mortality, and thereby established its own falsehood. Whichever favored the false was true, and whichever favored the true was false. Here was a position

for a Christian bishop! And how did he climb clear of it? Why by dragging into the controversy, for proof, that poetic account of the *Teletai*, given by Virgil in his Sixth *Æneid*, which the bishop translated and expanded into the truth of absolute history. Or, to use the language of De Quincey:

"The doctrine of immortality, Warburton insisted, was the chief secret revealed in these Eleusinian mysteries. And thus he proved decisively that because it taught a capital truth, paganism must be a capital falsehood."

After thus handing over the Bishop to the tender mercies of the critical reader, he tells us an amusing story of a poor fellow, a Freemason, who had been led the life of a Samson by his Delilah, with the purpose of forcing him to betray the masonic secret and sign, and these he solemnly protested he had so betrayed regularly and faithfully, whenever he happened to be drunk; but invariably with no better success than being put down for a trifling deceiver and impostor by that loving woman. De Quincey then finishes the bishop at one blow, by directing his readers to peruse Lobeck's *Aglaophamus*; and ends the first part of his subject and the Eleusinian mysteries alike, by pronouncing that society the meanest of all secret societies, and, except Freemasonry, the hoax of hoaxes.

His second part affords us the full extent of his practical knowledge of Freemasonry; and that being the most abstract affair imaginable, we give it entire:

"Has the modern world no hoax of its own answering to the Eleusinian mysteries of Grecian days? O yes, it has. I have a very bad opinion of the ancient world; and it would grieve me if such a world could be shown to have beaten us even in the quality of our hoaxes. A man must be a poor creature that can't invent a hoax. For two centuries we have had a first rate one, and its name is *Freemasonry*. Do you know the secret, my reader? Or shall I tell you? Send me a consideration, and I will. But stay, the weather being so fine, and philosophers, therefore, so good tempered, I'll tell it you for nothing, whereas if you become a mason you must pay for it. Here is the secret. When the novice is introduced into the conclave of the Freemasons, the Grand Master looks very fierce at him, and draws his sword, which makes the novice look very melancholy, as he is not aware of having had time as yet for any profaneness, and fancies, therefore, that somebody must have been slandering him. Then the Grand Master, or his deputy cites him to the bar, saying: "What's that you have in your pocket?" To which the novice replies, "A guinea." "Any thing more?" "Another guinea." "Then," replies the official

person, in a voice of thunder, "Fork out." Of course to a man, sword in hand few people refuse to do *that*. This forms the first half of the mysteries; the second half, which is by much the more interesting, consists entirely of brandy. In fact, this latter mystery forms the reason or final cause, for the elder mystery of the "*forking out*." But how did I learn all this so accurately? Isn't a man liable to be assassinated if he betrays that ineffable mystery or *secret* of masonry, which no wretch since king Solomon's day is reputed ever to have blabbed? And perhaps, reader, the wretch did not blab the whole; he only got as far as the *forking out*, and being a churl who grudged his money, he ran away before reaching the *brandy*. So that this fellow, if he seems to you but half as guilty as myself, on the other hand is but half as learned. It is better for you to stick by the guiltier man."

Here we will leave this learned gentleman, whose knowledge of Freemason's *apportelon* is so perfect; feeling, as we do so, closely related to the man the bull calf ran over, who, after picking himself up, and pausing a time, to allow his mind to grasp the entire magnitude of that exhilarating circumstance, cheerfully remarked to the giggling bystanders, that he "had nothing more to say."

#### A PLEASING TRIBUTE OF RESPECT.

AT its last communication, the Grand Lodge of Mississippi entertained the following business:

Past Grand Master HILLYER presented the following preamble and resolution:

Whereas, this Grand Lodge regards it a sacred duty and pleasure to pay the proper tribute of respect to exalted worth and merit, and whereas, these virtues eminently adorn the character of our aged and beloved brother, EDWARD TURNER, of Natchez, now the only surviving member of the masonic convention, which organized the Grand Lodge of the State of Mississippi, in 1818, and whose eminent services in the legislative, judiciary, and masonic bodies of the State, have challenged the admiration and received the applause of his fellow-citizens and brethren; Therefore, be it

Resolved, *unanimously*, That this Grand Lodge learns, with lively and filial gratification, of the continued health of its distinguished friend, now that he is enjoying, in the bosom of his family, the highest rewards of well-spent years; to point to him as a just and upright mason, whose heart has ever been responsive to the principles of the Order—whose active, useful, and well-regulated life has

been a noble illustration of its teachings. Long may he yet be spared to his family, his friends, and society, as an instance of that ripe old age which wisdom, honors, and virtue adorns; and long may he remember that the Grand Lodge of the State of Mississippi hails him as a father, and respects him as a "Master in Israel."

Past Deputy Grand Master WALTER, rose to second this resolution, and remarked:

Most Worshipful Grand Master:—I rise to second the motion—to pay my tribute of respect to "the noblest mason of us all," to him, the manly pioneer, who, among the first, endured the privations of our western wild, and made his home in the wilderness, and the bank of the Father of Waters; to him, who was one of the first that filled a civil office in the territory of the Southwest, ere Mississippi had a name; to him who held an honored position in the convention that framed our first constitution; to him, whose wisdom and talent aided in framing the laws under which we live; to him, who framed our code, and simplified and methodized our laws; to him, whose learning and ability aided in forming our judicial system, and gave luster to the office of Chancellor and Judge of our High Court; to him, who, more than half a century since, bowed at our altars and learned the mild precepts of our Order; to him, who alone survives of the fathers who formed this Grand Body; to him, who repeatedly filled its highest offices with ability and impartiality; to him, first in the affections of the brotherhood of our State, our aged and beloved Past Grand Master,<sup>1</sup> EDWARD TURNER. Unlike the mailed warrior, whose honors are won on the tented field, where blows fall fast, and blood flows freely; unlike the heroes of mythologic legends, whose brightest virtues are but venial errors—his honors have been gathered in the peaceful walks of civic life, and on his brow is placed the civic crown which good men make, studded with gems of justice, mercy, and truth. He has ever been found where good could be accomplished, misery alleviated, and charity extended. His ear has ever been open to the cry of distress, and his hand ever profuse in the bestowal of charity. His sun of eighty years is setting in the clear, calm sky, and his shadow is

<sup>1</sup> This appellation is incorrect. Bro. TURNER never was Grand Master of Mississippi. He was Grand Jun. Warden from the organization of the Grand Lodge to the election in 1820, when he was succeeded by Bro. BELA METCAL, and Bro. Turner, then retiring from office, never held any other in the Grand Lodge of Mississippi.—Ed. A. F.

cast over the length and breadth of his adopted State. Beloved in his household, esteemed by his associates, and honored by all, he stands forth, the relic of a past age, full of honors and of years. Brethren — with a will, a hearty good-will, fresh from the fountain of the heart — let us send to the home of our aged and beloved father, the sentiments expressed in these resolutions, and let him know that his masonic children, in their greetings of love and affection, still “hail him as a father, and respect him as a Master in Israel.”

The resolution was unanimously adopted by each brother rising to his feet, in manifestation of his assent and respect to his aged brother.

#### THE USEFULNESS OF FREEMASONRY.

UNDER this head, in an address delivered, in 1852,<sup>1</sup> before his Grand Lodge, by Bro. W. S. ROCKWELL, P. G. M., of Ga., that brother declares, that, “with a geographical extension commensurate with the limits of the earth, Freemasonry has inculcated her great lessons of brotherly love, relief and truth, where the glad tidings of the Christian gospel has never yet been proclaimed by the devoted missionaries of the cross. . . . Since the wrath of the Almighty shattered into ruin the lofty pile of Babel, and confounded there the one language of all the earth, Freemasonry alone, of every human institution, has been permitted by his providence to mitigate the evil of this miraculous catastrophe. The mystic signs, exempt from Babel’s mighty curse, is seen and recognized throughout the world?”

This *sounds* well, but is it sense? Have we any *proof* of it? We think it requires a stretch of imagination, fully as free and untrammelled as Bro. Rockwell’s evidently is, to discover any thing in Ancient Craft Masonry, as we have it, that teaches any such doctrine.

From its first degree, we gather the fact, that to be good men, we must be honest, faithful, industrious and prudent, walking in the fear of God, and love of

our fellow-man; from its second degree we gather the fact, that to realize the proceeds of these virtues, we must get knowledge, get understanding, and forget it not, for it is our life; and from the third degree we gather the fact, that as we sow here, so shall we reap hereafter; failing in the exercise of morality and the attainment of knowledge, we shall fail in the enjoyment of those blessings prepared for the well-doer, and of the beauty and beatitude of which it has not entered into the heart of man to conceive.

So much for that view of Bro. Rockwell’s manifesto. The immunity of Freemasonry from “Babel’s mighty curse,” would be amusing if it was not ridiculous. Where was Ancient Craft Masonry, or any other grade of the institution, at the building of the tower of Babel? Who carried it from there to the four quarters of the globe, and preserved it in form, and fashioned it to their wants and requirements, or handed it down to us as we now have it? Does Bro. Rockwell know? Can he trace this knowledge in connection with any landmark we have in connection with masonry of the present day?

We have isolated stories of travelers meeting with the natives of uncivilized countries, through which they have passed, who possessed some knowledge of what we recognize as masonic signs and symbols, but whose attainments in that direction were as crude and chaotic as their knowledge generally upon any subject; yet, according to Bro. Rockwell’s statement, what little knowledge of this kind they evinced, would be all-sufficient to assure him of the truth of his theory.

It is well known to those who have “searched the record,” that the only directly corresponding features we have any knowledge of, in the mysteries of the ancients to Freemasonry of the present day, are those of Egypt and Scandinavia. We quote from a French writer, who has examined this subject, we presume, as thoroughly as any other living man. He says:

“Le meurtre d’Osiris, aux légendes mystérieuses des Egyptiens; le meurtre de Balder-le-Bon, aux légendes mystérieuses des Scandinaves; et l’assassinat

<sup>1</sup> As our respected brother has sent us a copy of his address marked at this head, and particularly marked around the portion we quote, we can not do less than favor it with this notice.

du respectable Hiram-Abi, fait les sujets des toutes mystères 'maçonniques.' . . . Ces trois fables, prises au hasard parmi les anciennes légendes mystérieuses."

Here we have all that bears the least resemblance to our acception of the crowning grade of Freemasonry. And whence does Bro. R. derive his information, that the fashion of either Scandinavian or Egyptian mysteries endows its hierophants with the knowledge, privilege, or inclination to recognize the Christian or Ancient Craft Mason?

The only portions of Asia that we have any knowledge in which the Freemasonry by which we make ourselves known exists, are the island of Ceylon, and points in China and India, in which British subjects and soldiers reside, and whither it was taken by British subjects. The only portions of Africa are, Algeria, the islands of Bourbon, Canaries, Mauritius, and St. Helena, whither it was taken by French subjects, and to the Cape of Good Hope by the British. The only portions of Oceanica are the islands of Java, New France, and Sumatra, whither it was taken by French, and Australia, whither it was taken by British subjects.

Will our respected Bro. Rockwell single out the spot, in any of the islands or mainlands named, where the Christian missionary has never trod? Or will he give us the name of one spot in Asia, Africa, Europe or America, where Ancient Craft Masonry exists, to his own knowledge, or upon the testimony of any accredited traveler, that has not been visited by a believer in the Christian religion, and a Freemason made in a Christian lodge, and obligated upon a Christian Bible? We opine not. And until he does, it would be well not to allow himself to expand too much upon the "boundless contiguity of"—Freemasonry.

#### REPRINTING GRAND LODGE PROCEEDINGS.

THE Grand Lodge of Ohio having authorized the printing of its proceedings since the year 1808, a handsome

volume has been produced under the editorial supervision of Bros. Wm. Thrall, P. G. M., and Geo. R. Morton. The whole expense is borne by the Grand Lodge. This first volume gives the proceedings from 1808 to 1847, and the remaining matter will form the subject of another volume, in course of active preparation. When completed, both volumes will be sold for \$3.

Bro. Robert W. T. Daniel, as Grand Secretary of Mississippi, by a resolution unanimously adopted in Grand Lodge, on the 20th January last, has been authorized to republish, *on his own account*, the proceedings of the Grand Lodge of Mississippi, from its organization in 1818 up to and including 1858, in a series of consecutive volumes, and on such terms as he may think proper, and dispose of the same at such price as he may think equivalent for such work. Bro. Daniel, we believe, is about to commence the work forthwith.

The Grand Master, Sol. D. Bayless, informed the Grand Lodge of Indiana, at its recent communication, that the records and proceedings of that Grand Lodge, after strict search being made by a few worthy brothers, had been procured and placed in the hands of an Ohio brother, skilled in editorial arrangement, who proposed making the republication of the same a private enterprise, and furnish the work, when produced, to subscribers, as proposed in a circular issued by that brother, and indorsed by Grand Master Bayless.

The Deputy Grand Master of Kentucky, Bro. Rob. Morris, has, by permission of his Grand Lodge, prepared, under the title of *A History of Masonry in Kentucky*, an abstract of its proceedings, from the period of its organization, in 1800, to the present time, which, it is believed, will be published by January next.

Thus it will be seen, that the subject of gathering up the records is exercising the minds of leading brethren in our Grand Lodges; so that we may look, at no distant day, to find the proceedings of every Grand Lodge in this republic, in approachable and desirable shape for reference and preservation.

## NOTES AND GLEANINGS.

WHAT IS GRAND LODGE CLOTHING?—The Grand Lodge of Ohio entertained, at its last communication, a resolution setting forth, that it was improper and unmasonic for the officers of that body to wear *red* collars, and that instead, the Grand Secretary be instructed to procure *blue* collars for the grand officers. In addition to this, it was resolved, that the members of the Grand Lodge be requested to appear, during its communications, in the masonic clothing of their respective lodges.

In this connection, the question arises, how did the wearing of red by grand officers originate? The practice is common, and this action of the Grand Lodge of Ohio is the first interference we have with it.

SINGULARITY OF THE NUMBER THREE.—The number three represents perfect harmony. The properties, which are attributed to it, are extraordinary:

Mental faculties—reason—imagination—sentiment. In occult philosophy—the physical world, the celestial world, the intellectual world. In bodily substances—the beginning, the middle, the end. Three powers are admitted in human kind—memory, understanding, and will. We observe in all bodies—form, density, and color. In colors, we have to acknowledge but three principals—yellow, red, blue. In chemistry—three bodies, earth, water, salt. In materia medica—solids, fluids, *passions*. The naturalist observes three kingdoms—the vegetable, the mineral, the animal. In music, three clefs—sol, fa, ut (G. F. C.) In eloquence—invention, elocution, *action*. In religion—Father, Son, Holy Ghost. Finally, in masonry the G. A., who has for attributes, Wisdom, Strength, and Beauty.

THE PROCEEDINGS OF THE GRAND LODGE OF MISSISSIPPI.—This portly volume, the largest we ever saw stitched, has been kindly sent us by brother the Grand Secretary. We perceive that our good brother has been permitted, by his Grand Lodge, to republish its proceedings since 1818, the date of its organization, in a series of volumes. If he adopts the expansive style of the volume before us—we can call it pamphlet with no

more propriety than we could call Barnum's fat woman a girl—we think the last clause of the "permission" was very necessary; for certainly, if the proceedings of the other communications of the Grand Lodge, since the year 1818, are but half as bulky as this, not less than *twenty* goodly sized volumes will be necessary to hold them.

COMMENTARIES.—Nothing would elevate the character of a lodge more than a course of historical and philosophical commentaries on the authorized lectures, by an experienced and talented master of the work. Beyond this, nothing could so certainly secure a full and regular attendance of the brethren. If the improvement of mind, and the promotion of moral virtue be the objects of our pursuit, this would constitute the most effectual means of recommending them to notice. Whatever is good and valuable in the masonic system would be preserved and maintained by such a practice, and the science would become so unobjectionable, in the opinion of the world, that all who did not join our ranks would, at least, respect our professions, and esteem the motive for our association for the sake of its visible results.

DIST. DEP. G. M'S. NOT G. L. OFFICERS.—The Grand Lodge of Ohio, at its last communication, decided that a District Deputy Grand Master was not an officer of the Grand Lodge. Such a brother receives his appointment, by resolution of the Grand Lodge, to perform certain specific duties, which, when performed, his appointment ceases; and he can by such appointment *per se* be no more properly styled a grand officer, or debarred of his privilege while holding such appointment to offices elect in Grand Lodge, than he could by holding position as simply a member of any Grand Lodge committee.

WHAT IS A DEMIT?—Bro. Rob. Morris defines it "a certificate of honorable withdrawal," but does not add the object from which the brother withdraws—his lodge or the Order. Some contend that a brother can not withdraw from the masonic institution at all, and that he can withdraw from his lodge *only* to join himself with

another, near or remote, as position in life may call him, or to form one of a certain number who desire to organize a new lodge. Others contend that a brother can demit at will by his complying with the laws of his lodge, regarding the payment of fees and dues, and without condescending to inform his lodge as to what his motive is for demitting.

If the rule that "every mason *should* belong to some lodge," read, that every mason *must* belong to some lodge, a vast deal of fine writing and disputation upon this subject would be avoided. And that it does not so read, only shows us that those who made the law had no idea of drawing the lines so tightly as masonic drivers of the present day desire to.

**THE DESIGN OF MASONRY.**—The initiation into the first degree is made to partake in a slight proportion of those trials of physical and moral courage for which the admission into the Egyptian mysteries was famous. The second degree is rendered interesting by those scientific instructions and philosophical lectures which characterize later parts of the mysteries; though both degrees were made to tend to the glory of that God who has given us such wonderful faculties and by which we can contribute to the welfare of our fellow creatures. Thus instructed first in morals, second in science, the third degree leads us to the contemplation of that great truth which the sublimest part of the heathen mysteries, though it seldom succeeded, was intended to teach the faith in a future life and immortality beyond the grave.

**PHILIP, DUKE OF WHARTON.**—This nobleman was Grand Master of Masons in 1723. This may seem an assumptive title, but in the approbation to Anderson's Constitutions, published in that year, he so styles himself. And what is the inference? Simply that there was no other G. Lodge at the time in existence. Dr. Oliver, in his *Revelations of a Square*, states that Dr. Desaguliers was Grand Master in 1719. This account is confirmed, as also is the account that he was Deputy G. Master the six subsequent years, under the G. Mastership of the Duke of Wharton, the Earl of Dalkeith and Lord Paisley.

## AN HOUR IN THE BRITISH HOUSE OF COMMONS.

We think we can not do better than give our readers, to many of whom the subject is entirely new, the following sketch of the inner life in the British House of Commons during the occasion of the "Great Debate." From it they will gather a good idea of some of the most prominent men in that most prominent national assembly:

The great fight is over. It was a drawn battle; equivalent to a disastrous defeat of the Whigs, and better than a victory to the government. We resume our account of the "great debate." Lord Goderich by right opened the ball on Thursday night. The noble lord moved the adjournment on Tuesday, and by Parliamentary rule it devolved upon him to begin the debate on Thursday. Lord Goderich is the eldest son of the Earl of Ripon (the Prosperity-Robinson of former days), and heir to the earldom. He came into Parliament in 1852, for Hull; he afterward sat for Huddersfield, and last year succeeded Cobden as member for the West Riding. The noble lord holds Radical opinions—believes in extension of the suffrage, short parliaments, and vote by ballot; hence his success in his electioneering career, for, as Coppock used to say, "a lord is always formidable, but a Radical lord is irresistible." But, in addition to these sources of the noble lord's popularity, he possesses considerable ability, and in private life is a very estimable character. He is the intimate friend of Carlyle, an active coadjutor of Maurice in all his projects for the elevation of working men, and takes a deep interest in the social questions of the day. It will be remembered that in a dispute between the "Amalgamated Engineers" and their employers, he was chosen by the working men to represent their interests. The noble lord is a good speaker—always gets up his case carefully, and but for a fatal defect in his voice, which is thin, and wants power, would be able to address the House with great effect. His speech on Thursday night was a very successful effort. It was highly praised by the Opposition, and listened to with great respect by the adherents of the government. His lordship spoke before dinner, and when he sat down there was the usual symptoms of a break-up; but in the midst of the bustle a portly form was seen to arise and front the speaker. It was

### JOHN BRIGHT.

Bright's speech was a startler; there has been nothing like it in the House in our time. On the Indian subject he said but little more than had been said by others; it was when he came to look at this battle from another standpoint that he produced the most effect. When he exposed the attack upon the ministry as a party move; audaciously laid bare the *arcanæ* of the Opposition; the charms and the incantations practiced by the hierophants of Whig mysteries; called attention to the indirect offers of places; showed how "beautifully engraved cards had been scattered wide, but with a discriminating hand," and contrasted the efforts of Rarey, who, in taming horses, appeals to the nobler instincts of the animal, with the leaders of the Opposition, who, in taming the refractory Liberals of No. 11, appealed to instincts of quite a contrary nature. "If," said he, "those cards of invitation could give to the honorable members who received them the exact meaning of the senders, they would say, 'We have measured your heads, we have gauged your souls, and we believe that your character in this House will go for nothing in your estimation if you do but receive this miserable' " invitation, we suppose the honorable gentleman said, but the last word was lost in the wild storm of oh's! and groans, which broke from the Opposition—and the cheering with

which the Conservatives replied, and at length overwhelmed the indignant cries of the Whigs. Not even when he ventured into the agricultural districts to advocate free-trade, did the honorable member for Birmingham ever invoke a more furious tempest.

#### SIR JAMES GRAHAM.

Sir James Graham did not rise immediately after Bright, for the dinner-hour had come; but about nine o'clock the House was once more full, and then, having a "fit audience," the old "Knight of Netherby" arose. Nothing could be a greater contrast than Sir James' speech was to that of Bright. The honorable member for Birmingham's was dashing; the right honorable member for Carlisle's was smashing. Lord Derby, when Lord Stanley was called "the Rupert of debate; Sir James may be likened to Cromwell's Ironsides—somewhat slow, heavily armed, but irresistible; clearing his way as he marched on with ponderous strength, and bearing down all before him. Sir James never essays oratorical flights, uses no rhetorical ornaments or flourishes, is neither witty nor humorous, and seldom provokes a laugh; but sets calmly to work to demolish his opponent's arguments, and overwhelm him by a concentrated force of facts. In person, Sir James is tall and bulky, with strongly-marked features; and his style is singularly terse and clear. We should say that, as a debater, he is supreme in the House of Commons; and there is no man whom we would rather have on our side than Sir James. He talked, on this occasion, of his "shattered nerves," but he manifested no signs of either mental or physical failure. On the contrary, we thought this speech was one of his most vigorous and characteristic efforts. The effect that it had upon the House was very powerful. Sir Richard Bethel arose, when Sir James sat down, but with all his acknowledged talents in debate, stimulated by the hope of the Great Seal, which appeared to be within his reach, he was no match for the stalwart Knight of Netherby. When Sir Richard finished, the debate closed, with the understanding that it was to finish to-morrow. But who can ever know what will be on the morrow? Prophecies without number had been uttered about the event of to-morrow, and thousands of pounds had been laid upon the division, but the prophecies all failed, and the bets were all off.

#### THE CATASTROPHE.

On Friday night the House met as usual at four o'clock. And never were members more devotional than on that occasion—for there were at least two hundred at prayers (*Mem.* Unless a member be in the House at the time of prayers, he can not secure his seat for the evening). About five o'clock, when the private business was finished, the House was densely crowded with members; as was the lobby with strangers. The great important day was come, big with the fate of the Derby government. Within the next twelve hours much was to be decided. The question whether a Tory government in England is possible, was to be settled; and other questions of no mean importance to those immediately concerned. Questions of salary, pensions, and patronage. "Will my quarter's salary come in full?" "Shall I attain to that comfortable pension?" "Will my brother get his step in the guards? or my cousin his living?" etc. It was an agitating time, but not for long, for at 5.30 there arose, from his seat below the gangway, a member named Clay, the Radical member for Hull, to speak on the motion for the adjournment of the House. At first, he attracted but little notice, and was scarcely heard amid the buzz of conversation which was going on. But gradually the House became silent, for it discovered that Mr. Clay was making a singular request to Mr. Cardwell to withdraw his motion—young and inexperienced members of the liberal party laughed at the proposition, and cried indignantly, "No! no! Withdraw! why should he withdraw, when he has a large majority at his back?" But the "old birds" saw at once that "the beginning of the end" was come—and that

Mr. Clay was only opening a farce, the programme of which was pre-arranged. Nor did Mr. Cardwell's refusal surprise them. "Of course, like a coy lady, he must refuse at first. But you will see," said one of these old birds, "Palmerston will arise soon, and ask him to withdraw, and then he will concur. It is settled, you may depend upon it." And so it turned out. Lord Palmerston said, "that as the dispatches which had been laid upon the table, had somewhat changed the aspect of affairs, etc.; and as the House seemed to wish it, he would recommend his right hon. friend to withdraw his motion." And then Mr. Cardwell rose, and of course, "in compliance with the wishes of the House, reluctantly consented." Nothing now remains but that Mr. Disraeli should perform his part in the farce, and give his consent to the withdrawal.

#### DISRAELI.

This was really, perhaps, the proudest moment of Disraeli's life. Only last night he was hemmed in by an army of fierce and apparently relentless foes, determined upon his destruction. And now that army is all broken up, demoralized—and suing at his hands for permission to depart.

#### CORRESPONDENCE.

Richmond, June 10, 1858.

BRO. BRENNAN:

WE, who have been schooled in the teachings of masonry, know that she holds "truth to be a divine attribute, and the source of every virtue." "To be good and true" is the first, as well as the last, lesson we are taught in masonry. Guess my utter amazement, when reading the June No. of the American Freemason, I came to page 438 and found this same "we" asserting that, with our own eyes, in a late perusal of Lossing's Field Book of the Revolution, we found Lossing saying, at page 307, vol. i: "*There he RECEIVED most of the degrees of the Order; and his warm attachment lasted until his death.*" Now, my brother, there is not one scintilla of the idea conveyed in the underscored words to be found in the lines as written by Lossing in vol. i, page 307, Harper's Edition, 1855: and what is to me most surprising, "we" quotes, verbatim, all before and after these words. The words of Lossing are "There he *conferred* the degrees upon his companions-in-arms!" This, then, is truthful, and *confirms* the previous history of Washington's masonic life. After all, can it be possible, that in the first edition, which was issued in numbers in 1850, Lossing may have written as you quote, and in the Harper's last edition have made the correction upon more authentic information? The edition before me, from which I quote, is the latter. If this supposition be true, it was his duty, as a disinterested and truthful historian, to have accompanied the contradiction with a note explaining it. It was due to the theme; it was due to history; it was due to the masonic fraternity; and, above all, it was



due to a truthful report of the acts and doings of the illustrious man himself. I know *you* will pardon the precious little jeu de mots which prefaces this hurried sketch. At your convenient time place the American Freemason right.

D . . .

#### REPLY I.

We have quoted from the work, in parts, as published in 1850, word, syllable, letter, and point, as the paragraph stands on the page 307, vol. i. We have the part now lying before us, as it *lied* when we wrote the short article in question. Your supposition, Bro. Dove, is, we presume, entirely correct. Had we ever an opportunity of seeing any other edition, it is possible we should have let the misstatement pass, but we were not aware that it ever was corrected in later editions of the work.

It does not follow, by any means, that Mr. Lossing should so keenly feel the wrong he had inflicted alike on the Masonic Fraternity, and on his own character as a truthful historian, as to consider it necessary, at the time he made the correction, to make any such statement as you think he ought to have made. Orators and historians, not Freemasons, attach very little importance to what the latter consider matters of vital interest. Take, for instance, the address of the Hon. Edward Everett, at the inauguration of General Warren's statue, in Boston, in the summer of 1857. There is not one allusion, either directly or indirectly, to that illustrious man's history as a Freemason in the whole of that discourse, notwithstanding it must have been known to Mr. Everett, from the interest manifested by Freemasons upon the occasion, that General Warren was one; notwithstanding Bro. Joseph Warren, a general officer of division in the continental army, was also, at the time of his death, Grand Master of all the Freemasons in the (then) three New England States; and notwithstanding every other circumstance of any importance, in connection with his public life, is carefully noticed by Mr. Everett.

Passing on to page 456 you say, when speaking of the lodges in Asia and Africa, "*En passant*, Bro. Dove, where are they located?" This question, from such a source, informs the reader that there are

no such lodges, or that there is doubt about it at least. Now, you must understand, my dear brother, when I make an assertion in any matter of masonic history, I am well posted as to proofs of its correctness. If you have a copy of the proceedings of the Grand Lodge of France on the occasion of the installation of the M. W. Prince Lucian Murat as Grand Master, on the 7th day of February, 1852, you will there find among the list of lodges duly represented:

*Belisain, O. d'Alger*, (of which I am an H. M., or *guarant d'amitié*.)

*Les F. F. de l'Atlas, O. de Blidah.*

*Les F. F. Numides, O. de Bougie.*

*St. Vincent de Paul, O. de Constantine.*

*Le Progress, O. de Ghelma.*

*Les Enfants d'Hiram, O. de Phillipville.*

*La Fraternité Cartennienne, O. de Terrez.*

And turning to the *Calendrier Maçonnique* for the same year, you will find those not represented amounting to some ten or twelve others. This will suffice for Africa. Turning to page 345 of same calendar for 1852, you find there is a lodge at Colombo, in the island of Ceylon. The English possessions in Asia being more numerous than the French, you will find almost all the lodges of Asia to be of English origin. In the register of Entick, as far back as 1759, you find four lodges in Calcutta, chartered in 1730—one at Bombay, one at Madras, and one at Chardinagore. Recent reports of the Grand Lodge of England give many others—as Constantinople, etc. These, however, will suffice to answer your query.

D . . .

#### REPLY II.

Our query regarded the existence of *Grand Lodges*, Bro. Dove, *not* lodges. We would be but slenderly fitted for the position we have the honor to fill, did we not know that, in the British and French possessions in Asia and Africa, there existed lodges of Freemasons, holding warrants respectively from the Grand Orient of France, and the Grand Lodge of England. But, respected brother, you spoke, in your circular, of the "*Grand Lodges of Europe, Asia, and Africa*," and it was as to the situation of the latter that we asked for information. By your own showing, we think we are correct in believing that there are no such bodies in existence; and if this is the fact, it is superfluous to talk of *their* voice in deciding the location of the next Congress of Freemasons.

# American Freemason



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## Romance of American Masonic History.\*



### THE RENCONTRE.

#### CHAPTER XIII.

##### THE RENCONTRE.

**A**FTER the burning of the brewery, Morgan found himself destitute, penniless, and involved in debt beyond the hope of extrication.

He had invested the remnant of his once independent fortune in the business in which he had engaged, sanguinely hoping that in a few years he would be able to retrieve his lost property, and make for himself and family a handsome

support. And certainly, for a time, his hopes were met. His business was constantly and rapidly increasing, and, each day, becoming more and more lucrative. How suddenly was the wing of his expectation clipt; and what to his vivid imagination and eager hope had, a few months before, appeared a mint, where golden eagles should be coined by *distillation*, now lay before his material vision a confused heap of charred ruins.

This signal defeat of all his well-laid plans and fondly-cherished hopes drove

\* Entered, according to Act of Congress, by J. F. BRENNAN, on the 5th day of October, 1857, in the Clerk's Office of the U. S. District of Kentucky.

Morgan into that desperate indifference, the verge of which he had twice before neared. The hand of fate was against him, he argued, then why should he make any further effort to succeed in life? What was there in store, in the future, for him but defeat and misfortunes? What cared he for that future? Why endeavor to provide for it? He was determined now, cost what it might, to enjoy himself. He would adopt for his own the motto of the sensualist: "Eat, drink, and be merry to-day, for to-morrow you shall die." His wife reasoned with him, warned him against such a course, pointed out its dangers, and depicted in plain, earnest language, its direful end. But he would not listen to her words of moving entreaty and wholesome advice. He appeared to be entangled in the net of the Evil One beyond the possibility of escape.

For several days, after the fire occurred, he did nothing but sit about the house in a state of semi-intoxication. If a neighbor called in, he would arouse himself from his seeming stupor, laugh and talk in the most immoderate manner, speak of his decision as regarded the future, jest at the past, and praise the present. His feelings had reached that point in the scale of depression, where he must needs sink into despair, or else, by a desperate rebound, plunge quite beyond the pale of reason and common sense into a mock gayety and a disgusting frivolity.

One afternoon, a few days after the fire, a few of the neighbors dropped in to see if they could in any way assist Morgan out of his misfortunes. They offered to lend a helping hand in the rebuilding of the brewery, if that was his intention, or if he did not design to reopen this business, they would most readily lend their aid in any way he might designate.

Morgan received their very kind offer politely, but informed them that he had not yet determined upon his future course of conduct; he had marked out for himself no future plans, but so soon as he should decide what was best to be done, if they could further his views he would let them know, and call upon them for aid.

The board was spread, and all gathered round to pledge their friendship in a mug

of ale. Morgan drank long and deeply. On this occasion Bertrand and Rudolph were placed on an equal footing with the master. Their health and prosperity were proposed, and full bumpers were quaffed to their success. Beer is a leveler of distinction, as well as death. The two blithe Frenchmen eyed each other quizzically, and with an expression of great inward satisfaction, while they grinned and fidgeted under their unexpected elevation.

"But tell me, Mr. Morgan," said old Mr. Des Vere, in the course of the hilarious conversation, "how did your brewery get on fire? I have never heard how it caught."

"Can't tell for my life, sir. There had been no fire at all about the establishment for some days, that I know of. It's a strange affair, indeed, sir, a strange affair."

"Perhaps it was the work of some villain, Mr. Morgan," chimed in old Peter Farrant, who put down his beer to take a pinch of snuff, and then drew forth his tobacco-hued bandanna, and gave a tremendous snort; "somebody wanted to do you harm, Mr. Morgan, rest assured of it. It could n't be ketched of itself."

The Frenchmen exchanged uneasy looks.

"Can't see, Mr. Farrant, what anybody wanted to do me harm for. I don't think I have wronged any one. But if I could find out who set the house on fire, I would make them smoke for it, I tell you, gentlemen."

Bertrand cast a fearful side glance at Rudolph, who was looking askint at him from the corner of his small, black, twinkling eye.

No one observed their uneasiness.

Morgan refilled his mug with beer, and drank to the discovery of the incendiary.

Bertrand started, as the eye of Morgan accidentally rested upon him.

"Do you know any thing about it, Bertrand? You start, boy! what is the matter with you? Come here to the door, you and Rudolph."

"Non, monsieur—I do know nothing 'tall about—nothing, monsieur. Indeed, monsieur, don't know 'tall," repeated the trembling Frenchman, in rapid voice, as he moved toward the door followed

by his scarcely less frightened countryman.

"Now tell me, boys, do you know any thing about that fire?" said Morgan to the trembling culprits, as they planted themselves before him near the door. His tone was severe, and his look dark. He was excited by his deep drinking, and thought the best way was to scare them to a confession, if they really knew any thing about the matter. "If you do, you had just as well out with it. Was there any fire about the house the day it burned down?"

"Not one bit, monsieur—not one leetel bit, monsieur; no fire been there for two or three days," answered Rudolph, in a fast excited tone.

"No smoking, Rudolph? Did n't Bertrand have his pipe out, the evening of the fire?"

Bertrand looked thunderstruck. Would Rudolph tell the truth, and thus fix the whole thing upon him, or would he, in true French style, deny the facts of the case, and thereby strive to shield him from danger? He gave him an earnest look and a knowing wink.

Morgan, irritated by Rudolph's hesitation, spoke angrily.

"Tell me, did Bertrand have his pipe out, the evening of the fire, or did you two set fire to the house, and then run away?"

"Non, monsieur — oui, monsieur, did have—"

"What do you mean, boy? Do you mean to tell me that you did set fire to the house or not? Speak out!"

Bertrand crouched near the wall as he saw the fiendish look of revenge which darted from Morgan's eyes, and rested on Rudolph.

"Tell me, did either of you smoke that evening?"

"Non, monsieur, not me—indeed, monsieur, de truth, not me. Bertrand, not me, monsieur, he done all de bad verk, monsieur—smoked his pipe, indeed, monsieur—Bertrand, not me, monsieur;" and the nervous Frenchman edged off from both his interrogator and countryman.

"Did you smoke, Bertrand? Does Rudolph tell me the truth?"

"No smoke—no smoke, Monsieur Mor-

gan. Not 'tall—not 'tall. No smoke, monsieur—Rudolph."

"Did, indeed, monsieur," interrupted Rudolph, energetically, not at all willing to bear the charge of falsehood. "At de front door, seen him wid his pipe in his hand; started off, looked back again, saw him smoking. He must have burnt your brewery, monsieur; Bertrand must have done dis most awful ting."

"And you have lied to me, you villain you!" exclaimed Morgan, darting at the cowering Frenchman, as he leaned trembling against the wall. "Your cursed pipe has been my ruin! Begone, you wretch, begone! out of my sight this instant!" and he reached out his arm to strike him a blow on the head. The agile Frenchman saw his intention, and darted out of his way. His fist struck heavily against the wall of the house.

Enraged by the pain, Morgan turned instantly around, and seized his victim, and with clenched fist strove to strike him in the face; but the Frenchman, though greatly inferior to him in size, was, nevertheless, very nimble, and by parrying his blows, and writhing like a worm in the hands of the cruel sportsman, he managed to evade every attempt; suddenly, by a skillful maneuver, he managed to trip Morgan, and throw him down. The two fell, and rolled over on the grass. The noise of the fall brought the men within to the door. Rudolph stood at the foot of the steps, pale with fright, and shaking like a man in an ague. One of the party rushed forward to separate the combatants. As he reached the rolling pair, Bertrand was uppermost. He seized upon him, and by a desperate effort relaxed his hold, and caught his right hand. As he raised him up, Morgan, relieved from the pressure and entanglement, drew back and struck his antagonist in the face. The blood gushed forth, and the Frenchman uttered a horrid cry of pain.

As Rudolph saw Morgan rise from the ground, and fix his eye, lurid with rage, upon him, he darted up the steps into the house, seized his chapeau, and with a few hasty strides, passed the room, and made his exit by the back door of the kitchen, and bent his way across the fields, and up the lane to York.

It was with much ado that the two men, Fanning and Conley, could prevent Bertrand from dashing upon Morgan, to avenge himself of the blow. The fierce passion of his French blood was aroused, and he felt that it was death or revenge. He struggled most furiously with his conquerors; and while he dashed the blinding blood with one hand from his face, he shook the other at Morgan, and swore he would be revenged.

The whole affair was but the work of a moment. Lucinda, who was in the rear of the house, hearing the noise, rushed to the scene of action in time to see her husband give Bertrand the fearful blow, and to hear the Frenchman swear his oath of vengeance.

They hurried Bertrand to the kitchen. Morgan was prevented by his friends from following him. There his wound, which was by no means serious, was washed and dressed; and he, deeming it most prudent not to encounter his foe while his wrath waxed hot, took French leave, and set out to join his more fortunate companion.

The company remained until a late hour. The time was passed in drinking, and such conversation as fuddled brains and beer-numbed lips gave origin to. The health of each present was drank; and the party dispersed to their respective homes. Morgan went to bed beastly drunk. \* \* \* \* \*

At the still solemn hour of midnight, with the light of the pale, cold moon and the old watchful stars flooding her sad, bent form, and lighting up, with the pallor of death, the frigid features of that tear-stained face, sat the mother, bending, in all the agony of desolation and hopelessness, over the cradle of her child. Mrs. Morgan could not sleep; she could not rest beside him who had forfeited all claim to her love and respect. He had solemnly vowed to protect and cherish her; to shield her from the cold, ruthless storms of the world; to fold her to his bosom, and love her as long as life should last. And how had he kept that vow, made before God and witnessing angels? How? Ah, let the writhing, aching heart, pressed down to the very earth by insult and neglect; let the scalding tears that, like lava-fire, burned

their way down the thin, pale cheek; let the sigh sent up from the torn depths of the despairing spirit; let the wasted form, the slow dull step, the desolate hearth, all speak, in thunder-tones, the perjury of him who had won a pure, guileless heart but to crush it.

Lucinda sat meditating, her eyes fixed abstractedly on the face of her child. The dark calico curtain was thrown back from the narrow east window, through which the pale, silent moonlight flooded and streamed, in solemn radiance, across the uncarpeted floor. It fell and rested, cold and still, over the cradle where the child lay in her sweet sleep. One little hand rested outside the thin spread; the other reposed beneath the calm, innocent face. The jetty hair escaped from the soft muslin cap, partly shading the smooth white brow which threw back the moonbeams in softest outline; the long lashes fell on the ruddy cheek, while through the half-opened lips came the low, gentle breathings of sweet, undisturbed slumber.

The mother gazed upon her child with all the painful intensity of love of a deserted mother's heart. Could her child but peacefully breathe herself away from that dark, wretched scene of disgrace! Could she but take it in her arms, and lie down in that eternal sleep which knows no waking!

She started and looked, as a soft hand was laid gently on her shoulder, and a low voice kindly whispered in her ear, "Go to bed, Mrs. Morgan, you are so tired; I'll sit here with little Margaret while you lie down to sleep."

'Twas the voice of faithful Margurite, who would fain relieve her mistress of all pain and anxiety.

"Oh no, Margurite; the child is not sick, I am sitting here through choice. I can not sleep. You go to bed and leave me alone."

The kind, sensitive creature felt that it was her mistress' wish that she should do as she had requested; so placing the night-lamp, which she carried in her hand, on the hearth, and shading it that its feeble light might not disturb the sleeping child, she stole softly from the room, and left her mistress to her sad thoughts.

Lucinda rested her head on the narrow

window frame and looked without. All was still and pulseless. The moon and stars shone down from their eternal heights upon her with cold, un pitying eyes. "Is there any rest for earth-worn spirits beyond these mocking stars?" she asked herself. "Does my mother, from her home above, look down upon her sorrowing child? And my father, whose heart I broke by my base ingratitude, whose gray hairs I brought in sorrow to the grave, does he see now his forsaken one, weeping amid poverty and disgrace, the reward of her own misguided course? Oh, forgive, forgive, my father," she mentally exclaimed, as shudderingly she shook in every nerve. "Let not thy wrath longer rest upon me. Didst thou not forgive me, oh my father, before thou diedst? Didst thou not lay thine arms about my neck and tell me I was forgiven? Why, oh why, am I made to suffer thus? Will my troubles never end?" She groaned in the agony of her forsaken soul. The noise aroused the sleeper. He turned heavily in the bed, and moaned faintly. She listened a moment. All was again still. Only the deep, hoarse breathing of the drunken husband broke the death-stillness of that cold deserted room.

Her eye rested on the glimmering light of the night-lamp. Ah! how dimly the life-lamp burned before her mental vision. Its wasted, flickering light sent only a few flickering gleams into the dark, unentered future. Over the present it threw a dead, sickly hue, which savored of the grave and its death-damp. The past,—Ah! the past! with sickening, sinking look she turned away from its hideous deformity.

There are times in our earth-journey when the curtain of life lets down all around us, a dark funereal pall. Where e'er we turn its thick black folds surround us. We see no light, we hear no pleasant sound. Darkness, darkness everywhere, around, above, beneath. Thick, impenetrable, rayless gloom. We would strive for escape from the horrible enfolding, but there is no escape—no outlet. We are the prisoners of an inexplicable mystery, and we must yield. And with fearful, shrinking, hushed heart and bursting brain, we sit down with

eyes wide strained, to try to work out the problem of our being, and to look into our coming destiny. Vain! yea, worse than vain attempt. Like a traveler lost in Cretan labyrinth, we grope, and grope, and grope, but to find ourselves more lost. And we have to sit down and wait until some kindly hand come to lead us out to light and joy. And if that hand come not, we perish amid the horrid gloom of dread uncertainty.

Lucinda knelt beside her sleeping child and prayed—prayed to her mother and her mother's God. She *felt* the need of more than earthly aid, and her soul sighed out its burdened wants into the ear of the ever-present great I Am. Earth had failed the immortal, and it threw itself upon the broad bosom of the Deity.

#### CHAPTER XIV.

##### REMOVAL TO ROCHESTER, N. Y.—DANGER BY THE WAY.

"But you must! You must indeed; I tell you I can not wait any longer," and the eyes of the speaker glanced threateningly on the man before him.

"But I tell you I can not do it, and you will have to wait," and the threatening glance was returned by a cool, determined, steady look.

"You shall never leave here until you have paid me all you owe me. I will have the last cent of my rent before you shall budge one foot from this place."

"Have I not told you I can not; the thing is impossible, and it is folly to ask such a thing. As soon as I can make the money you shall have it; I give you my word for it,"—

"And what is your word? Poor security."

"Well, I will give you my bond and good security. Will that satisfy you?"

"Your bond with security! Who is going your security? No one I am sure that knows you, and your bond without security is but little better than your word," answered the first speaker, derisively. "I must have my money, you hear; nothing but the money will do."

"I can not pay you, Mr. De Fay, until I make the money. I am penniless; this you know, and I can make nothing here. I will try my fortune elsewhere, and as

soon as I can I'll pay you. I pledge my word for it."

"You shall not leave until you have paid me the last cent you owe me. Look there," and he pointed to the tumbling foundation of the brewery; "look there, sir, see that; that brewery gone, that cost me hundreds of dollars, the house you live in going to rack for want of proper attention on your part, and you refuse to pay me what you justly owe me. I will not stand it, sir, I will have my money."

"But how am I to pay you? I have nothing, and I can make nothing here. I tell you, sir, it is impossible."

"It is no look out of mine how you are to do it, but I want you fully to understand that you have got to do it. I want my money, and my money I'll have. The laws of the land will see to it, I judge, so you know what you have to depend on," and the speaker turned suddenly on his heel and walked rapidly away.

Morgan felt enraged at the threat of his landlord. He felt that under the circumstances it was unjust. He had no money, and no means of making it. He was not willing to sacrifice his scant stock of household furniture; and if he did, the proceeds would go but a little way toward liquidating the debt he owed De Fay. He muttered a dark, bitter curse between his teeth, and seated himself to make out his plans for future action.

"He shall wait until I am ready to pay him, the cursed Frenchman! I'll be too smart for him this time. He'll find it no easy matter to make a man pay what he hasn't got. I'll manage the thing for him," and he chuckled with inward satisfaction at the result of his cogitations.

The next thing to be done was to unfold his purpose to his wife, and to persuade her to adopt his suggestions and act upon them. He knew she would violently oppose him, and he feared her opposition. The task would be to win her to his course—he knew he could not threaten her into its adoption.

As he entered the room where she sat sewing, he saw from her countenance, that she had overheard the conversation between him and De Fay. Her head was

bowed, and traces of recent tears were on her cheeks. She did not look up as he approached her. Seating himself beside her, and assuming a most forlorn look, he said,—

"Lucinda, De Fay wants his money—says he must and will have it; and threatens me with the law if I do not pay it." He paused and waited a reply.

"And what did you tell him, Mr. Morgan?" she asked in a subdued voice, without raising her eyes.

"Why, I told him, Lucinda, that he would have to wait until I could make it. I would then pay him all I owe him. But he said he would not wait—he must have his money now."

She sighed deeply. After a moment's thought, she said, turning to him as if some happy idea had struck her,—

"Mr. Morgan, can't you sell the two ponies and the cow? The money for them would partly pay De Fay. It would, at least, satisfy him for the present, and show him that you intend to pay all. They would bring"—

"But, Lucinda, the two ponies and the cow have never been paid for." She looked at him astonished. "They were bought on a credit of eight months, and will have to go back to the persons of whom I bought them. It would not do to leave old widow Cummin without her money when she sold the cow to me from hard necessity; and poor old man Beardsley must have back his ponies. He has but little, and is lame; and with that idiotic son and his sick daughter, he has hard work to get along in this world. De Fay is rich, and could do without the money very well; and if I can never pay him, it will not be half as bad as to let the others go without their dues."

"But can't you sell the furniture, Mr. Morgan, and pay De Fay a part of what you owe him. We can't take it with us, and it will have to be sold."

The furniture will have to be sold; but I have a good many little debts to pay. Here is Margurite that we owe several dollars. The poor, faithful creature, must be paid: and beside all this, Lucinda, we will want some money to travel on, and some little to buy us a bed when we get to our journey's end. You see that none of the furniture can go toward paying De Fay."

Lucinda was won from her sadness by her husband's kind words and great consideration of the claims of the needy. She had never seen him take such interest in the afflicted and unprotected. Her heart was filled with joy at this seeming change.

"Affliction has chastened him," she said to herself. "He begins to feel for others."

"Will De Fay wait for his money, Mr. Morgan? Can't you give him a note, and then pay him when you make the money?"

"Will I? Yes! If he will take a note, I could do that; but he says he won't take the note—he will have the money before I leave here. Nothing but the money will satisfy him."

"What will you do, then? Can't you borrow the money from some of the neighbors and pay him?"

Morgan knew that his credit was quite below par, now that the brewery was gone; but not wishing his wife to understand it, he replied—

"Oh yes, I suppose they could; but there is no money in the whole country. It will not do to depend on borrowing."

"What will you do, then. If De Fay will have the money before you go, and you have not got it, and can not get it, what will you do. You can't get away."

"There is but one thing to be done that I can see," he replied hesitatingly, to impress the necessity of the matter more fully upon her mind. "I can't, for the life of me, see any other way," and he drew down his thick brow and shook his head like one seriously nonplussed.

"And what is that?"

"Leave without his knowledge."

"But, Mr. Morgan, it"——

"It is the only thing that can be done. I have thought it all over again and again; and this is the only hope: and the sooner we get off the better, or else De Fay will send out an officer and take all we have, and we will be left destitute of every thing, and can never get away from here."

The wife did not know what to reply. It was a desperate situation. She had anxiously longed for the time to come when she could get away from a place and a society she so disliked; but to sacrifice honor to rid herself of these almost

unbearable features of life was so revolting to her nature, that she could not, for a moment, think of doing it. Her husband saw the workings of her mind, and remarking that—

"It is the *only* thing that can be done," walked away and left her to work out the problem alone. His mind was fully made up as to what was to be done; and he was philosopher enough to know that circumstances and womanly weakness would soon decide his wife.

"What conclusion have you come to, Lucinda?" asked Morgan, with unusual deference, of his wife, as, after supper, they seated themselves to talk over their arrangements for the future. "Whatever we do must be done right away, or De Fay will stop us and strip us of every thing we have."

"I have n't come to any decision, Mr. Morgan. You must do what is best. I wish we were out of debt and could go away peaceably."

"We can not get out of debt, Lucinda; but, if we manage properly, we can get away quietly. There will be no difficulty about that."

His point was gained. His wife was forced, by circumstances, to yield to his desires. All he wanted now was a little time to consummate his arrangements. These must be made silently, so as not to attract the observation of the neighbors, lest the thing become bruited about, and De Fay, being apprised of it, put an end to all his expectations by taking him and his effects into his own hands, and thus summarily stop proceedings.

Everything was kept as hidden from the neighbors as it was possible. Whenever asked about leaving, Morgan would answer, that as soon as everything was ready he would go, but that it would require considerable time to wind up his business, it was now in such an unsettled state. However, he would, from time to time, as convenience offered, dispose of such things as he could not move away with him, so that when his out-door affairs were adjusted, he would have nothing to do but leave. His ruse was a successful one. No one suspected his motives. Some articles of furniture were bought, paid for, and suffered to remain *in statu quo*; the purchasers believing



they would have sufficient warning to remove them before Morgan's departure; others were taken home as soon as the money was paid.

Finally, all things were arranged for leaving. Such things as they deemed practicable to take with them to their new home, were put up in an old family trunk and two large packages. Everything else was left in the care of Margurite, who proved faithful to the end. Morgan had bought of a man in an adjoining neighborhood, a small two-horse wagon with a cover, such as is often used by movers who carry their own provisions, and camp out at night. This wagon was to be delivered on the evening of a certain day, and that night they were to set out on their journey.

The evening meal was eaten in silence, for a feeling of mysterious dread overhung the little family. Morgan made several attempts at pleasantry, but they were dead failures. Mrs. Morgan endeavored to be cheerful, but it was all in vain. Each pleasant word was but the precursor of a sigh or a tear. Margurite, with her quick, impulsive, generous nature, had been weeping all day. She had become warmly attached to her mistress and the "baby," as she always called the child, and to part with them caused her unfeigned distress. She must now go back to York—a place she despised—and remain, perhaps, for months without employment. It was a gloomy future, and she gave way to her sadness in uncontrollable emotion.

About ten o'clock at night, the final preparations were commenced and silently finished. The two ponies, which, in Morgan's great desire to do right, had been set apart to be returned to their rightful owner, poor old Mr. Beardsley, were harnessed and put to the wagon. The trunk and two big packages were deposited in front, and a feather-bed and some bed-clothing were put in the hinder part. Morgan took especial charge of the box of cooked provisions. The sleeping child was laid on the soft bed, her slumbers undisturbed. Everything was ready, a farewell was given to Margurite, and the travelers set out on their weary journey.

It was Morgan's first design to take a

circuitous route; to travel, indeed, in a northwesterly direction, and make himself known at several points along the way, and then suddenly turn about, retrace his course by a different road, and avoiding the lake shore, proceed southwest, around the point of lake Ontario, reach Queenstown, at which point he would cross over into New York, and thence proceed to some interior point. But upon more mature deliberation, he decided to abandon his first project, in consideration of the time it would consume, and the liability to detection on his return course.

He had certainly six or eight hours the advantage of any pursuer, which, if properly used, must greatly favor his escape. His horses were fresh, and the road before him, for a day's travel or more, very good. De Fay, the only man that could have any object in overtaking him, would not possibly hear of his escape until the afternoon of the following day, perhaps not for two or three days, as he lived three miles and a half on the opposite side of the city from the brewery. And even when he should ascertain that his debtor had escaped his iron grasp, and the fang of the law, he would have no clue to the direction. No one knew of the direction Morgan intended to take but Margurite, and she was pledged to secrecy.

The sun had scarcely begun to climb up the sides of the morning, when Margurite heard a loud knock at the kitchen door. Frightened almost beyond the power of speaking, she lay shuddering in her cot. The rap was repeated. Starting up in bed, half wild with fright, she asked in the low hoarse voice of fear, "Who's there?"

A voice, which sounded strangely familiar, replied, "It's me, Margurite; wont you let me in?"

"And who are you?" said Margurite, less timidly, as she heard her name pronounced so familiarly.

"Don't you know me, Margurite? It's Bertrand."

"And what do you want, Bertrand, this early in the morning?"

"I want to see Monsieur Morgan. Is he up?"

"What do you want with Mr. Morgan?"

Have you any business with him so soon in the morning?"

"Yes, I have business wid him. Want him to pay me my money what he do owe me."

"Mr. Morgan is not up yet. You'll have to come again. Come this evening, after dinner," added the fearful girl, after a moment's hesitation. She wished, if possible, to mislead him, that he might leave, and give her an opportunity to escape from the house before his return.

"O mon Dieu! Margurite! Non, non, leave, indeed! O non! not so; I will stay till he do get up out of de bed," and Bertrand left the door for a stroll in the yard.

Margurite suddenly formed the intention of leaving the house, through the back door of the kitchen, and escaping to the nearest neighbor's. She hastened to put on her shoes and stockings, and gathering up a bundle of clothing, which she had made up the night before for the purpose of moving, and putting it into a large bucket, in order to deceive Bertrand with the supposition that she was going to the spring, she placed the bucket on her head, locked the back-door, and set off in the direction of the spring. Just as she turned the corner of the house, she encountered Bertrand, who had left off his promenade in the yard, and started for the stable.

"How long before Monsieur Morgan be gittin' up, Margurite?"

"O, I do n't know; after a little while. You can go to the stable and wait for him; he will be out to feed the ponies as soon as he is dressed; he attends to them first thing in the morning, now that Jean is gone."

"Non, non; I will go wid you to de spring, Margurite; give me de bucket."

"O no, I can carry it. You go to the kitchen and get another," said Margurite, almost ready to faint from agitation.

He turned to do as he was told. Margurite sat down the bucket, seized her bundle, and fled around the house, and out toward the lane, as fast as she could go. The man stepped quickly up to the kitchen-door, and essayed to enter. Finding it locked, he looked in at the window. The scene which met his eyes convinced him something was wrong. He then went

to a window of the house, and peeped in. Here every thing was stranger and wilder than in the kitchen. He turned to ask Margurite what was the matter; there was the bucket, but the girl could not be seen. The truth flashed across his mind. Morgan was gone! He ran around the house, looking, in every direction, for the girl, and exclaiming, "Margurite! Margurite!"

At length he saw her, just as she was in the act of getting over a fence into the road. He followed after as fast as he could. When she discovered she was pursued by him, she quickened her pace to the utmost; but it was of no avail; he was soon beside her.

"Where is he—where is he, Margurite? Monsieur Morgan, where is he?"

"He is gone," said the trembling girl, no longer daring to deceive him.

"And where do he be gone to, Margurite? Tell me, O tell me! My money! my money!" he exclaimed, in a frenzy of passion. "Gone! gone! O mon Dieu! mon Dieu! What shall I do? My money! The rascal! I'll find him out; I'll ketch him! Tell me, where he be gone, Margurite?"

"I can not tell you where he is gone," responded the girl, her voice choked with emotion.

"O mon Dieu! Tell me, Margurite, where he be gone. O heavens! gone!—gone with my money! Mon Dieu! But I'll find where he be gone. O, tell me, Margurite, tell me!"

"I do n't know," answered Margurite, accompanying her words with a shake of the head.

"When did he leave, Margurite? Tell me dat."

"Last night, about midnight," she quickly replied, fearing to increase his excitement by a refusal to answer.

"And where did he say he be going to?"

"To New York State."

"How did he go, Margurite?"

"In a wagon."

"Ah, mon Dieu! I'll have him—I'll have him!" and he sprang from the side of the almost fainting girl, and set off, with rapid strides, toward a house in the neighborhood, to which he and Rudolph had come, the evening before, to visit.

The morning rose upon the little party escaping from justice, but they still pursued their flight. The ponies were tired, for Morgan had driven rapidly. Feeling to be beyond the pale of danger, he slackened his gait, and, for some miles, traveled slowly. At an early hour, they halted, in an out-of-the-way place, to breakfast, and to feed the horses. Lucinda was subdued and spiritless. Morgan was unusually cheerful; he felt relieved of a weight of fear and responsibility. Little Margaret, having slept soundly through the ride, and pleased with the novelty of the scene, was full of question-asking.

Their wayside breakfast being done, the journey was resumed. The road grew worse and worse the further they proceeded; so that, toward the evening, Morgan had to drive very slowly, and with caution.

The evening had far advanced; the night was approaching; the travelers were passing through a skirt of woods, beyond which they had to go some two or three miles before reaching a place of comparative shelter; when suddenly a man, followed by another a few paces in the rear, rode up beside the wagon, and commanded Morgan to stop. He had scarcely time to consider, before the desperado was attempting to catch the reins from his hands. Failing to do this, he motioned to his companion to follow him, and darting forward, placed himself in front of the wagon.

"Stop, you villain! you scoundrel, stop! or I'll blow your brains out dis instant!" and he held up a pistol threateningly.

Morgan had loaded his pistol before he left home, and placed it in his breast-pocket. Finding it somewhat in his way, and feeling that they were entirely beyond the reach of danger, it had been put into one of the boxes. Without defense, he was compelled to obey the menacing bidding of his foe.

"The pistol!" he said, in a low tone, to his wife; and gathering up the reins, he came to a stand-still.

The men, seeing that he was completely in their power, threw off their disguises, and there were before him Bertrand and Rudolph.

"We want our money, now, you scoun-

drel you!" said Bertrand to him, with all the ferocity of his nature aroused by a sense of the wrongs he had suffered at Morgan's hands, in being kicked and beaten by him, and then robbed of his dues, and also by the consciousness of the advantage he now possessed over him. "Give us our money, or we'll blow your brains out!" and he changed the attitude of his pistol to one more directly threatening.

"Put up your pistol then, and be quiet," replied Morgan, keeping his eye steadily fixed on the two men, as they stood, side by side, before him.

He saw, in a moment, that their intention was to get their money, and not to take his life, unless he refused to give it to them; and with this knowledge, he was determined to manage the matter to his own advantage.

"Get down, Bertrand," he said, "and I'll pay you all I owe you. Come, Lucinda, you and Margaret get out, and let me look into that box behind you."

As he spoke, he turned round to his wife, and received from her the pistol, which he thrust into his bosom. The haze of the evening, and the movement of Bertrand to dismount, completely hid the maneuver.

Lucinda and the child got out, Bertrand assisting them. Morgan drew something from the box, which, in the twilight, looked like a bag, and holding it in his hand, he jumped from the wagon, and moved toward Bertrand, who had taken a position some distance from the wagon.

Putting his left hand into the pocket of his pantaloons, as if searching for something, he reached out his right hand suddenly, and jerked the pistol from Bertrand. The Frenchman started to run; Morgan fired, and he fell; instantly Morgan drew his pistol from his bosom, and pointed it at Rudolph; putting spurs to his horse, he fled from the scene of conflict.

Lucinda screamed with fright, and her child clung closely round her, wild with alarm. Morgan hurried her into the wagon, and gathering up the pistols, and reloading them, he drove Bertrand's horse into the woods, and pushed on to the nearest point of security.

(To be continued.)

# THE FREEMASON'S DAUGHTER.

BY AN ENGLISH BROTHER.



THE SMALL'S DINNER PARTY.

## CHAPTER XIX.

DIVERS RASCALITIES LAID BARE.

**D**ESPITE the rough and hitherto unchecked energy of Gilbert Grindem's mind, as the time passed on, at the expiration of which he was to give a final answer to the propositions of his partner, his resolution became less firm. He was too completely in his power to resist; and Small was quite artful enough, the first explanation over, not to rouse his victim by the display of too great tyranny. His manners gradually settled down to their usual respectful tone, and but for an occasional twinkle of his small, keen, gray eye, when it met the glance of Grindem, the latter might have concluded that he had forgotten the matter altogether, or

that it was one of those horrible dreams which *will* visit, despite calomel and senna, the overtaxed brain.

Although forced to yield, he resolved to preserve his dignity to the last; and on the morning of the third day, he called Small into the private room.

"I have been thinking, Small," he began, in a tone of voice which showed how violent was the restraint under which he labored, "that it is time I should mark the sense I entertain of the services you have rendered to the firm, for some years past."

"And the services I may still render it," interrupted the little man, significantly.

"True, true," continued Grindem, with an impatient wave of his hand; "you

will, therefore, from this day, be admitted as an equal partner in the house. I shall draw five per cent. for the capital employed, and the rest of the profits," he added, with a sigh, "shall be divided between us."

Small's eyes dilated with joy at the proposition—it was more than, in his wildest hopes, he had ever dreamed of. At times, in imagination, he had fancied himself a partner, with a fifth, or, after his second bottle of wine, with a third share in the profits; but half, a clear half—he already felt himself a second Croesus.

"Are you satisfied?" continued his partner.

"Perfectly," muttered Small, "perfectly; nor do I think the firm will suffer by the accession, since I shall bring increased energies to the task.

"Yes, yes, we know all that; but the papers?" whispered Grindem.

"Are safe—quite safe—in my possession," answered Small.

"And when shall they be given up?"

"When all is signed and sealed," said the little man. "Not that I doubt you," he added, observing the dark scowl upon his partner's brow, "but prudence is necessary in every transaction of life, even between relatives and friends."

The speaker had not the least intention of parting with the important documents which gave him so firm a hold over his wealthy employer, although he held out the promise of so doing, in order to induce him to sign the deed which made him his equal in the firm.

"And when shall it be settled?" he demanded.

"As soon as the deed can be prepared," sighed Grindem.

"That can be in two or three days, at the farthest. My dear sir," he added, in one of his blandest tones, "I trust that the few unpleasant words which passed between us the other day will make no difference in our friendship."

"To our what?" sharply demanded Grindem.

"To our friendship, sir," repeated Small, coloring slightly.

"Not in the least," was the dry reply.

"Thank you, sir; handsome and Christian-like—exactly what I expected from

a man of your sense and experience in the world. Of course," he added—and there was a peculiar inflection in Small's voice, as he spoke, which jarred on the nerves of the millionaire,—“you will dine with me and my friends on the occasion?"

"You know I seldom dine out."

"But this is an extraordinary occasion," urged the little man. "Mrs. Small will be delighted to make your acquaintance, and the dear girls are so longing to see you."

"Are they?" growled the merchant, with a ferocious look; for the idea of being forced, as it were, into the domestic circle of the Smalls, was an additional annoyance.

"You will feel quite at home among them."

"Shall I?"

"Pray do come."

The words were those of entreaty, but the tone in which they were uttered was distinctly that of command. The precious vessel, as Mr. Small designated the chosen partner of his cares and happiness, was not unworthy of her husband in the way of maneuvering, and had already conceived sundry projects of her own. She had, therefore, impressed upon the mind of her half the necessity of prevailing upon his partner's appearing at the dinner, which, as a matter of course, would be given on the occasion.

"Well, then, if I must, I must. Perhaps," he added, "it would look a little odd if I were absent; so you may expect me."

With this salvo to his pride, which Small secretly smiled at, Grindem gave his consent to be of the party, which was to take place on the very day the new deed of partnership was signed.

"God help me!" exclaimed the merchant, as soon as he was alone. "I could have borne any thing rather than the falling into the hands of such a wretch—a creature whom I have raised from the condition of a shoeblack and drudge in my office, till at last he has become my equal. Why did I refuse to listen to old Gridley's advice? My pride has been my ruin. Had I permitted Henry to marry Amy Lawrence, I might have defied this cringing reptile and all

his menaces. Too late—too late! Henry is at St. Petersburg; and I have fallen, like a fool, into my own snare."

There was a gentle tap at the door.

"Come in!" roared Grindem; for his nerves were in a state of fearful excitement.

To his increased annoyance, Mr. Crab made his appearance.

"Good!" groaned the merchant, internally; "this promises to be a pleasant day; I shall not forget it in a hurry. Well, Mr. Crab," he demanded, "what news of my old clerk?"

The madhouse-keeper shook his head, and carefully closed the door.

"Speak out, man," continued Gilbert; "I can bear any thing—any thing! My nerves are iron!"

Had he said *were* iron, he would have been nearer the truth; but the events of the last few days had fearfully shaken him. He took nervous excitement for resolution, in the same way that many men mistake desperation for courage.

"I have received a friendly hint, from the secretary of the chancellor, that that meddling fellow, Mordaunt, whose visit I told you of, if you remember——"

"If I remember!" impatiently interrupted the merchant. "I had good reason to remember it; it cost me five hundred pounds!"

"Ah, so it did. Well, then, he has laid a formal complaint against my establishment; an establishment, Mr. Grindem, which has been cited, both in and out of Parliament, as a model for the three kingdoms to imitate and be proud of. Fortunately the complaint was informal; that has occasioned some delay; but his lordship must notice it."

"And the result will be——"

"That Gridley, if in a lucid interval, will be set at liberty."

"But he will not be in a lucid interval. You and Chinon—I think that is the name of the infernal French doctor you told me of—will provide for that."

"Impossible!"

"Nothing is impossible where money is at command."

"In this case, quite. That suspicious hound, Mordaunt, when he visited the wretched man in his cell, perceived upon his lips a sort of sirup—merely a sooth-

ing mixture, which we sometimes give our patients when they are violent—and wiped them with his handkerchief."

"What then!" demanded the merchant.

"Ah, my dear sir, if your life, like mine, had been devoted to science, you would not demand what then. He has had the stains upon the infernal cambrie analyzed by a man whose reputation is of European celebrity, so there is no hope of proving that he has been mistaken in his decision; and he has pronounced that the drug, whose properties I am confident Chinon could not have been aware of, is calculated to procure temporary madness—nay, even death!"

Grindem started from his seat, and paced the narrow limits of the office. The edifice which had so many years been resting on no better foundations than falsehood and fraud, seemed crumbling round him. A prudent man would have quitted it, but he clung to it to the last. Pausing abruptly, he fixed his eyes upon his visitor, and demanded, in a hoarse whisper, what he had to propose.

"Propose!" blandly repeated Crab; "I, my dear sir—absolutely nothing. Of course I am not answerable for any error of judgment which Chinon may have accidentally fallen into. I can not be supposed to have any interest in the affair. The certificate upon which the patient was admitted, was duly signed by two respectable medical men; added to which," he added, proudly, "my character is above suspicion! Ah, Mr. Grindem, *we* know the value of reputation! What is a man without it?"

The countenance of the merchant, during this long harangue, changed to a waxy, sickly hue. He had rapidly considered all the consequences of Gridley's restoration to liberty, and they were summed up in these words—ruin, infamy and death! His mind was made up; he resolved, at any risk and at any sacrifice, to prevent it. Any attempt to bribe old Gridley, after the cruel treatment he had received, he knew, from the old man's dogged character, to be equally hopeless. He decided, therefore, on his death. The question was, how to make the proposition to Crab without compromising himself. To do it directly, he knew would be useless.

Stretching himself out at his ease in his chair, he fixed his glance upon his visitor, who replied to it with a look which invited to confidence. It was evident that if they did not already understand one another, they very soon would.

"You have had a great deal of trouble," he observed, "with my unfortunate clerk?"

"A very great deal," answered Crab, in the same tone.

"In the event of his death, I should be placed in an awkward position."

"How so?" demanded his visitor, who knew, on the contrary, that such an event would be the consummation of the speaker's wishes.

"Because I have five thousand pounds of his in my hands—the savings of his long, penurious existence. No one knows it, for it has always been the fellow's whim to seem poor; not that he need fear the importunities of his relations, for he has not one in the world that ever I heard of."

"Five thousand pounds!" repeated Crab, to himself. "It's a good round sum. What can he be driving at?" Of course he was not deceived by the statement of the wily merchant, but perfectly understood his method of putting a case; indeed, he had frequently practiced it himself—it saved disagreeable explanations. He merely nodded to Grindem, as much as to say, "I am all attention."

"Should he die," continued the speaker, "I should scarcely know how to act with regard to the money. As he has no relations, it would fall to the crown; but that would be absurd."

"Very," said his visitor.

"I really think," resumed Grindem, "that in such an event I should best repay your care of him in his misfortune by making you his heir, and transferring the money to you."

"Are you serious?" demanded Crab.

"Perfectly."

It was now the turn of the keeper of the madhouse to pause and consider. He knew that, with the assistance of Chinon, it would be easy. The only difficulty was in assuring himself, that, in the event of Gridley's death, his old master would keep faith with him. Rogues seldom like to trust each other.

"The melancholy event you allude to is perhaps nearer at hand than you imagine. But you will forget your promise then?"

"No, no."

"Most men do," observed Crab, with an incredulous smile. "Of all the promises, the last I put faith in is the promise of a legacy; I have been so often deceived."

"I never break my promises," observed the merchant. "Like the acceptance of the firm, I hold them sacred."

"Well," exclaimed his visitor, after a slight pause, "our conversation has taken rather a singular turn. Would you have any objection to write me a letter to the effect, that you have five thousand pounds belonging to Gridley in your hands, and that, in the event of his dying intestate, as he has no relations, you would petition the crown to grant it to me, in consideration of my care of him?"

"Certainly not," exclaimed Grindem. "I'll send you such a letter with the greatest pleasure."

"When?"

"To-day."

"I do not wish to afflict you," observed Mr. Crab, lowering his voice, "but your old clerk is sinking rapidly. In fact, I think you may soon expect to hear some fatal news of him."

"Indeed! Poor fellow!" was the hypocritical reply.

"Would you like to see him in the event of any thing in the shape of fatal symptoms taking place?"

"No," said the merchant, with a shudder; "not for the world. I hate to look on death."

"Prejudice, sir, mere prejudice."

Shortly after the preceding conversation, the two worthies separated. Not a word which could, in any way, be construed as alluding to the murder of the poor clerk, had passed between them, and yet the bargain was as regularly struck, as perfectly well understood, and the price as determined, as though the conditions had been engrossed on parchment, and the contracting parties set their hands and seals to the infernal compact.

"Quite a man of business," thought Crab, as he directed his steps toward his select establishment: "takes a straight-

forward view of a difficulty, and suffers no ridiculous scruples of what fools call conscience to step between himself and his purpose. Many men in his position would have blurted out a proposition which, as a matter of prudence and common sense, of course I must have declined—and not only declined, but expressed a becoming indignation at; for the appearance, as the world goes, is of more consequence than the reality of virtue. What a beautifully-ingenuous idea," he added, "of coming to an understanding! No useless confidence! I must follow the same tactics with Chinon."

Full of this prudent resolution he reached his home, and having first taken a few glasses of his favorite wine, in order to arrange his ideas, he rang the bell. It was answered by the faithful Barnes.

"Is the doctor in the house?" he demanded.

"Yes, sir."

"Send him to me."

"I believe he is writing his weekly report," observed the fellow.

"No matter: I wish to see him on very particular business."

The keeper withdrew, and the next minute the little Frenchman made his appearance.

Crab was too much a man of the world to come directly to the point even with the doctor, whom he knew, from long and useful experience, to be about as unprincipled a rascal as he was himself. Pushing the decanter toward him, he begged him to try the wine, and commenced the conversation by a few general inquiries respecting the state of his patients, which the man of science answered with his usual brevity; for he was sparing of words, even with his employer.

"Something is in the wind," he thought, "or Crab would never be so gracious;" for, as a general rule, Crab never sought his society unless he had some point to gain, or some scheme of rascality to propose.

"Consoling—very consoling," observed the head of the establishment, "to find that so many of our inmates are in a fair way of recovery; for ours is a mission of mercy, doctor, as well as science."

"Certainly!"

"By-the-by, don't you think you are

pushing the convalescence of Miss Orme a little too rapidly?" he continued. "I have no faith in such very sudden recoveries. Of course I only throw out the hint for your consideration; for I make it a rule never to interfere with the medical treatment of the patients—that is your affair; but I have had great experience—very great."

The unfortunate lady in question was rich, and her niece, whom she had educated and established in marriage, *paid well* for her. In fact, she was one of Mr. Crab's best patients, and Chinon perfectly understood the hint, that nature was not to be allowed to work a cure. It was never intended she should recover.

"Perhaps you are right," replied the doctor. "Indeed, you generally are."

His employer felt satisfied he was understood, and changed the subject.

"By-the-bye," he demanded, "how is Gridley?"

"Sinking, sir—sinking rapidly."

This was the very opening the tempter wished for, and he hastened to seize it.

"Again you must permit me to differ with you. His mind, I believe, to be irretrievably gone; but his bodily health, I am convinced, is excellent."

Chinon's only reply was an incredulous smile.

"Indeed," continued the speaker, "so convinced am I that I am in the right—with all due deference, of course, to your professional skill—that *I would willingly bet you five hundred pounds* he lives over any date you may name that is in reason—*say fifteen days*."

"Five hundred pounds!" slowly repeated the doctor.

"Five hundred pounds!" said Mr. Crab, lowering his voice; for, despite his hypocrisy, and the very clever way in which the temptation was put, he felt afraid of being overheard.

"It's a large bet."

"Very."

"There was a mutual pause, during which the speakers eyed each other narrowly—one to note the way in which his proposition was received; and the other to assure himself that it was meant seriously. Satisfied that such really was the case, Chinon was the first to renew the conversation."



So convinced am I," he said, "that I am right in my calculation, that I would not hesitate a moment *had the bet been a thousand pounds.*"

"You take it then?" exclaimed Crab, his eyes sparkling like a viper's suddenly exposed to the influence of the sun.

"*I did not say that.* I merely observed that I should not hesitate to bet a thousand pounds on my opinion."

There was a second pause: the speaker had named the price at which he was ready to undertake the *scientific murder* of the unhappy clerk. It was for Crab either to accept or reject it.

"You are a desperate gambler," observed the latter with a sigh; "*but I take it.*"

"He must be devilish well paid," thought the little Frenchman, "to disgorge so large a sum;" but he kept his thoughts to himself, and merely uttered the monosyllable "Done!"

"Done!"

The two worthies touched each other's hands in token of their compact, and that the old clerk's fate was sealed. But all the arrangement was not yet concluded.

"I must have more confidence in your honor even than in your skill," observed Crab, with a smile which he intended to be friendly, but which, in reality, was ghastly; "for a physician has so much in his power."

"True," said the doctor with a sinister smile.

"By-the-bye, of what disease do you think the poor fellow will die?"

The man of science paused for a few seconds before he answered the question; and when he did, it was with the air of a person whose opinion had changed to certitude.

"Apoplexy."

"Not unlikely," observed Crab; "especially as he has been a hard drinker. Poor wretch! Fortunately he has no friends."

"But he must have powerful enemies!" thought the little Frenchman; only he kept the opinion to himself.

"Here," continued the speaker, "is a curious, rambling sort of letter, which I received this morning from the secretary of the Chancellor. That fool, old Mor-daunt, whose visit you doubtless recollect,

has made some ridiculous statement; but, as it was not brought before his lordship in the usual form, *as yet* no notice has been taken of it; although, doubtless, there will be."

"Doubtless," repeated the doctor, after reading the letter, which, as he thought, sufficiently explained the proposal of Mr. Crab.

"Of course, I have nothing to fear," observed the last-named person, with an air of virtuous satisfaction.

"Nothing," echoed his accomplice.

"*Should any thing fatal occur to poor Gridley,* you will be careful to have the body properly examined by the best medical authorities in the town. In the event of a fit of apoplexy, summon an inquest. Everything must be regular in my establishment."

"Of course: by-the-bye, Mr. Crab, shall we make a little memorandum of our bet?"

"No, no," hastily answered his employer; "at least, not now," he added, seeing that the doctor looked blank at his refusal. To tell the truth, I don't feel quite well. I believe I must trouble you to prescribe for me."

Chinon felt his pulse.

"Nervous system out of order. A little Anodyne mixture will set you to rights—shall I prepare it?" demanded the Frenchman.

"Yes."

"Are you going out?"

"Not again to-day: you will find me here."

While the man of drugs went to his laboratory to prepare the draught, Crab turned over in his mind the proposal the former had made—that he should give a written memorandum of the bet, as the infamous contract they had entered into was styled between them—and finally determined to refuse it—it was too dangerous. He resolved rather to forego the affair altogether, than compromise himself by an act which, coupled with Grindem's letter, would prove that he had a direct interest in the old clerk's death; besides, he was not without the hope of being able, ultimately, to evade the payment of the sum; as the deed once accomplished, Chinon, for his own sake, would be compelled to keep silence on the subject.

"Give him a written memorandum of our wager!" he murmured, with a knowing smile. "Who would be the fool then? I would as soon trust myself at sea on a single plank, as trust my life and reputation to the unscrupulous Frenchman."

Crab was a cunning man—certainly a very cunning one; and yet, with all his foresight, he blindly followed the doctor's prescriptions, and *swallowed his medicines*.

The next moment the son of *Æsculapius* returned with a small glass, containing a colored mixture, which his employer unhesitatingly drank off.

"Poh!" he exclaimed. "It is very bitter!"

"Not the less efficacious," answered the other, with an air of satisfaction.

"I have been thinking doctor," said his employer, "that it would be unwise, as well as useless, to write the conditions of our bet. It might have a curious look in case of accident."

"Well, perhaps it would."

"We can trust to each other's honor in the transaction."

"Doubtless!" replied Chinon, with an ironical sneer: "at all events I can trust to you *now*."

Crab did not notice the peculiar emphasis which the speaker laid upon the word "*now*;" but secretly congratulated himself upon the facility with which his accomplice waived to him the only objectionable part of the arrangement.

Strange to say, despite the skill of the surgeon, Mr. Crab's indisposition did not decrease. Every morning he awoke with a painful sense of heaviness upon his brain, which could only be removed by a second prescription, of a dark green color; and so he went on, day after day, *alternating the two mixtures*, without the least suspicion that the Frenchman was playing him false.

## CHAPTER XX.

### DEATH OF GRIDLEY.

LET feeble hands, iniquitously just,  
Wake the cold relics of the sinful dust;  
Let ignorance mock the pang it can not feel,  
And malice brand what mercy would conceal.  
It matters not: earth can not judge the dead;  
Its censures sting not when the spirit's fled.

FROM the day on which the above conversation took place, the health of poor old AM. FREE. VOL. 7, AUG. 1858.—7

Gridley rapidly declined. It was in vain that he refused to swallow the prescriptions: the keepers were always at hand with the drenching-horn, to enforce obedience. He complained of the heavy weight upon his brain, and listened with an incredulous look, to the assurance that the medicine was intended to remove it. He was in the full possession of his faculties, and felt that he was being gradually and scientifically murdered. So heavy and debilitated did he at last become, that his persecutors relaxed in their vigilance, and the door of his cell was frequently left unbarred. They knew that he was incapable of attempting to escape. Indeed, he had scarcely energy left to raise his head from the pillow, which, for so many tedious weeks, it had nightly pressed.

Childhood is not only naturally grateful, but generous and compassionate. Poor little Lizzie heard the cold, calculating speculation of the keepers, as to how long the old clerk would last, with sorrow as well as terror. She remembered how often she had sat upon his knee at the widow Bentley's, listening to the stories he used to tell for the amusement of the children; the toys he used to make for them, and the little gifts it was his delight to bestow; for he was one of those who love the sparkling eye and merry laugh of infancy. It had been the misfortune of Gridley's life that he was a bachelor. Had he been blessed with a sensible companion to advise and to direct him, with children to care for, he might have been a wiser and a better man. As it was, his heart, like a neglected garden, produced only rank weeds: the very richness of the soil rendered them but the more dangerous.

There is something in the idea of death which excites not only a vague terror, but a restless curiosity in most children; and the keeper's daughter lingered restlessly about the long corridor which led to his cell. A nameless terror kept her from approaching too near; and, as often as she retreated, an equally powerful sentiment of curiosity and affection prompted her to return.

"I should like to see him once more," she thought, "before he dies. Poor old man! quite alone; and he has no child to

kiss him. Perhaps, too, he would be glad to see my face again."

Armed with these thoughts, she took resolution, and advanced, trembling, on tiptoe, to the door of the cell: it was ajar. Her little heart beat violently; and more than once she turned to retrace her steps. The last time a deep sigh arrested her. She hesitated no longer, but peeped in.

Her old friend was so changed since she last saw him, that Lizzie could scarcely recognize him: his head had been shaved, and the fearful appearance of his ghastly complexion was lightened by the bloodshot eyes, which glared heavily from the black and green circles round them; he was thin to emaciation, and breathed hardly through his nostrils, for his lips were compressed by the agony he had so long endured; the lower one was considerably swollen, for, in one of his paroxysms, he had bitten it through.

Stupefied as he was, he recognized the intelligent little face which appeared at the half-open door, peering with painful interest at him, and faintly pronounced her name.

"Lizzy!"

"You know me? Oh, I am so glad!"

"Don't fear," he murmured: "come near me! I am calm, Lizzy—quite calm;" and the dying man burst into a flood of tears: they relieved him. The affectionate child wiped them as they trickled down his withered cheeks, her own, at the same time flowing freely.

"Water—water!" he murmured.

The child poured some from the jug in the cell into the little tin which all the patients were furnished with, and approached it to the sufferer's lips.

"No, no; dip your handkerchief in it, and apply it to my poor head."

She did as she was requested, and the cooling application drove from the gorged brain a small portion of the blood with which it was unnaturally charged. A deep-drawn sigh told how much he felt relieved.

"Lizzy," he said, "I am dying, but don't be frightened. I shall not harm you. You remember your little brother Edward?"

"Yes," sobbed his visitor.

"You saw him when he was dead—you were not afraid of him?"

"Oh, no!" exclaimed the child; he loved me dearly."

"Then why fear me? do n't I love you? They have killed me, Lizzy," he added, impressively; "killed me! will you remember my words?"

"Yes, yes."

"If ever you see Amy Lawrence, or Mr. Beacham, tell them all you have seen, all that I have said; that Mr. Grindem sent me here to prevent my disclosing how he had robbed poor Lawrence, Amy's father, of a fortune; and bid them ask Tim's Dick for—for the papers I gave him: promise me this?"

"I will."

"Remember, Lizzy, a promise to the dead is sacred. The papers, Tim's Dick!"

The poor little thing was too much agitated to speak; she merely nodded her head in sign that she understood him. With a deep groan, the speaker, who had raised himself upon his elbow, fell back upon his pillow.

"Mr. Crab, shall I call Mr. Crab?" demanded the child.

The words seemed to recall him to himself.

"No," he groaned; "no! I would die in peace with all mankind! I pardon even him! Stay by me a few minutes, only a few, Lizzy! Let the last countenance I gaze on be human, innocent, one that loves and pities me! Do you know any prayer, Lizzy? Pray for me! God loves the voice of children! I have no one else to intercede for me!"

The innocent girl did as she was directed; sinking on her knees, as distinctly as her sobs would permit her, she repeated the Lord's prayer.

"God bless you, Lizzy!" murmured the dying man; "He is all merciful, reads the heart's penitence! Architect of the world, I acknowledge the justice of Thy hand! Pray on, pray on!"

With a feeling which Lizzy could not understand, poor Gridley drew the sheet over his countenance. It was to prevent her witnessing the last struggle, the final separation of the spirit from the frail temple of clay in which it had so long been confined. A violent heaving of the chest followed, and a deep groan, then he lay comparatively still. Lizzy recommenced the Lord's prayer.

Before she arrived at the conclusion, she was terrified to observe blood oozing from that portion of the sheet which covered the clerk's countenance. Instinctively she moved it away; the eyes were fixed, the jaw had fallen, Simon Gridley was a corpse.

Half an hour afterward, when the keeper entered the room, he found the child, senseless, upon the little mat at the foot of the bed. It was some days before she recovered, and long, very long ere she was seen to smile again.

All in the establishment attributed her illness to a fright she had received on entering the cell and finding the old man dead. None suspected that she had witnessed his last moments. She kept that a secret to herself.

An inquest was duly summoned. The coroner and jury lunched with Mr. Crab. Several of the medical men of Manchester assisted at the opening of the body. Death from apoplexy was their general opinion; a verdict was rendered accordingly, and three days after, the remains of him who had sinned and suffered, were committed to the grave, followed only by Tim's Dick, who, though still suffering from his adventure in the cellar, insisted on paying the last mark of respect to the memory of his old friend, and the widow Bentley, with whom he had lodged so many years.

The general observation, when the news of Gridley's death was heard of, was:

"So the old drunkard is gone at last."

And with these few brutal words, a kind but erring heart was consigned to its last resting place. None considered what had been the sufferings and temptations of him they censured; his hours of deep remorse, his lonely communings with feelings which, like the sensitive plant, shrink even from the touch of sympathy. The gray-headed old man had once been young, dreamed in youth, perhaps, of a home, of love, of children to endear it, of a life of usefulness and honor; who knows what treachery or disappointment blighted those hopes, and turned his heart to prey upon itself, what had driven him to seek intoxication, the only solace left—forgetfulness.

Men judge the crime, Heaven the temptation.

Let weak humanity, turning from the

sinner's grave hesitate, ere it pronounces a harsh judgment upon its fellow-clay. There are, even in this miserable world, few creatures so debased, but some trace of Eden lingers round them still.

Poor Tim's Dick, after the assistants had hurriedly performed the last offices to the dead, seated himself upon a neighboring tombstone. Although far from having any definite conviction, he had a vague suspicion that all was not right. Then the coroner's inquest, and the evidence of the medical men, there was no gainsaying that; the more he thought the more he was bewildered. The loss of the papers, too, pressed heavily upon him.

"I may not live to see it," he murmured, half aloud, "but God sees it. A strange tale will one day come to light. Poor old man! he had a kind heart, let them say what they will about his head. I'd rather sleep as he sleeps, than change places with either Grindem or Small, with all their riches."

"That's exactly my opinion," observed a voice near him.

Tim looked round, and saw that the speaker was no other than Marjoram, the police officer.

"You here, sir!" observed the weaver, distrustfully.

"Ay," said the man, "come, do n't bear any malice about the affair of the papers, it was not my fault."

"Whose, then?"

"I meant to say it was my duty to act as I did. A respectable merchant, for Grindem and Small are both very respectable——"

"In their way," interrupted Tim.

"Complains," continued Marjoram, "that he has lost certain papers referring to the firm; the clerk who had, or was supposed to have charge of them, was mad."

"Gridley never was mad!" exclaimed the weaver, striking his stick upon the ground, "I do n't believe a word of it!"

"Humph! I don't exactly know what to say to that," replied the officer, doubtfully; it must have been a weighty consideration to have induced Mr. Crab to lend himself to any thing wrong; his is a model establishment."

"May be."

"Now," continued Marjoram, coax-

ingly, "I have always thought that you knew something of the manner in which I was robbed of those very papers; perhaps you have them, or can put me on the track. Do so, and I'll make your fortune."

"May-be I do and may-be I don't," replied Tim; but whatever I know I shall keep to myself, so good day, Mr. Officer."

Tim rose from the tombstone with a resolute air and slowly walked from the churchyard.

"A difficult fellow to deal with," muttered the officer, with an air of spite, "but I shall be too much for him yet! I am determined to obtain those papers, I am sure there is money to be made of them. I'll get to the bottom of this mystery yet!"

The speaker generally kept his word, for he was a shrewd man, and will long be remembered as the best detective officer in Manchester.

The morning after the funeral of Simon Gridley, Mr. Crab awoke with his usual pain and oppression about the head. The repetition of the feeling began seriously to alarm him, and, as soon as he was dressed, he sent for Dr. Chinon, who instantly obeyed the summons, but entered the apartment this time without the specific green draught which hitherto he had constantly brought with him.

"Ah, doctor," sighed his employer, "still these infernal pains and heaviness about the brain. If I were not the most temperate man in the world, and had not every confidence in your skill, I should almost fear an attack of apoplexy."

"Not unlikely," coolly replied the Frenchman.

"Great God!" exclaimed Crab, turning suddenly pale, "you don't mean to say there is any danger?"

"Not for a moment!"

"Where is the draught? It is astonishing what good it does me."

"Before we proceed to talk of draughts," said the man of science, "we have a little account to settle, our wager; you remember it?"

"Yes."

"Well, poor Gridley is dead!"

"Why, doctor, you can't for a moment suppose that I was serious!" began Mr. Crab, in one of his blindest tones. "A

thousand pounds! I never wagered such a sum in my life. Ridiculous! Still," he added, "as you have had a great deal of extra trouble, and as some allusion certainly did occur respecting a bet, I have no objection to pay you a hundred pounds, by way of let off."

"You are very liberal!" observed his accomplice, with a sneer.

"I have always been so," said Mr. Crab, with an air of pious satisfaction.

"You have made your offer?"

"Yes."

"Now, then, hear mine," replied the doctor. "Do you think that I was fool enough to trust the word of a man whom I knew to be dishonest, false, and deceitful?"

"Sir! these words are actionable."

"Hear me out. Knowing with whom I had to deal, I took one little precaution to bind you to fulfill your compact. You smile. I have no fear of your hesitating when you hear what it is. The white draught which you took last is exactly the same as the one which I have been administering to Gridley, and the green one which you *are* to take, is the only remedy on earth capable of counteracting its effects. What think you," added the speaker, with a bitter sneer, "of my precaution now? worth a hundred bonds, is it not?"

"A cold perspiration come over Mr. Crab, as, with terrible distinctness, the cunning man of science explained to him how completely he was within his power. Death was actually at work within his veins, the pressure which he felt upon his brain nothing less than a premonitory symptom of apoplexy; the color forsook his cheek, and he sat gazing upon the man who was absolutely master of his life.

"You jest?" he faltered at last.

"I never jest," continued the surgeon, "at least, not on such subjects. I repeat," he added, slowly, and earnestly, "that, without the antidote, in four-and-twenty hours you will be a corpse!"

"And you a murderer!" groaned Crab.

"Pshaw! there are no murders in science, my reputation will remain unstained. I shall take the same precautions I did with Gridley; an inquest, your body will be duly examined, the same

scientific experiments which so interested you in his case performed upon your brain, your mutilated remains will be boxed up, and all will be over!"

"Stay!" gasped the trembling wretch, "I'll pay the thousand pounds."

"I was sure you would."

"There," hastily added his employer, going to his desk, and writing, "there is a check for the amount."

Chinon carefully read it over, and took up his hat to leave the room.

"Where are you going?"

"To the bank."

"And leave me here?" demanded Crab, bursting into tears, "the draught, for heaven's sake, the draught, the money is sure to be paid!"

"When it is paid, not till then," replied the cold, calculating Frenchman, once more moving toward the door.

By a private arrangement with the bank, it was understood that no check of Mr. Crab's above a hundred pounds was to be paid, without a letter of advice from the drawer.

Crab suddenly recollected this, and called to the doctor to return.

"I have forgotten something," he faltered.

"I thought so," observed Chinon with a quiet chuckle, for he either knew or suspected the existence of some such arrangement.

"There, make haste, and return directly; don't fail, pray don't fail," imploringly added the guilty, terrified head of the *model establishment*, "I shall be in a fever till I see you again."

His tormentor coolly nodded his head, as much as to say "I'll be with you," and left the room.

One, two, three hours passed, and still the doctor did not make his appearance, and fortunately for him he did not; for Mr. Crab had arranged a cell for his reception as soon as he returned, where, by the assistance of his faithful keeper, Barnes, he would soon have made him disgorge his spoil, after he had administered the saving draught. The entire scheme was admirably planned; but the astute little Frenchman was not to be outwitted, even by so knowing a hand as his employer. Messengers were dispatched in all directions, the keepers even sent

out to make inquiries, while their master continued to pace the limits of his study in an agony of terror, such only as the condemned wretch can be supposed to experience on the night which precedes the execution of his doom.

"I am a dead man," he kept moaning to himself, "I am a dead man! Oh, if I only escape this time, I will live better for the future."

All villains say the same.

The door at last opened, and Barnes appeared.

"Well," gasped his master, "have you found him?"

"No."

"Has he been to the bank?"

"Yes, and drawn the money," said the fellow, with a grin; for even he, devoted as he was to his employer, could not help smiling at so excellent a joke as his being outwitted.

There was another knock at the door, the second keeper arrived.

"The doctor has gone by express train to London, sir."

Crab heard no more, terror overcame him, and he was removed to his bed in a state of insensibility.

Could mental agony and the anticipation of death have atoned for the long years of heartless cruelty which the ruffian had practiced on his victims, Crab would have paid the debt due to offended justice in full. For four-and-twenty hours he did nothing else but rave and pray, blaspheme and implore assistance by turns. From the profession he dared not implore it; his crimes compelled him to be silent as to the cause of his illness, confidence would have condemned him. Besides, he knew the fearful skill of the Frenchman, and was hopeless of baffling his enemy.

On the second day a packet arrived, it enclosed a phial of the green mixture, with the following laconic note:

"You are a great villain, but I can not descend to hate you. I have kept my word, although you would have broken yours. By the time this reaches you I shall be in France."

The letter was without signature, but Crab knew the handwriting, and felt that he was saved; the agitation to which he had so long been a prey, gave way to

tears of joy, nay, almost of gratitude, to the partner of his crime. Eagerly he drained the draught to the last drop, and sank soon afterward into a deep sleep. When he awoke in the morning every symptom of oppression was gone; but it was long, very long, before he recovered his strength. The shock his system had received was greater than even the man of science had calculated.

## CHAPTER XXI.

### SMALL'S DINNER-PARTY.

Fools only slay with swords—wise men use words,  
And kill with falsehood's cunning. How shall youth

And inexperience deal with age, grown gray  
In crime's career? OLD PLAT.

THE day at last arrived which was to crown the ambitious hopes of Mr. Small, and make him an equal partner in the firm. A large party were to meet at his house, after the legal business of the arrangement had been concluded, to dine together in honor of the event. The drawing-room had been refurnished; the piano-forte fresh tuned; the Misses Small wore flaring silk dresses; and the three brothers sported extraordinary waistcoats and cable-like guard-chains on the occasion. Grindem, the wealthy Mr. Grindem was to be there—he was a bachelor.

The party assembled at Mr. Small's was composed, as such parties generally are, of a great diversity of characters. There was the usual number of respectable insipidities; one or two wits; the facetious gentleman, who told excellent stories after the ladies had withdrawn; and the sentimental one, who sang love songs, and, upon very grand occasions, murdered the Italian language, by attempting "*Alle nove della sera*," or "*Con gentile invito*," to astonish the ladies in the drawing-room, who, *par parenthese*, generally tried to look as if they understood him.

But the lion of the evening was Gilbert Grindem, the Croesus of Manchester, in whose presence both the singing gentlemen were reduced to comparative insignificance; for, unlike the Pantheon of the ancients, in the modern temple of the English Plutus, it is the deity which holds the seat of honor, and not Jupiter;

it is a question whether the edifice is improved by the exchange.

Small was in his glory; he had not invited his guests to gratify the warm feelings of honest, manly friendship, which loves to see, at the domestic board, the friends of youth, and the co-mates of manhood; he had no such sensations in the withered little forcing-pump he called his heart; his invitations were prompted either by policy or hate, and included all those whom he wished to conciliate or mortify. Among the latter, was our young friend, William Bowles, who vanquished the repugnance of his feelings in order to be present, for he felt anxious to glean what was going on, on Henry Beacham's account. His father had positively refused to attend, nor could even his son's persuasions induce him.

The junior partners of several of the great mercantile houses were there, and, in one or two instances, the seniors, but only where the connection of their firms with Messrs. Grindem & Co. would have rendered their absence remarkable. One or two dissenting ministers were likewise invited; for Small was a trustee and treasurer to several of their charities, and politically embraced the occasion of giving himself importance in their eyes.

It was about five o'clock when the party assembled in the dining-room. The host had previously introduced Grindem to his friends as they arrived, who received them with an indistinct murmur, something between "happy to see you" and the groans of a muzzled bear. And he was muzzled; that rich, cold, selfish man, who had consigned his victim to the grave, robbed both the living and the dead, and lived to count the sum for which he had sinned but as an unimportant item in his colossal fortune, was a slave of the thing he had for so many years treated as a menial. The drudge had become the taskmaker, and the taskmaker the drudge. He who had never felt either gratitude or affection for any human being, save his nephew, whom his folly had driven from his side when he most needed his support, was compelled to profess both for the man whom he most hated in the world—for the tool who had outmaneuvered him—how else account for his equal position in the firm? Worse than

all, too, he was expected to wear a smile upon his lip, and gulp down the gall and bitterness which overflowed his heart.

"Ha, Banks, my boy, how are you?" exclaimed Mr. Small, to a tall, well-dressed, bilious-looking man, who was a great aristocrat off 'Change. There, from the nature of his business, he was frequently obliged to discount largely, and sometimes entreat the forbearance of his correspondents. He had many transactions with the firm. Their importance had hitherto secured him the favor of dealing with Grindem himself, and consequently dispensing with the agency of Small, whom he had, on more than one occasion, piqued, by coolly declining his invitations, and something very like the cut direct off 'Change, where, as a matter of business, he was compelled to know every one who frequented it. It was not the least of Small's triumphs to see him broke in at last, as he called it.

"You look quite bilious," he observed, maliciously. "No bad news from America, I trust?"

"None, none," replied the gentleman, with an effort to look unconcerned at the familiarity which shocked him.

"So much the better. It's the weather, I dare say. *At our age we begin to feel it!* Though, every thing considered, you do look remarkably well. Mrs. Small, Mr. Banks, my dear," he added, introducing him to the lady, who, with her daughters, came swinging into the room.

The usual bowing and courtesying took place.

"Fact is, Grindem," he repeated, aloud, knowing how the familiarity would humble the one, and the observation mortify the other, "*Banks does wear well!*"

To tell a man in society that he wears well, is very like telling him he is an impostor; that he goes abroad with a mask, or has defrauded time by some peculiar process. To say how young Mr. So-and-so looks, is very like asserting that he is really old; and poor Banks, who was a bachelor, and a *cidevant* young gentleman, was annoyed accordingly, as Small intended he should be.

"Mr. William Bowles," exclaimed the host, "I am delighted to see you. Grindem," he said, "Mr. Bowles."

A pang shot through the old merchant's heart as he kindly grasped the extended hand. It was the friend of his nephew. Small observed the cordiality of the reception, and it was a drop of gall in the cup of his intoxicating triumph.

Some days previous to the dinner, he had met William at a party, and eagerly seized the occasion to invite him. It was part of Mrs. Small's politics, as well as her husband's, that he should be invited. She had her own cards to play, and was perfectly capable, especially at the *game of intrigue*.

Dinner was announced by the new boy in livery; for Small had, without much difficulty, yielded to the suggestions of his wife and daughters. Grindem smiled bitterly when he saw the fellow, who was a great, fat, overgrown country lout. He was dressed with singular good taste, by his partner, in the same livery as his own servants; and doubtless the little man thought, that in becoming a full partner, he had the right to share in all the honors of the firm.

The dinner, as may be supposed, was a dull, heavy affair, where so many persons were assembled without the slightest sympathy existing between them. Grindem, as the lion of the party, was placed at the right-hand of the lady of the house, between herself and eldest daughter. One or two of the old ladies—for no young ones had been invited by the prudent mother—smiled significantly, as if they understood the arrangement.

Dinner over, Mr. Small rose, with the air of a man who prides himself as the hero of the day; if not the hero, he was at least the conqueror, for he had subdued his hitherto indomitable partner; and that, when the character of the old merchant is considered, was no trifling achievement. The company were all attention as, after the usual preliminary hems, he commenced his speech, the result of the previous day's meditation.

"Gentlemen," he began.

"The governor is going it!" whispered Matthew, to his friend; for each of the sons had been permitted to invite one on the occasion.

"Silence, silence! Hear, hear!"

Mrs. Small took out her handkerchief; it was edged with genuine Valenciennes,



and it was an admirable occasion of displaying, at the same time, her lace and her sensibility.

"Gentlemen," resumed their host, "this indeed is a proud and happy moment—an oasis in the desert of life"—he had copied the last expression from Byron—"to see around me so many true, sincere, and valued friends, assembled at my humble board, in honor of an event which—which——"

Here the speaker hesitated.

"No one can understand," thought William Bowles, to himself.

"Crown my hopes," whispered Mark, who, from having heard his father rehearse his speech, recollected what should follow.

"Crown my hopes," continued the speaker. "It is in honor of this event that I have assembled those who respect me, and those whom I respect, around me; but there is one among you to whom I am peculiarly indebted, for unwearied and generous kindness, whose honorable conduct as a merchant——"

"Hear, hear!"

Brown was silent; he remembered the various discounts he had paid.

"Whose heart, as a man, has secured him the love and esteem of all who have had the happiness of knowing him."

"Who the devil can he mean?" thought Bowles.

"Hear, hear!" again repeated the guests, for the champagne had somewhat thawed them.

"Whose kindness to me and my boys, and regard to my family, has been as unostentatious as it is sincere."

"That's too strong!" thought the three hopeful scions of the new partner. Mrs. Small wiped her eyes, and the eldest daughter tried to look as if the observation applied, in some peculiar manner, to herself.

"These feelings have induced him to reward my services, which have been neither unrelaxing nor interested——"

"Hear, hear!"

"By admitting me to an equal share in the house, which will be conducted, for the future, as it ever has been, upon those enlarged and liberal views which none so well know how to carry out as the British merchant. Gentlemen, when

I first entered the firm, my position was a very humble one."

"Shoeblack!" muttered Bowles, to himself.

"But I glory in it—it is my pride and honor. I am not, I trust, a vain man; but if there is one thing of which I am vain, it is my use in the firm I so long and faithfully served."

A round of cheers enabled the orator to recover his breath, and finish his glass of wine.

"I will not detain you longer, but at once name the gentleman whose health I am about to propose. We all know his virtues, generosity and liberality——"

This was rather too strong. Grindem winced, and looked devilish uncomfortable.

"In a bumper, gentlemen, the health of Gilbert Grindem, Esq. God bless him, and long life to him!"

The cheers at the termination of Mr. Small's address were really very respectable. Matthew, Mark and John, with their three friends, made a terrific row—hip, hip, huzzaing.

The unhappy old man, the object of this bitter mockery—for to him it was one—bowed round the table, and bit his quivering lips, to repress the emotion he could not but feel. To him, every word the triumphant villain had uttered was an insult.

As soon as the cheering and clinking of the glasses had subsided, the company remained silent, and sat with their eyes turned upon Grindem, expecting, of course, the usual return of thanks—the set speech on such occasions.

Small saw his partner's embarrassment, and his little heart swelled with joy at the pangs which he knew were rending him. Grindem's breast, for a few seconds, rose and fell with contending passions, like a miniature earthquake. He felt that it was necessary to say something, *and he did so.*

"Gentlemen," he began, "you must allow for the poetical fancy of your friend, Mr. Small, who has thought proper to deck me in more virtues than, perhaps, ever fell to the lot of any one man—virtues, I feel, I am very far from possessing."

"Not at all, Grindem," echoed Small.

"Hear, hear!" cried William Bowles.

His host fixed his eyes upon the friend of Henry Beacham, but the young man met his gaze so firmly, that he was compelled to drop them.

"At least," resumed the speaker, "I fully appreciate the eulogy of my new partner, and the motives which have induced him thus to distinguish me."

Here the old man's glance at his tormentor was so vindictive, that he quailed beneath it.

"For his services, I have made him a partner in the firm of which I have so long been the head. His devotion to its interests required no less, and I trust he may live to enjoy his advancement in life till he has worn out the virtues which procured it; and you, gentlemen, who know his heart and its qualities, can judge how long that will be."

"Hear, hear!" shouted the sons.

But their father's countenance was pale with mortification, for he perfectly understood the concealed irony of Grindem's speech, although there was nothing in it but what seemed complimentary.

"I shall now conclude by proposing his health, and that of his interesting family: may they all resemble their father in his virtues, and may that father's end be worthy of his life."

The speaker sat down with the air of a man who had just got rid of some portion of the bile which was choking him.

The health of Mr. Small was drank with the usual accompaniment of cheers and honors. Many thought the terms in which it had been proposed not a little singular, and William Bowles could not avoid whispering to his neighbor, Brown, that he considered them decidedly equivocal.

"Very," replied the *cidevant* young man; but not more so than the virtues of the subject of them."

Many healths were given, and the usual routine of speech-making followed. Each of the young Smalls proposed his friend's health, who, to use an Americanism, reciprocated; but the only circumstance of the evening worthy of notice, while the company remained in the dining-room, was William Bowles being called upon for a toast, or health. Although as modest

a fellow as any of his age, he could not avoid feeling rejoiced at the occasion.

"Gentlemen," he began, in a firm and manly voice, "there is one toast which it would be unpardonable to omit—one individual whom it is only necessary to name in order that he should be remembered, for his virtues and generous qualities, to all who know him."

"Hear, hear!"

"Who can he mean?" wondered the three Smalls; while their mamma looked offended, for she expected that the next toast would have been "the ladies."

"It is the companion of my boyhood and manhood, the nephew of the honored guest, whose health we first drank this evening. Though absent he is not forgotten—at least by me; and I propose that we drink the safe return, and happiness, and prosperity, of Henry Beacham."

All but the Smalls drank the toast with warmth; for Henry was generally known and liked. Matthew Small, remembering the kicking he had received on the occasion of his insulting Amy, sat uneasily upon his chair, and, with his usual good taste, turned down his glass, not to do honor to the man he hated. The rest of the family drank it.

Grindem extended his hand from the back of his chair, and cordially grasped that of William. Strange for him his eyes were filled with tears, and his voice trembled, as he whispered:

"Thank you—thank you!"

"Suppose," said Small, rising and fixing a threatening glance upon his partner, as much as to say, "Contradict if you dare," "I propose an amendment to the toast?"

"An amendment!" repeated several.

"By adding the health of Mrs. Henry Beacham, and the ladies."

All were astonished, but the toast was drunk, and Mrs. Small, taking up the cue her lord and master had given, adroitly added:

"I suppose by this time, Mr. Grindem, he is married?"

The old merchant was about to reply, when he again caught the eye of Small, and, despite his doggedness, he hesitated to give the lie to his assertion: he had found his master, and he knew it.

"I suppose—at least I believe so."

Small's brow unbent, and poor Bowles was completely mystified.

"And who has my friend married?" he demanded, addressing his hostess with an incredulous smile; for he could not—would not—believe his friend capable of such treachery to the poor orphan Amy.

"The daughter of Mr. Villiers, the agent of the firm at St. Petersburg—an only child, and not a bad match. We had some thought at one time of her for Matthew; but he has fixed his affections, it would seem, elsewhere."

Although this was a lie, it was so plausibly uttered, and tacitly acknowledged by Mr. Grindem, that William's doubt began at last to be shaken.

The ladies soon after withdrew to the drawing-room, to receive the expected guests who had been invited only to the evening party, and the gentlemen remained to finish their wine.

Despite his wish to retire, Gilbert Grindem was obliged, by the *peculiar* persuasive eloquence of his partner's eye, to make his appearance in the drawing-room, where Mrs. Small and her daughters were seated to receive the company, which began to arrive rapidly. The eldest Miss Small was seated at the new piano, playfully turning over the song book. Her mother no sooner saw her destined victim make his appearance, leaning on the arm of her husband, than she pounced upon him and insisted upon his taking a seat by her daughter at the instrument. Nobbs, the fat boy, who had been elevated to the dignity of a footman for the occasion, was posted on the landing place in the pride of his new livery. He and the housemaid had been duly drilled during the preceding day: the latter was placed at the bottom of the stairs to announce the visitors, and Nobbs to call out their names as they entered the drawing-room.

"Mind," said the lady of the house, who, despite her instructions had certain misgivings, "that you do not omit to call out a single name—loud—distinctly—as if you were used to it."

"Never fear, missus," grinned the boy. "I'll call um loud enough!"

"Do you play?" groaned Grindem to the young lady at the piano, feeling that he must say something."

"A little," she replied, trying to blush, and holding down her head.

"And sing?"

"Yes."

"She is so timid," observed the watchful mamma, who overheard the question; "but I am sure she will *oblige* you. Sing, my love, that last song I taught you. I never—that is, very seldom—sing myself, unless to instruct my girls, who have all such souls for music. Such treasures," she added, in a loud whisper; "such treasures, Mr. Grindem: he who wins the heart of my child will be a happy man,—no frivolity,—all heart—serious—good. I ought to be a very grateful woman!"

"No doubt," said the merchant, who sincerely wished her at the bottom of the Red Sea.

"Mr. and Missus Spinks!" roared out Nobbs. Several of the ladies smiled—the fellow's voice was like a boatswain's.

Mrs. Small smirked to her friends, and frowned at the boy. He thought he had not been loud enough, and resolved to do better next time. He had not long to wait. Putting his hand to his mouth, he shouted:

"'Poticary and Missus Gaskin!"

This time the titter became general, and his mistress' nods and frowns increased.

"I can't do it no louder," grumbled Nobbs, "not if I breaks my bellows!"

The preliminary silence having been called for Miss Small's song, the lady, after murdering the prelude, to which her mamma beat time, commenced, in a thin, cracked voice, her favorite gong. Where, from inability to execute, she would otherwise have slurred a passage, Mrs. Small—who was gifted with a voice something between the scream of a peacock and the gobble of a turkey—threw in a few notes to assist her.

When first a blushing belle from school,  
Mamma resolved to bring me out—

"Captain Barker!" roared Nobbs.

Armed with my grandam's sapient rule,  
I ventured to the brilliant rout.

Beaux thronged around—amid the dance  
Of Italy or genial France—

On all around Love's war I waged;

But in that war remembered still,

'T was waste of glances, time, and skill,

To flirt with one engaged.

To flirt with one engaged.

"Old and young Missus Harelip!"—it should have been Hareslip.

Mrs. Small began to get into a fever; for the announcements of the unfortunate footboy were evidently becoming the amusement of her friends.

"I can't go on. Do, mamma, tell Nobbs to be silent!" whispered her daughter.

Red with passion, Mrs. Small rose from her seat and walked toward the door. The lad, thinking he was not loud enough, roared out, with redoubled force, the name of the party whom he saw enter the hall below. Unfortunately, it happened to be a person sent from the fishmonger's, with some things for the supper.

"Nobbs!" said his mistress, severely.

"The man with the hysters!" he shouted; "and I can't call no louder if I lose my place, missus!"

The universal laugh of the company proved how keenly they enjoyed the *contresens*. It was impossible even for the most serious to preserve their gravity. Overcome with mortification, the lady boxed the poor lad's ears, while her daughter burst into tears. The game of gentility was played.

The next day "The man with the hysters" was the cant phrase in Manchester.

(To be continued.)

#### THE SCIENCE OF MASONRY.

As he prosecutes the business of the lodge, the studious mason employs his leisure in studying the liberal arts and sciences—that valuable branch of education which tends so effectually to polish and adorn the mind. Astronomy with its world of discoveries, music with its soothing, fascinating influences, architecture with its various orders and their origin, commend themselves to his early attention, and lead the way for the contemplation of his own sentient being—that most fearful and wonderful piece of God's workmanship, endowed with its amazing faculties and powers of perception. Especially does he delight in the study of geometry, the original synonyme of masonry. By the light of this science he may curiously trace nature through her various windings to her most con-

cealed recesses and discern the power, wisdom and goodness of the Grand Artificer of the Universe. It discovers to him how the planets move in their several orbits, and demonstrates their various revolutions. By it he is enabled to account for the return of seasons and assign causes for their various interesting scenes. Being of a divine and moral nature, it is enriched with the most useful knowledge; for while it proves the wonderful properties of nature, it demonstrates the more important truths of morality. It elevates the mind from things mortal and transitory, and conducts it to the contemplation of that *One Supreme Being* to whose name all created beings, from the highest seraph in Heaven to the lowest son of Adam, should bow in reverence. Such are the teachings of masonry—such the work of the lodge. In such a school there is ample scope for the most gifted intellect; and it is plain that in such pursuits there is no place for the profligate, the idle or the vain.

#### THE WARNING VOICE OF DEATH.

This, we masons all know, that an arrow like that which so suddenly pierced the heart of our brother, on its way to be warmed by the smiles of those he loved, is ready in its quiver for each of us, and will fly to its mark at its appointed time, whether we are ready or not. The same voice which thundered in his ear, just opened to catch the first greeting of his nearest and dearest upon earth, will summon each of us when he has "fulfilled, like a hireling, his day," to go the way whence he shall not return. If, in the course of that day, he has done any thing he ought not to have done, he can never return to undo it. What to do, what to leave undone, each of us must determine for himself. We may not all believe alike, but we may all hope alike, that when we have all gone that way and passed through that dark valley, and crossed that cold river, we may all meet in some glorious lodge beyond—that we may look thence calmly back over the dreary road we have traveled, and say joyfully to ourselves, "That is a way we shall not return."

## LIVING AMERICAN MASONIC WRITERS.



ROBERT MORRIS,

*General Masonic Writer, Lecturer and Jurist, and R. W. Deputy Grand Master of the Grand Lodge of Kentucky.*

APTLY following the portrait of WILLIAM PRESTON in our last, we present above the well-known features of ROBERT MORRIS, who has been justly styled "the Preston of America."

"I argue not  
Against Heaven's hand or will, nor bate a jot  
Of heart or hope; but still bear up, and steer  
Right onward."

This expression of Milton's has found its true exponent in the history of this zealous and devoted brother. The spectacle of a man of genius and learning, hastening, with pilgrim foot, from place to place; raising his voice with warning, counsel and entreaty in every lodge; (108)

bearing the standard of the Order across the area of thirty-six Grand Lodges, and within the precincts of four thousand five hundred Subordinate Lodges; respected and beloved in all; intent only, at whatever sacrifice of time, health and labor, upon arousing a spirit of self-improvement among the Craft where it is flagging, and of enkindling the light of self-devotion where it has gone out—is one that can not fail to make a profound and lasting impression upon the minds of all who witness it. This man is the *Hermit-Peter* of the crusade now being undertaken by the thousands of zealous and devoted masons of America against the

Saracens of ignorance and error, who have so long held possession of the masonic shrine.

How happy is he born and taught,  
That serveth not another's will,  
Whose armor is his honest thought,  
And simple truth his utmost skill !  
Lord of himself, though not of land,  
And having nothing, yet hath all.

An extract from one of his occasional addresses to lodges, tells the tale of his masonic experience in eloquent symbolical language. "I have been," he affirms, "around and through, above and beneath the Temple of Freemasonry. For more than twelve years, I have not ceased to survey it, its workmen, and its plans. With the Entered Apprentice, I have wrought upon the rough Ashlar on the checkered pavement; with the Fellow Craft, I have studied the columns at the entrance, and moralized upon the winding stairway to the middle chamber. I have entered the Holy of Holies with the Master Mason, and have been impressed with the presence of Him whose spirit dwells there. With the Mark Master, I have gone down to the quarries, searched for the best blocks, and returned with them to the temple. I have shared in the responsibilities of the Oriental Chair as a Past Master. As a Most Excellent Master, my hands have aided to raise the cap stone to its place, and my lips have joined in the triumphant burst of rejoicing at the dedication of the temple. As a Royal Arch Mason, I have gone, foot-sore and weary, over rough and rugged ways, to aid in rebuilding the Holy Edifice. As a Select Master, I have wrought amid the hours of darkness, in the sacred arches beneath the mountain. As a Knight Templar, I have stood, with my comrades, loyal and brave, wielding my sword, two-edged and cross-hilted, for the protection of the sacred shrine, for six hundred years in the keeping of Freemasons alone. In my masonic career, I have adopted these maxims, 'that excellence is never granted to man but as the reward of labor,' and 'that there is nothing worth having that is not difficult.' My life has been one long contest with difficulties; and none of us would have been the men we are, had we tamely suffered the difficulties of life to conquer us." The subject of this sketch was born

August 31, 1818. He was initiated into the mysteries of Freemasonry in April, 1846, in Oxford Lodge, No. 33, at Oxford, Mississippi, and received the other degrees and orders, including those of knighthood, from various masonic bodies in that State; those of the Ancient and accepted or Scotch rite were communicated to him at New York, in January, 1856. The teachings of masonry made an early and an indelible mark upon Mr. Morris' mind. Being profoundly read in Scripture, and having an admiration for the dramatic and symbolic style of instruction peculiar to the divine writings, the emblematic character of Freemasonry was perfectly adapted to his turn of thought, and he set about at once, through the medium of masonic books, to gain an insight into those traditions, and the philosophy of the institution, which may lawfully be written. Those who were members of this Order, as far back as 1846, will remember, however, that works treating upon the profounder principles of the institution, were, at that time, excessively rare. This was particularly the case in the Southern States, where the only books of a masonic character, found on the shelves of book-stores, were manuals, monitors, hand-books, etc., etc., the mere *primers* and horn-books of the Craft. It was no easy matter, therefore, to gratify the inquiries of so enthusiastic a mason as Mr. Morris, and many a failure, and many a disappointment, resulted upon his earlier efforts to gain the requisite amount of knowledge. Nothing could have been more opportune, therefore, than his good fortune in falling in with an early copy of the "Historical Landmarks of Freemasonry," by George Oliver, D. D. He has been heard, more than once, to declare, that Oliver's Landmarks made him a mason; meaning that he had never acquired the true key, unlocking the higher mysteries of Blue Lodge Masonry, until he perused that great and invaluable work. From 1846 to 1850, Mr. Morris was engaged in a vocation which enabled him to pursue a course of reading and travel, qualifying him for the mission which Providence even then had destined him for. During that period, he visited a great number of lodges, conferred personally, or by letter, with

intelligent masons in every section, and accumulated all works upon Freemasonry then available to his hand. His diaries, index rerum, and other manuscripts, are monuments, herculean in magnitude, of his *energy* in annotating all that he read upon masonic subjects, of his *industry* in collecting facts and data, and of the *breadth of his plans* for future usefulness in the Masonic Fraternity. In 1848, he published his first masonic piece, entitled *The Triumphs of Innocence*. This was a prize tale, to which was awarded a silver cup, by the publisher of the *Masonic Signet*, at St. Louis, Mo. It was republished, in 1854, in the "American Freemason," at Louisville, Ky. During these four years, i. e., from 1846 to 1850, he made no attempt at acquiring the ritual of any of the degrees of masonry. Although he enjoyed the repeated advantages of hearing the lectures, and witnessing the work of Carpenter, Hawkins, and others, professional lecturers, yet the spectacle of strife and bitterness between those gentlemen and their partisans, originating in matters of the most trivial importance, deterred him from enlisting upon either side, and induced him to postpone storing his memory with mere lectures, until he could witness the operations of masonry upon a broader scale, and satisfy himself upon the true philosophy of the institution. In 1850, a serious failure in business involved the necessity of a change in locality and occupation. He was by this time personally known to many of the then leaders of the Fraternity, and his perseverance in the pursuit of masonic instruction had excited their marked attention—it was an era in Freemasonry.

Lodges were springing up by scores and hundreds in every section of the country, and these were crowded at every stated meeting with applicants. The ceremonial of the institution was absorbing all that attention which is due to its philosophy and jurisprudence. The legislation of each Grand Lodge was alarmingly local in its character—the labors, the wants, and even the existence of other Grand Lodges being almost ignored.

Grand Lecturers, what few there were of them, confined their instructions, mechanically, to the *drama of masonry*, leav-

ing the moral and spiritual untaught; and there was a pressing need of a missionary who could carry the light of the Order from State to State, remove local barriers, and teach the Fraternity that however they might be separated into Grand and subordinate lodges, they were all as one in the general aim. For these great ends Mr. Morris was selected, and to them he immediately applied himself with an energy rarely equaled in any age or profession. Possessing a good education; having uncommon powers of application; being a devoted reader of books; a penman expert and swift; rejoicing in a physical system nervous and impetuous, and delighting only in *labor*; a poet of considerable merit; as a public speaker, dealing in the common sense of a proposition, and careless of any effects save those which result in conviction; with social powers confessedly unequalled, though not often brought into exercise; and having the great advantages already alluded to of a preliminary course of masonic study and personal acquaintance with the subject,—it is not strange that in this crisis, when the eyes of the veteran leaders of the Fraternity were looking anxiously around for an individual who could fill the difficult place of a *Masonic Missionary*, they, with unanimity, confided the charge to him, or that he has since filled it with a fervor and success which has made his name (the quaint epithet of ROB. MORRIS, which he, at that time, assumed) a password of masonic devotion around the world.

The misfortunes of 1850, which, apparently, turned him adrift with impoverished means and wounded sensibilities, are hailed by thousands in 1858 as a providential blessing to the entire institution.

Four great plans or schemes have been developed by Mr. Morris, since 1846, for the benefit of the Fraternity—three of which, under the divine favor, have been happily consummated. The *first* and easiest was a *masonic periodical*, cheap, neatly executed, of general masonic interest, and devoted to the periodical details of masonry; perpetuating all its current historical facts worthy of preservation; expounding its laws, principles and landmarks, with exact, yet prudent, care; ex-

hibiting the features of its patrons and benefactors; and, all the while, disregarding such local laws and opinions as conflict with the ancient system, and frowning with unrelenting severity upon innovations of every character. This was accomplished in the publication of the *American Freemason*, commenced by Mr. Morris, at Louisville, Ky., May, 1853, and continued through nearly five volumes. No masonic periodical ever had such popularity—its circulation having run up to fifteen thousand; and its well-stored pages, full of the lucubrations of its enthusiastic editor, present a treasury of golden wisdom, of which, it is not extravagant to believe, tens of thousands have availed themselves.

It was viewed as a calamity by the Craft at large when he announced this portion of his labors completed, and his withdrawal from the chair editorial in June, 1857.

The publication of a code of masonic laws in 1856 was the accomplishment of his second great plan for dispensing masonic light. The preparation of this large volume was commenced in 1846, and, during the ten years that followed, occupied a portion of every week's labor. It was a task unprecedented for severity in masonic annals. No one before him had investigated the broad field of masonic jurisprudence only partly, and the precedents, demanded at every step of such an undertaking, had to be sought out from a mass of documents, written and printed, whose magnitude was startling. But steadily, and with a perseverance not to be daunted by any obstacles, he pursued the subject in all its windings and ramifications until November, 1854. The manuscript, nearly complete, was consumed in the conflagration of the Judson Hotel, New York, from which Mr. Morris himself barely escaped with his own life. The labor of re-writing was performed, and the book issued in 1856.

The third great enterprise is yet in abeyance, although hopes are confidently entertained of those who favor it, that, ere many years, it can be consummated to the manifest benefit of the masonic Fraternity.

It is the establishment of a *school of masonic instruction* in which the zealous

brother may acquire a thorough knowledge of the management of lodges, working the degrees, imparting the lectures, and marshaling the Fraternity upon public occasions. Likewise, the whole subject of masonic jurisprudence, the management of masonic courts of trial, the exercise of discipline among the lodges, and whatever else, is essential to the making of an enlightened mason.

The *fourth*, and last, of these grand plans for masonic self-improvement, is also completed, and in successful operation. It is the publication of a *Library of Masonic Literature*, sufficiently extensive to include all the standard works of the Order, yet cheap enough to suit the ability of every brother. This collection was perfected in 1857, under the name of *The Universal Masonic Library*. It consists of thirty volumes, and embraces fifty-three distinct works upon Freemasonry. Of these, there are twenty-one on the history of the institution, four on its jurisprudence, or laws and landmarks, twenty-two on its philosophy or instructional character, and six on its literature or belles-lettres. This compilation has two of Mr. Morris' own productions, viz: "The Lights and Shadows of Freemasonry," first published in 1852, and which went rapidly through five editions, and "Life in the Triangle," first published in 1853. The former of these works makes volume xiv of *The Universal Masonic Library*; the latter is a part of volume xxiii. Among the fifty-three works of this collection, are all that have been produced by the greater lights of masonry, in the past and present age, and all that will go to the making up of a thorough and complete masonic library for ages to come.<sup>1</sup>

<sup>1</sup> Mr. Morris has never allowed himself to be long depressed by the sneers he used to hear against masonic knowledge, uttered by men who wished to depress him, and keep him depressed, to the level of their own contracted ignorance. He would never admit that he had no time for masonic study—it is only idle men who never have time for any thing. The industrious man, the man who is persevering in his pursuits, is the man who knows the value of the economy of time, and can find leisure for masonic study, as well as for attention to business. He would never admit that the acquisition of knowledge, of such knowledge as masonry has to offer, is inconsistent with the pursuit of one's avocations in life. He was always con-



To Mr. Morris must be attributed the establishment of *The School of Crotona*, an association organized for the purpose of exchanging masonic documents and communications between distant brethren. It is founded on the plan of Mr. Vattemere's International system, and has been successful to an extent that even its sanguine founder, who is still its president, did not anticipate, having resulted in the distribution of immense masses of masonic pamphlets and periodical literature long left to mice and mold, and set very many intelligent brethren upon making collections of their own. The plan of the *Crotona* is very simple—every brother forwarding a masonic document, of any kind, becomes, without fee, a member for life, receives a document in exchange for his, and is the recipient, from time to time, of its catalogues, etc. Lodges printing orations which have been delivered before them, often avail themselves of this medium, and forward one hundred of such, for which they receive in exchange one hundred other orations, no two being the same. This method is applied likewise to by-laws, and all other masonic publications. Its advantages are obvious.

The labors of Mr. Morris, as a lecturer upon the History, Philosophy and Landmarks of Masonry, have been sufficiently arduous. In 1851 and part of '52, he occupied the position of Grand Lecturer of Tennessee, under Chas. A. Fuller, Esq., then Grand Master, and labored oftentimes twelve, fourteen and even sixteen hours of twenty-four in the lodge-room. It was an invariable part of his course of instruction, and a most acceptable part, to deliver a public address in the vicinity of each lodge, in which the building of Solomon's Temple was laid down as a basis of the masonic institution, as at present established, on the

vinced that he could not exercise and sharpen his intellectual faculties in one branch of knowledge, without becoming a better man of business in consequence. That there is a degree of inquiry abroad among masons, and a degree of competition requiring the utmost mental faculty and exercise, is evident to careful observers. The masonic society is now in the position, that increased intelligence and increased knowledge are absolutely essential to the success of any of its members, in the career of usefulness as masons.

earth. It was at this time he adopted the habit of instructing those female relatives of the brethren, who were entitled to such knowledge, in the elegant ritual of the eastern star, afterward (in 1855) expanded into the *American Adoptive Rite*. Nothing in the range of symbolic instructions is so captivating to the female mind as the lessons of this degree, a statement in which all will unite who have heard Mr. Morris repeat his own beautiful lines illustrating the character of *Ruth*:

From Moab's hills the stranger comes,  
By sorrow tried, widowed by death,  
She comes to Judah's goodly home,  
Led by the trusting hand of faith.  
Ye friends of God, a welcome lend  
The fair and virtuous Ruth to-day;  
A loving heart and hand extend,  
And wipe the widow's tears away.

She leaves her childhood's home, and all  
That brothers, friends and parents gave;  
The flowery fields, the lordly hall,  
The green sod o'er her husband's grave.

She leaves the gods her people own—  
Soulless and weak, they're hers no more;  
JEHOVAH, He is God alone,  
And HIM her spirit will adore.

At Bethlehem's gates the stranger stands,  
All friendless, poor, and wanting rest;  
She waits the aid of liberal hands,  
And loving hearts, whom God has blest.  
Ye friends of His, a welcome lend  
The fair and gentle Ruth to-day;  
A liberal heart and hand extend,  
And wipe the widow's tears away.

There is a pathos in these lines, an irresistible appeal to the sympathy, a cry from distressed humanity in its most pitiable condition, that of a virtuous woman struggling with adversity, which has gone to the heart of thousands. It is such as this that stamps the gold of a genuine poet. An extract from one of his songs, set to music, and widely circulated, under the name of "Love and Light," is to the same purpose:

Death called the mason's daughter early,  
Far, far too soon;  
Blight nipped the tender flower unfairly,  
Faded her light at noon:  
Doubtless in mercy it was given,  
Mercy divine,  
That in the love and light of heaven  
She might for ever shine.  
Sister, O farewell for ever!  
None are left like thee!  
Weep, brothers, o'er the dark, dark river,  
Fades love and light far away!

In 1853 and '54, Mr. Morris circumambulated a considerable portion of the State of Kentucky (to which he had moved in 1852, settling in Fulton county), as Grand Lecturer, under the united authority of the four highest officers of the Grand Lodge, and pursued the same plan of lecturing, to the general edification of all hearers. It will be remembered that, up to his time, all who had devoted themselves professionally to the task of enlightening the Masonic Fraternity, as lecturers, in the United States, had confined their instructions exclusively to what was technically called the *work* and *lectures*. This was the method of Webb, and of all who claimed to be his pupils, either directly or indirectly, as Fowle, Cross, Cushman, Vinton, Barney, Barker, Carpenter, Hawkins, and others. This method of instruction, however important or necessary as a means of perpetuating the masonic landmarks, addresses itself only to the memory, and, therefore, falls vastly short of the whole purposes of masonic instruction.

Mr. Morris foresaw this from the first, and through all his career as a lecturer, he has addressed the intellect, the heart, and the conscience, even more earnestly than the memory; preferring rather, if necessary, to leave the memory unimpressed, and the brotherhood rusty in the ritual, than to fail in touching the *heart*. But the result of his plan has been to influence both the heart and the head, as the zeal, intelligence, and true masonic bearing of his pupils amply prove. There are many who occupy stations of mark in the official lists of Grand Lodges, who confess to the merits of this system of instruction in the hands of Rob. Morris.\*

The serious evils of non-affiliation have awakened the attention of many intelligent masons, and various methods have been projected to cure a vice which, like a cancer, is eating at the vitals of the masonic institution. The expressed opinion of Mr. Morris upon this subject is, that

\* The key to these labors is expressed by the poet thus:

"Let each man think himself an act of God,  
His mind a thought, his life a breath of God,  
And let each try, by great thoughts and great  
deeds,  
To show the most of heaven he hath in him."

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no law having a retrospective bearing upon a demitted brother, could be enforced, and that non-affiliated masons must be let alone, or only allured to return to the ranks by making the lodge and the Fraternity more interesting to them. His own attachments to lodge pleasures is forcibly expressed in the following lines, which have entered into the standard literature of the Fraternity. The writer of this sketch has heard them sung, with marked effect, at the opening and closing of lodges.

Where hearts are warm with kindred fire,  
And love comes free from answering eyes,  
Bright spirits hover always there,  
And that 's the home the masons prize.  
O masons' home! O welcome home!  
The home of light, and love, and joy!  
How gladly does the mason come  
To share this tender, sweet employ!

All round the world, by land, by sea,  
Where summers burn, or winters chill,  
The exiled mason turns to thee,  
And yearns to share the joys we feel.  
O home all bright! O happy home!  
Glad center of unmingled joy!  
How gladly does the mason come  
To share this tender, sweet employ!

A dreary task, a weary round,  
Is all benighted man can know;  
But here a brighter scene is found,  
The brightest scene that 's found below.  
O home of peace! O masons' home!  
Bright scene of confidence and joy!  
Long as I live I 'll gladly come,  
And share the tender, sweet employ.

And when the hour of death shall come,  
And darkness seal the closing eye,  
May hands fraternal bear me home—  
The home where weary masons lie.  
O happy home! O blissful home!  
To faithful hearts eternal joy!  
How blest to find beyond the tomb  
The end of all our sweet employ!

If such sentiments as these were generally extended throughout the Fraternity, there would be no call for demits, and no dead weights upon the lodges, in the form of non-affiliated brethren, now so numerous. All would share in heart the enthusiasm of Mr. Morris, who, to his other testimonials to masonic influences in producing happiness, has added the following lines:

One hour with you, one hour with you,  
No doubt, nor care, nor strife,  
Is worth a weary year of woe,  
In all that lightens life.

One hour with you, and you, and you,  
Bright links in mystic chain;  
Oh! may we oft these joys renew,  
And often meet again!

Your eyes with Love's own language free,  
Your hand-grips, strong and true,  
Your voice, your heart, do welcome me,  
To spend an hour with you.

I come, when morning skies are bright,  
To work my masons' due;  
To labor is my chief delight,  
And spend an hour with you.

I go when evening glids the west,  
I breathe the fond adieu,  
But hope again, by fortune blest,  
To spend an hour with you.

One hour with you, and you, and you,  
Bright links in mystic chain;  
Oh! may we oft these joys renew,  
And often meet again!

The attention paid by the Fraternity of late years to all matters relative to masonic jurisprudence is a marked feature of the age, promising the most beneficial results. Into this abstruse subject, *Masonic Law*, Mr. Morris entered with his accustomed zeal, and not only published the first distinct treatise upon Masonic Law ever issued, but devoted columns of every number of "The American Freemason" for four volumes, to "Replies to Correspondents," upon every imaginable phase of the subject, as well as to more elaborate editorials. The effect of this in molding public opinion and turning attention to the ancient evidences, the true source of masonic light, is too well known to need description. His decisions upon masonic law and usage are well known in Europe and America, and form the basis of no inconsiderable portion of the resolutions, etc., adopted by Grand Lodges since they began to make their appearance. They have established these important facts that Freemasonry has a jurisprudence of its own; that the older publications contain the principles upon which the system is to be established, irrespective of local regulations; and that any number of intelligent minds pursuing a judicial question in masonry by those ancient lights, will arrive at precisely the same conclusion. This was strikingly illustrated by a coincidence occurring in the publication of the decisions of Hon. W. B. Hubbard, Grand Master of Ohio. These had been prepared

for private circulation for several years preceding 1853, but were first published at that time. It was found upon comparing them with those by Mr. Morris upon the same subject, that they were absolutely identical in principle, although the two writers had never conferred together, nor even met.

Among the infinite variety of pieces from his prolific pen, should be particularly noticed his masonic tales and sketches, in which, with a breadth of humor highly enjoyable, and in language forcible and unaffected, he has displayed the influences of the masonic system in real life. This was a novelty in masonry, a real masonic story never having been published prior to his "Triumphs of Innocence," in 1848. The best of these things is, that like the tales of Dickens, they are derived directly from his memorandum book, where they were jotted down from eye and ear observations during his varied and protracted wanderings, and thus they place the reader in the writer's chair. There is an air of verisimilitude in them which is admirable. For illustration take his "Echo and Flute," from "The Lights and Shadows of Freemasonry;" or his "How Bob White got Lectured;" or "Brother Bauer from Berlin," "Five Orders of Architecture in Brentford Lodge," "The Broken Column Unbroken," or others of that series, first published in the "American Freemason;" or "Life in the Triangle," the most elaborate of all his masonic pieces, which composes part of Vol. xxiii of the "Universal Masonic Library," and it would be hard to find pen-pictures more life-like on record. He stands confessedly alone in his profession as a masonic sketcher; though other authors have entered the field of masonic jurisprudence since his code was issued, none have undertaken to compete with him in this.

The extent to which Mr. Morris' labors have influenced the masonic mind at large, is more clearly seen by reference to his private correspondence. This embraces the leaders of the whole Fraternity, as well as the zealous, though as yet unknown, seekers for masonic light, the officers of lodges, grand and subordinate, and briefly of every class who, for any purpose, have occasion to address a

masonic juris-consult upon the laws, usages and philosophy of the institution. His files sparkle with the best thoughts of the best minds in the masonic temple. They constitute a journal which enters into the minutest details of history, of the progress of the Fraternity in any part of the land, and they develop the rise, progress and settlement of all the difficulties of note<sup>\*</sup> which, any where, since 1850, have agitated the brethren. To all these communications, it has been Mr. Morris' part to return appropriate replies; to expound masonic law and usage, not by the circumscribed rules of a single jurisdiction, but by the concurrent sentiment of the continent, to counsel, caution and forewarn, and to act as peacemaker and adviser for a great Fraternity. All this he has done, all this he is daily doing, with a readiness that never flags, and an abundance that never becomes exhausted—receiving no fee or reward, with the clearest impartiality, and a faith in masonic perfectibility that nothing can shake. Does it not appear that Providence has raised up this man as the Masonic Luther of the age? There are many who view his mission in this light; there are many sections of the country in which a plain letter of introduction from his hand commands a respect and accomplishes purposes of masonic introduction which the diploma of a lodge and Grand Lodge fails to do.

The residence of Mr. Morris at Lodge-ton, Ky., has been a scene of hospitality, as many a masonic visitor has tested. It was there that the great gathering of June 24, 1856, brought together a Hubbard, Mackey, Wilson, Melody, Scott, and others, whose names are war-words in the lodges of Republican and Provincial America, to enjoy the fleeting hour and exchange reciprocal greetings. Surrounded there by a doting family, in the midst of his collection of masonic books and documents—the largest, it is believed, in the world—he may be seen at all hours when at home, his candle burning far into the night, pursuing some of the numerous designs upon his tracing board, replying to his vast correspondence, or kindling the social glow upon the altar of masonic friendship, at which he stands

the acknowledged High Priest. His affiliations are with Crotona Lodge, No. 339, which meets usually in a chamber of his own mansion; Hickman Royal Arch Chapter, No. 49, at Hickman, Ky.; Rob. Morris Council of Royal and Select Masters, No. 18, at the same place; and Rob. Morris Commandery of Knights Templar, No. 10, at the same place. Each of these bodies was organized by himself, and each has been controlled and managed, since its origin, by his personal instructions. The membership of each is well selected,—for the most part well instructed—and bears that respect for its zealous brother which his learning and masonic devotion so well justify. He belongs to no other affiliated society except the masonic. He has three sons and four daughters—the oldest child being fifteen years of age.

As an honorary member, Mr. Morris' name stands on the catalogue of the following masonic bodies: The Grand Council of Royal and Select Masters of Florida; Joppa Lodge, No. 201, Brooklyn, N. Y.; Pisgah Lodge, No. 32, Corydon, Indiana; Norfolk Lodge, Simcoe, Canada West; Morrow Lodge, No. 265, Morrow, Ohio; National Lodge, No. 209, New York; Hawkeye Lodge, No. 30, Iowa; What Cheer Lodge, Providence, R. I.; Mills Point Lodge, No. 120, Hickman, Ky.; Constantine Lodge, No. 129, Charleston, Mo.; Summit Lodge, No. 213, Twinsburg, Ohio; Clinton Lodge, No. 54, Ind.; Woodstock Lodge, No. 81, Vt.; Lafayette Lodge, No. 84, Le Grange, Texas; St. Paul's Lodge, Groton, Mass.; Murchison Royal Arch Chapter, No. 18, La Grange, Texas; De Molay Commandery of Knights Templar, Quincy, Florida; Lodges in Kentucky, Missouri and Illinois, and a Royal Arch Chapter in Texas, have adopted his name as their own.

In 1855, Mr. Morris, was elected Junior Grand Warden by the Grand Lodge of Kentucky; in 1856, Senior Grand Warden; and in 1857, Deputy Grand Master—the position he at present holds.

The works upon which he is at present engaged, preparing for the press, are: A Cyclopedia of Masonic History and Biography, to be very large and comprehensive, and A Manual of the Orders of Knighthood. A Book of Reminiscences

of the Triennial Convocations at Hartford, Ct., Sept. 1856, was published for private distribution in 1857. A History of Freemasonry in Kentucky, some 600 pages octavo, is now ready for the press. Other and lighter designs are marked abundantly upon his tracing board.

It is difficult to find the stopping place for an article like this. We might descend upon the various honorariums and testimonials given him by a grateful Fraternity; of the long catalogues of devoted brethren who cheer and encourage him upon his way; upon the heavy sacrifice of time, talent and means, which has placed him in a position to demand the sympathy, as well as the good will, of the Order; of the historical lectures, embracing the Crusades, the Middle Ages, the History of Chivalry, the History of Knight Templary, etc., etc., which he has delivered, and is delivering, with untiring assiduity, in the principal cities of the Union; of his large collections of masonic books, documents, medals and relics we might enlarge upon the genial glow which shines like the sun from his countenance and enlivens every circle of good brothers favored with his companionship; of his inexhaustible store of anecdote, song and incident; of his unbounded liberality to the poor; and, most interesting of all, of the light-heartedness with which, from the paroxysms of a distressing and often-recurring disease, his spirits rebound beyond all care and trouble to impinge upon the spirits of all brothers and fellows who, like him, love the Craft: but we forbear.

It is enough to name him. Tens of thousands admire him. Few have done so much—none, within our knowledge, have the ability to do so much in the days to come: and when the word goes forth from lodge to lodge, *Rob. Morris is dead*, the tears of a lamenting and grateful society will water the laurels which already honor his brow.

#### A PLEASANT TRADE.

THEN it is a pleasant trade for the ear, sir. When I am on my knees before my stone, well squared and supported on two

deal rollers, which help me to move it at my will, when in a corner of the quarry, in the winter sun as well as the summer's shade, I take off my jacket and turn up my shirt sleeves; take the chisel in my left hand and the mallet in my right; begin to hollow my groove or round my molding with light, equal strokes, like water that falls drop by drop from the hight of the spring into the basin, sounding as it falls; there issues from my stone, if it is free and good, a perpetual music, which soothes the heart and head as sweetly as the distant peal of the village bells. My mallet may be called the clapper and my stone the metal side of a bell. You can not believe how the sound encourages the work. Soldiers are obliged to beat the drum to give themselves courage in the march; sailors are obliged to sing to get strength to haul in their anchors and ropes. We, sir,—we have no need of that. Our work sings for us with the regular strokes of the hammer. Ah! it is a beautiful sound, let me tell you, the ring of a thin block of marble, granite, or sandstone, or a trough made of freestone, hollowed out to hold water, and polished with the matting hammer. You seem to hear beforehand the resounding steps of holy men walking onward, prolonged by the echoing arches of a church, or the surging of the running waters which will fill the trough for the cattle.—*Lamartine's Stonemason.*

#### OUR LIFE-TIME.

MAN lives seventy years. The first thirty are his human years, and pass swiftly by. He is then healthy and happy: he labors cheerfully and rejoices in his existence. The eighteen years of ass come next, and burden upon burden is heaped upon him: he carries the corn that is to feed others, and blows and kicks are the wages of his faithful service. The twelve years of the dog follow, and he loses his teeth, and lies in a corner and growls. When these are gone, the ape's ten years form the conclusion. Then man, weak and silly, becomes the sport of children.

# Masonic Law, History and Miscellany.

## MASONIC LAW.

### A COMPENDIUM OF THE FUNDAMENTAL PRINCIPLES OF INTER-MASONIC COMITY:

*Being a Digest of the Laws, Usages and Compacts which compose the polity of Freemasonry, considered morally, historically and philosophically.*

BY JAMES THEODORE HOLLY, S. P. E. S.

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PART I.—DIGEST OF MASONIC POLITY.

## CHAPTER III.

### THE RITUALISTIC LANDMARKS.<sup>1</sup>

THE Ritualistic Landmarks are those ceremonial usages and traditional customs practiced in every age and nation, by which the sacred laws and primitive dogmas of the theocratic landmarks have been constantly taught and carefully preserved and perpetuated.<sup>2</sup> They may be divided into three sections embracing the Esoteric, Exoteric, and Esotero-Exoteric usages pertaining to the same.<sup>3</sup>

<sup>1</sup> In the following codification of these landmarks, from the historical traditions that have been preserved of the ancient mysteries and systems of religion, we are compelled to coin words and use terms not familiar to the polity of the mysteries in its present masonic organization; and at the same time we shall also speak of those ancient usages as still being in existence, giving tone to the polity of Freemasonry.

<sup>2</sup> "The necessity for a symbolical system, which we have assumed as consequent upon man's primitive condition, existed alike among all early nations; and as the result of that uniformity of mental and moral constitution, and of physical circumstances, to which we have referred, their symbols possessed a like uniformity. 'If we investigate the Pantheons of the ancient nations, we shall find that each, notwithstanding the variety of names, acknowledged the same deities and the same system of theology.'" See *Squier's Serpent Symbol*, pp. 20 and 36.

<sup>3</sup> This threefold division of the landmarks correspond to the respective spheres of a man's duties. The Esoteric usages relate to God because they perpetuate the doctrinal dogmas of divine redemption, and inculcate precepts of morality. The Exoteric usages relate to the neighbor, because

## SEC. 1.—Esoteric Usages.

These usages consist in that secret<sup>4</sup> science pertaining to the priestly functions of every age and nation, which can only be truly imparted to others by those who have received it in like manner from predecessors who were similarly empowered to confer the same, by a continuous authority, coming down from that immemorial age when God founded the priesthood among men, by teaching Adam the fundamental rite of animal sacrifice.<sup>5</sup> These usages contain the oral traditions of Freemasonry.

1. Regeneration by a symbolic death, or end of a vicious life, as the result and complement of various trials and proofs of ceremonial initiation; and a *resurrection*,<sup>6</sup> or beginning of a virtuous life, by firmly resolving upon and voluntarily assuming solemn imprecatory obliga-

they establish the terms of enlisting the profane and uniting them into the same holy fraternity with the initiated. And the Esotero-Exoteric usages relate to self-government, because they define the internal and external polity of the brotherhood.

<sup>4</sup> Although the ceremonial mysteries of the Jewish religion were publicly celebrated; and even the pagan mysteries are said to have been so celebrated among the Cretans, contrary to the practice of every other nation of antiquity, yet there is such an essential secrecy connected with the great dogmas of all the mysteries, viz: Human redemption by the self-sacrifice of a God-man, that only the divine mind can fully comprehend it, and which throws the charm of mystery over the functions of the priesthood, in spite of a ritualism publicly celebrated.

<sup>5</sup> God taught man animal sacrifice as the type of the great dogmatic mystery of redemption, when he slew some of them to clothe Adam and his wife with their skins. See *Gen. iii: 21*; also the *Sabbite obligations, infra*.

<sup>6</sup> "It (initiation) was considered to be a mystical death, or oblivion of all the stains and imperfections of a corrupted and an evil life, as well as a descent into hell, where every pollution was purged by lustrations of fire and water; and the perfect esopt was then said to be regenerated, or new born, restored to a renovated existence of life, light and purity, and placed under the divine protection." *Dr. Oliver's History of Initiation, Lec. I.* See also the articles "*Antiquity of Masonry*," "*Aphorism*" and "*Pastors*," *Moore's Lexicon*; and "*Resurrection*," *Dr. Oliver's Symbolical Dictionary*.

tions<sup>7</sup> of fidelity thereto, after undergoing these trials and proofs.

2. Mature sanctification or progressive regeneration by three symbolic degrees or stages of initiation corresponding to the three stages of human life, viz: infancy, virility and senility.<sup>8</sup>

8. Final glorification or perfected sanctification, represented by a sublime display of the ultimate restoration of the maturely sanctified to the original purity of man in creation, and thus regaining for him the ecstatic enjoyment of the beatific vision of the divine presence.<sup>9</sup>

4. Mystic signs and tokens as the symbols of unutterable thoughts,<sup>10</sup> and as a medium of universal communication between the virtuous of all nations and tribes of men, notwithstanding their diversity of languages.<sup>11</sup>

<sup>7</sup> See a description of the imprecatory obligations of the priests of Isis as quoted from Plutarch's essay, "De Osiris," by Theo. Temple, in his book called the "Secret Discipline," published in New York, 1833; also the articles "Penalty," Mackey's Lexicon, and "Penal," Oliver's Dictionary; also "Druids," Mackey's Lexicon.

<sup>8</sup> See the articles "Three" and "Three Steps," in Mackey's Lexicon and Oliver's Dictionary.

<sup>9</sup> The objects of this landmark formed a fourth grade of instruction in the ancient mysteries, which may be called the Sublime degree, to distinguish the completeness of its teachings from the typical emblems of the three symbolic degrees. It formed the greater, in distinction from the lesser mysteries. There were four degrees of initiation in the mysteries of Hindostan, supposed to be more ancient than those of Egypt. *Oliver's History of Initiation*, Lecture iii; also *Ragon's Cours Philosophique*, p. 373, rule 4th, under the caption "Des Grades," where he says, "Il faut que L'Initié ait parcouru toutes les saisons, c'est-à-dire, les quatre grades, pour découvrir la vérité."

For a description of the brilliant light of the divine presence displayed in this sublime degree, see "Warburton's Divine Legation of Moses," vol. 1, Book 2nd; sec. 4th, pp. 290, 296, or "Fellows' Ancient Mysteries and Freemasonry," pp. 165-178.

<sup>10</sup> Unutterable thoughts; see Rom. viii. 26; Heb. v. 11.

<sup>11</sup> Here is a necessity provided for in these Ritualistic Landmarks that attests the truth of the penalty executed in the plain of Shinar on the descendants of Noah, for disregarding the virtue of humility, which was the great design of his precepts. Squier in his *American Archeological Researches*, speaking of the words of the Indian languages bearing the universal identity of a primitive language, says: "The entire number of common words is said to be one hundred and eighty-seven; of these, one hundred and four coincide with words found in the languages of Asia and Australia; forty-three with those of Europe, and forty with those of Africa." *Serpent Symbol*, p. 26.

5. Mystic words, commemorating the original divine unity of language, and symbolising one grand omnific name to be revealed to men;<sup>12</sup> the true pronunciation<sup>13</sup> of which shall unfold to them the long lost secret of immortality and primitive happiness.

6. Typical figures and symbolic emblems, delineating these doctrinal dogmas and moral precepts of virtue by ocular representations to the mind.<sup>14</sup>

<sup>12</sup> The Christian mason recognises this name in the title of the Lord Jesus Christ, because "God hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father."—Phil. ii: 9, 11.

<sup>13</sup> This pronunciation is described in the last clause of the preceding note. It is a confession of the heart, soul and mind as the follower of this God-man manifested in newness of life. Nevertheless there is a Ritualistic method of pronunciation symbolic, of this reverential confession of the name of the Lord, perpetuated in the Royal Arch degree.

"Si nous consultons les recits mythologiques on theoniques, un grand mot a été prononcé par l'Etre; il l'a été de toute éternité, et parce que toute idée emise par Dieu produit l'existence, ce grand mot est devenu substance, et sans le connaître, les peuples l'ont adoré; là sous l'emblème de Kneph; ici sous celui de Mithra; ailleurs sous la simple domination du mot *verbum*. La prononciation de ce mot éternel, tout puissant, sans lequel rien n'existerait, enseignée, oralement, par les sages aux initiés, s'est néanmoins perdue, et les crimes ont inondé la terre, et Astrée est remontée dans les cieux. Alors l'Etre a dû détacher de son incompréhensible essence, un *reparateur* égal à lui-même, et la parole est revenue guider l'homme dans la nuit obscure de ce monde. Maintenant, le *reparateur* avait, non seulement la loi à réformer et une nouvelle loi à promulguer; il venait encore pour expier les prévarications passées. Il devait, surtout, et c'était le grand but de sa mission, apaiser l'Etre juste, bon et miséricordieux, dont l'implacable colère poursuivait la race humaine, depuis des milliers d'années, pour une faute commise à l'origine des temps. Or, ce divin envoyé, *partie intégrante* de l'offense, n'avait pas trouvé d'autre moyen efficace, de réconciliation, que de se faire mettre iniquement à mort par le compable, et s'offrir ainsi pour rançon expiatoire à l'offensé."—*Cours Philosophique*, p. 321.

<sup>14</sup> In the absence of a written language, or of forms of expression capable of conveying abstract ideas, we can readily comprehend the necessity, among a primitive people, of a symbolic system. That symbolism in a great degree resulted from this necessity, is very obvious; and that, associated with man's primitive religious systems, it was afterward continued, when in the advanced stage of the human mind the previous necessity no longer existed, is equally undoubted. It thus came to constitute a kind of sacred language, and be-

7. Allegorical narrations and scenic impersonations to actualize, exemplify, illustrate and enforce these principles of holiness and virtue.<sup>15</sup>

Sec. 2.—*Esoteric Usages.*

These usages consist of rules prescribing the moral, physical, intellectual, political, and domestic qualifications<sup>16</sup> necessary to be possessed by all aspirants<sup>17</sup> desirous of being admitted to the proofs, benefits, and privileges of the mysteries contained in the esoteric usages. These usages are published and publicly proclaimed that they may be known to all men. They contain the written traditions of the Fraternity.

came invested with an esoteric significance understood only by the few.”—*Serpent Symbol*, p. 19.

<sup>16</sup> (See the article “Legend,” in Mackey’s *Lexicon* and Dr. Oliver’s *Dictionary*.)

“L’origine des anciens fables mythologiques se perd dans la nuit des temps; mais ce qu’il y a de remarquable dans la manière dont elles sont traitées, c’est que malgré la différence des époques et des lieux qui les ont vus naître, on retrouve, dans chacun des sujets diversement traités, la même invention, comme le même esprit. \* \* \* Dans les poèmes antiques, consacré par les prêtres à l’usage des religieux, on voit généralement, sous des formes différentes, la lumière en opposition avec les ténèbres; l’Orient et l’Occident, le bon et le mauvais génie, se bécotant la guerre. La nativité du héros ou du personnage mis en scène, y est célébrée on fête solennellement. Sa fin tragique est scrupuleusement détaillée; il est pleuré et on creuse son tombeau.”—*Cours Philosophique*, p. 157.

“The ancients not only expressed certain truths by figures delineated on stone, but they also joined to these figures dramatic ceremonies, wherein the objects and the names of the actors were significant, and served to recall the memory of things past.”—*Ancient Mysteries and Freemasonry*, p. 27.

<sup>17</sup> The Ill. Brother Ragon deduces from the practice of the ancient sages the four following obligations in regard to the qualification of candidates :

“1re. Toi, qui veux devenir ami de la sagesse, pour atteindre à la perfection; cherche à épurer ton cœur en éclairant ton esprit.

“2e. Chériss la morale et pratique constamment les vertus par excellence; la justice, la tempérance, la prudence, et la générosité.

“3e. Accoutumes-toi, dès la jeunesse, au travail et à l’étude des sciences. Par les vertus, tu t’estimeras toi-même. Par les sciences, tu deviendras utile aux autres.

“4e. Apprends à goûter les charmes de l’harmonie. Elle seule calme les passions, soulage l’esprit et délasse le corps; cette harmonie est l’ordre de l’univers.”—*Cours Philosophique*, p. 371.

<sup>18</sup> “L’aspirant ou le postulant est celui qui demande à être initié. Dès que la Loge a consenti à son admission, il est candidat. Admis aux preuves, il est récipiendaire. Une fois reçu, c’est un Néophyte (nouveau-né) on initié au grade conféré.”—*Cours Phil.*, p. 80.

1.—*Moral.* An aspirant for the mysteries must be a man of irreproachable conduct, a believer in the existence of God, obedient to the precepts of the moral law; neither an atheist or an irreligious libertine; but of still tongue, good report, and well-recommended.

2.—*Physical.* He must be a man; arrived at a mature age;<sup>18</sup> no woman<sup>19</sup> or eunuch; upright in body, with all the senses of a man; not maimed, dismembered, or deformed, but with hale and entire limbs as a man ought to be.

3.—*Intellectual.* He must be a man of an even and well-balanced mind; not so young that his mind shall not have been formed; nor so old that it shall have fallen into dotage; neither a fool, an idiot, nor a madman; a lover of the liberal arts and sciences, and disposed to make con-

phyte (nouveau-né) on initié au grade conféré.”—*Cours Phil.*, p. 80.

<sup>18</sup> No definite age is described in the landmarks when this maturity of the mind is supposed to be attained. It is, however, to be regarded as occurring after the age of puberty; but how soon after is left to diversity of usage. Hence, “In Prussia, the candidate is required to be twenty-five; in England, twenty-one, ‘unless by dispensation from the Grand Master’ or Provincial Grand Master; in Ireland, twenty-one, except ‘by dispensation from the Grand Master, or the Grand Lodge;’ in France, twenty-one, unless the candidate be the son of a mason who has rendered important service to the Craft, with the consent of his parent or guardian, or a young man who has served six months with his corps in the army—such persons may be initiated at eighteen: in Switzerland the age of qualification is fixed at twenty-one, and in Frankfort-on-Mayn, at twenty.”—*Amer. Freemason*, vol. 4, p. 53.

<sup>19</sup> “Although innovations appear to have been introduced in the administration of the rites of the lesser mysteries in Greece and Rome, particularly in the latter, still it does not appear that women, as our author (Warburton) supposes, were even admitted to participate in the celebrations of the greater mysteries, much less to act as hierophants, to expound what were called the sacred secrets therein contained. This would have been too great a departure from the original, and, moreover, exposed the secrets to too great hazard. ‘In Egypt the office of the priesthood is, in every instance, confined to the men: there are no priestesses in the service of male or female deities.’—(See Beloe’s Herodotus.) And here it may be worthy of remark, that the Freemasons have adhered closely to their prototype, by the total exclusion of females from their Order.

“Women and children, as we have seen, were freely admitted to the trifling shows and representatives of the Lesser Mysteries: and here, it seems, women sometimes took the lead, and presided at the celebration.”—*Ancient Mysteries and Freemasonry*, (Fellows), p. 171.



tinuous progress in the pursuit of wisdom and virtue.

4.—*Political.* He must be freeborn and in the unrestrained enjoyment of civil and personal liberty; a dutiful subject or citizen in fulfilling the requirements of the civil laws of the country where he resides; and obedient to the magisterial authorities which are set over him and yield him protection.

5.—*Domestic.* He must be a lover of quiet; frugal, industrious, and temperate in his habits; carefully providing for his own necessities, and those of his family and dependents. He must also be ready to contribute to the wants of the poor and distressed around him to the extent of his ability. Hence, he must be a good father, a good husband, a good brother, a good son, and a good neighbor.

### SEC. 3.—*Esotero-Exoteric Usages.*

These usages consist of rules that are publicly proclaimed as regulations to govern the internal and external polity of the esoteric and exoteric usages. Those latter are the two pillars (so to speak) of masonic government, and the former is the keystone of the arch, resting on each, which binds the whole together in one harmonious system. Thus, while these usages are open for the inspection of all, yet they contain references to secret customs necessarily hidden from the public. Therefore, their full import can only be clearly understood and applied by those who have been duly invested with the secrets of oral tradition. Hence, in fine, they may be considered as embracing part of the oral and part of the written tradition of the Fraternity.

1. The Esoteric usages of the Ritualistic Landmarks, are styled the Secret Arts, or Sacred Mysteries.<sup>20</sup>

2. The Sacred Mysteries are a moral and scientific system, designed to unite, in fraternal bonds of mutual coöperation, virtuous men of every sect in religion, of every party in politics, and of every school in philosophy, and thus to form a universal polity, to be perpetuated in all

ages, and to be propagated in all countries.<sup>21</sup>

3. The Theocratic Landmarks are the supreme and final arbiter of all questions that may arise in the administration of this universal system.<sup>22</sup>

4. No object or design must be cherished or attempted by the Fraternity contrary to the civil laws and the rightful authority of the countries where the mysteries may be propagated.<sup>23</sup>

5. The internal government of the Sacred Mysteries, is that of a common fraternity, combining sacerdotal, magisterial and philosophic<sup>24</sup> functions, duly

<sup>21</sup> "The Egyptians were the first people who perfected civil polity, and established religion; they were the first, too, who deified their kings, law-givers and public benefactors. This was a practice invented by them, who, in process of time, taught the rest of the world their mystery." \* \* \* "In discoursing, therefore, of the mysteries in general, we shall be forced to take our ideas of them chiefly from what we find practiced in the Eleusinian. Nor need we fear to be mistaken; the end of all being the same, and all having their common original from Egypt. \* \* \* 'It was the end and design of initiation,' says Plato, 'to restore the soul to that state whence it fell, as from its native state of perfection.' They contrived that every thing should tend to show the necessity of virtue. \* \* \* In pursuance of this scheme, it was required in the aspirant to the mysteries, that he should be of a clear and unblemished character, and free even from the suspicion of any notorious crime."—Anc. Mys. and Freemasonry, pp. 99, 105, 116.

<sup>22</sup> "Plato makes it the necessary introduction to his laws, to establish the being and providence of the gods by a law against sacrilege." \* \* \* "This, in our opinion, seems to be the noblest and best preface that can be made to a body of laws." "In compliance with this declaration, Cicero's preface to his laws is conceived in the following terms: 'Let our citizens, then, be, first of all, firmly persuaded of the government and dominion of the gods. \* \* \* Let those who approach the gods be pure and undefiled; let their offerings be seasoned with piety, and all ostentation and pomp omitted; the god himself will be his own avenger on transgressors.'"—*Ibid.*, pp. 101, 102.

<sup>23</sup> The mysteries, although originally founded in and derived from Egypt, underwent a peculiar modification, to adapt them to the political institutions of each country where they were propagated. Hence the great variety of mythologies presented by the ancient nations, notwithstanding the essential identities of each.

<sup>24</sup> "It seems of very little importance to determine whether the mysteries were the invention of civil legislators, or of the sacerdotal order. And in fact, in Egypt, where they were first established, the priesthood and the legislators formed but one body. This was also the case in Britain, where the Druids performed the offices of priests, and were, at the same time, the makers of the

<sup>20</sup> See the article "Mysteries," Mackey's *Lexicon and Officer's Dictionary*.

administered by officers properly invested with these dogmatic<sup>25</sup> prerogatives.

6. The celebration of the mysteries, for the purpose of promoting the cause of virtue, and extending their influence, is the chief end of all organizations of the Fraternity.<sup>26</sup>

7. For the appropriate celebration of the mysteries, a temple<sup>27</sup> should be constructed on a mount,<sup>28</sup> or within a vale, and situated due east and west.<sup>29</sup>

8. The temple should be subdivided in three successive divisions, ending in a fourth, or an Adytum,<sup>30</sup> and each should

laws."—*A. M. and Freemasonry*, p. 139. That the function of philosopher also was united to that of the priesthood, may be gathered from the fact that among the forty-two books which they had to study, some embraced the sciences, as arithmetic, geometry, cosmography, geography, astronomy, anatomy, surgery, etc., etc.—*Ibid.*, pp. 92, 93.

<sup>25</sup> This adjective may be explained in this place to mean the prerogative to teach the moral, civil and scientific polity of Freemasonry. See its use in the "Treaty of Union, Alliance and Masonic Confederation," published in Paris, in 1834.—(*C. W. Moore's Magazine*, vol. x, No. 7, p. 196.)

<sup>26</sup> The mysteries were established not for barren disquisitions, fruitless discussions, and purposeless legislation, but to practically teach and exemplify virtue, in the most impressive manner, by a ritualistic celebration.

<sup>27</sup> The Latin word for temple is *fanum*, and the Sacred Rites of Bacchus, celebrated by torchlight, was called in Greek *φανερον*. The word *profane*, therefore, applied to the uninitiated, simply means one not admitted to the rites of the temple—those who had to be excluded from the celebration of the mysteries. Perhaps the word may have been compounded of the first syllable of *procul*, meaning far off, and *fanum*, temple. Thus expressing, in one word, those who must go far away from the celebration of the mysteries.

<sup>28</sup> "Many of old worshipped upon hills, and on the tops of high mountains; imagining that they thereby obtained a nearer communication with heaven. Strabo says that the Persians always performed their worship upon hills. \* \* 'In Japan, most of their temples, at this day, are upon eminences, and often upon the ascent of high mountains.' \* \* \* This practice, in early times, was almost universal; and every mountain was esteemed holy."—*Anc. Mys. and Freemasonry*, p. 283. See also, chap. 3, *Squier's Serpent Symbol*.

The Christian and Jewish mason will also remember, with a holy reverence, Mounts Zion, Horeb, Gerizim, Calvary, Moriah, etc.

<sup>29</sup> The east signifies the Lord, in a celestial sense, (Swedenborg's *Arcana Coelestia*, No. 121.) Hence the situation of temples, dedicated to his worship. "For as the lightning cometh out of the east, and shineth even unto the west, so shall the coming of the Son of man be."—Matt. xxiv : 27.

<sup>30</sup> King Solomon's temple had four divisions, as follows: 1st, the double court of the Gentiles and

be variously decorated with allegorical, geometrical and astronomical symbols, representing the heavens, the earth, and various traditional events of human life.<sup>31</sup>

9. Whenever or wherever a temple is to be constructed, the undertaking must be commenced with solemn services attending the laying of the foundation or corner-stone; and when it is completed, the cap-stone must be adjusted in its proper place, and the edifice solemnly dedicated or consecrated to its future use by similar sacred ceremonies.<sup>32</sup>

10. The altar, the throne, and the tripod,<sup>33</sup> with their respective utensils, insignia and decorations,<sup>34</sup> are the appropriate symbols of all just, lawful and perfect rule in the celebration and administration of the mystic rites of the Fraternity; and no regular assembly can be held in any temple where these symbols have not been duly placed and consecrated by the chief authority invested with the control and direction of the sacred mysteries.<sup>35</sup>

of the children of Israel; 2d, the Portico; 3d, the Sanctuary; and 4th, the Holy of Holies.

<sup>31</sup> See "Ancient Mysteries and Freemasonry," p. 94, for an account of the symbolic decorations of the Egyptian temples; and "Squier's Serpent Symbol," chap. 8, for a similar one in relation to Central America.

<sup>32</sup> See 2 Chronicles, vi.

<sup>33</sup> All of these have their appropriate place in Freemasonry to this day; the altar, on which rest the three great lights, surrounded by the three lesser lights; the throne, which is occupied by the master in the east; and the tripod, which finds its reproduction in the three supports or pillars of every well-regulated lodge. These three pieces of sacred furniture represent respectively the sacerdotal, regal and philosophic functions of masonic teaching.

<sup>34</sup> The various insignia, emblems and symbols of masonry may all be referred to either the altar, the throne, or the tripod; or, in other words, to the three functions of masonry. The *Holy Scriptures*, the cable with which the sacrifice is bound, the shoes which the priest took from his feet when ministering before the Lord, the apron or skin of the Lamb sacrificed, *Jacob's ladder*, and the mosaic pavement on which the priest stood, are all proper utensils referable to the altar or sacerdotal usage; the sword, the gavel (mace), the book of constitutions, the charter, and the jewels and cordons, are referable to the throne, or regal usage; and the geometrical and astronomical figures, as the square, compass, circle, sun, moon, stars, etc., are referable to the tripod, or philosophic usage: and thus may every symbol of masonry be referred to one or the other of these functions of masonic teaching.

<sup>35</sup> The corruption and decline of the ancient

11. The assemblies for celebrating the mysteries, are properly held at the seasons of the equinoxes, solstices, and at the new or full moon.<sup>36</sup>

12. In convening these assemblies, the first, as well as the last, care is to exclude all the profane from the sacred precincts of the temple; and, for this purpose, to maintain a vigilant guard from the opening to the closing of the same.<sup>37</sup>

13. The opening and closing of these assemblies must be conducted with solemn and impressive ceremonies.<sup>38</sup>

14. The hour for convening these assemblies should be after sunset.<sup>39</sup>

15. Instruction should be imparted in the Sacred Mysteries in a catechetical form; and the ceremonial offices of the same should be responsive.<sup>40</sup>

mysteries began as soon as they lost the dogmatic power and controlling force of a national organization; and private priests wandered about, from place to place, peddling the mysteries, in clandestine conventicles, on their own authority.

<sup>36</sup> The Egyptians solemnized, at the new moon of Phamenoth (March), the entrance of Osiris into the moon, which planet he was believed to fecundate, that it might, in turn, fecundate the earth. Finally, on the 30th of Epiphi (24th of July), the festival of the birth of Horus took place (of Horus, the representative of Osiris, the conqueror of Typhon), in the second great period."—*Anc. Mys. and Freemasonry*, p. 19.

The Jews also had their feasts of the new moon, which they looked forward to with the most diligent preparation.

<sup>37</sup> The ancient formula used at the opening ceremonies of the mysteries, was "*Procul, O procul, este, profani*," etc. Hence, far hence, O ye profane," etc.—*Ibid.*, p. 149.

<sup>38</sup> "The ancients always opened their festivals and public prayers with woes and lamentations for what they had lost; though they were used to conclude the same by a general repast, where singing, the sound of instruments, and joy succeeded their mourning. Whence it comes, that the cries usual in the most ancient feasts, even those which, in process of time, became expressions of joy, and set forms of acclamations, being traced up to the primitive origin, signify nothing but tears and expressions of grief addressed to Almighty God."—*Ibid.*, p. 25.

<sup>39</sup> "Dans les anciens mystères, c'était au coucher du soleil et aux époques des pleines lunes que s'ouvraient et avaient lieu les travaux; ainsi que le pratique le Noachite on chevalier prussien qui rappelle, sous ce rapport, les mystères de l'antiquité. Ceux des trois grades symboliques ont aussi lieu la nuit, mais ils sont censés ouvrir à midi et fermer à minuit."—*Cours Philosophique*, p. 364.

<sup>40</sup> The catechetical form of imparting instruction was that founded or adopted by the philosopher, Socrates, nearly five hundred years before Christ.

16. In order that an assembly may be perfect in its organization, at least seven initiates in the mystic grades of the Fraternity must be present to participate in the ritual ceremonies, presided over, and directed in their labors by a sacerdotal principal, a regal or magisterial principal, and a philosophic principal.<sup>41</sup>

Responsive forms of ceremonial worship has been that practiced from the earliest antiquity, by Hindoo, Egyptian, Hebrew and Christian devotees.

<sup>41</sup> For explanations of the perfections of this number, see the article "Seven" in Mackey's *Lexicon* and Oliver's *Dictionary*; also, *Basol's Le Travailleur Expert*, p. 237, Paris, 1836; and *Historical Landmarks*, Lect. xx.

The numerical formula of a lodge, held in the three degrees, ought to be changed as follows:

1st Degree.	2d Degree.	3d Degree.
7½	7½	7½

thus producing the number seven each time by distinct combination; and, as in the above formula, there are four odd numbers (1, 3, 5, 7), and three even numbers (2, 4, 6), we thus have the number seven reproduced (4+3=7). By counting the figures of these combinations in their numerical order, ascending from the first degree to the third, and descending from the third to the first, we will arrive at the number seven again. Thus we have, 1 in the first degree; 2 in the second; 3 in the third; 4 in the third; 5 in the second; 6 in the first; and 7 in each.

And as there are three distinct combinations of the same number seven, we have thereby produced the triad or trinity in unity, under which form the Supreme Being has always been worshipped; and again, as there is an even and an odd number in each of these combinations, we have reproduced, under the purest symbols, the dual or reciprocal principles of nature, which constituted every where, in ancient times, the basis of the perverted and impure rites of phallic worship. The odd numbers denote the male principle, and the even numbers the female principle. Thus then, by this formula, each degree is furnished with the two symbolic terms of regeneration, in the limited number necessary to confer each degree on a candidate, who is the mystic offspring produced, by the symbolic union of these two reciprocal principles in the number seven.—See the articles "Numbers" and "Phallus," *Mackey's Lexicon*.

<sup>42</sup> These official names are coined by using the noun by which the presiding officers of English Royal Arch Chapters are designated, (see the word "Principals" in Mackey's *Lexicon* and Oliver's *Dictionary*); qualified by adjectives formed from the official titles or functions given to the presiding officers of American Chapters. Thus, from high priest, I derive "Sacerdotal;" from king, "Regal;" from scribe, "Philosophic;" because such are the qualifications belonging to these titles.

The functions of these principals are only so many divisions of the one great office by which men are to be improved, ruled and instructed in society. The sacerdotal is to develop the moral

17. The official functions of the principals in the Sacred Mysteries involves the qualifications of adepts, who have been specially set apart and promoted to the same by a permanent investiture with the prerogatives of a superior and ruling grade; and none should be installed in these official stations, except such initiates as have passed all the symbolic grades;<sup>43</sup> and who, for their aptitude and merits, have been received, acknowledged and invested with the ruling prerogatives of the mysteries, after careful instruction and a diligent examination to that end, by those having the dogmatic power of the same.

18. The dogmatic powers of the mysteries in each country, or political jurisdiction, is invested in a general assembly or council of all the principals within the same.<sup>44</sup>

19. Precedence of authority and rank among the principals, is, first, sacerdotal; second, regal; and third, philosophic.<sup>45</sup>

20. Precedence of rank and authority among each class of principals, in a general assembly, is according to seniority

of official induction or installation in the functions pertaining to each.<sup>46</sup>

21. The chief executive authority of each assembly is invested in its sacerdotal principal; and that of a general assembly in the senior sacerdotal principal, or Grand Pontiff<sup>47</sup> of the nation.

22. The dogmatic power of the mysteries in one country should yield a precedence of rank and *deference*, but not of *authority*, to the dogmatic power of the same in countries where there was priority of organization.<sup>48</sup>

23. Two or more organizations can not exercise concurrently, in the same country, the chief or dogmatic power over any one rite of the Sacred Mysteries; but where a diversity of rites are practiced in a country, each rite may have its own dogmatic power.<sup>49</sup>

24. In subdividing a country in mystical districts, or sacred geographical boundaries, they should be delineated according to the triangular proportions of the forty-seventh problem of Euclid, as demonstrated by Pythagoras.<sup>50</sup>

powers of the soul; the regal is to restrain the wicked propensities of the body; and the philosophic is to expand the intellectual powers of the mind. The success of each presupposes and depends upon the coöperation of the others.

Among the three Grand Masters who constructed the Hebrew temple, king Solomon, as the servant of the true God, fulfilling his injunctions, and also being of priestly descent, was the sacerdotal principal; and, as such, consecrated the temple, when it was finished, with his priestly prayer; king Hiram, the Tyrian, was the regal principal, and, as such, furnished the supplies of men and materials; and Hiram Abiff was the philosophic principal, and, as such, constructed and adorned the temple with scientific precision and skill.

<sup>43</sup> The Past or Chair Master's grade, conferred on those elected as masters of lodges in the York rite, and thereby made a ruling or Grand Lodge degree, is a recognition of this ancient Ritualistic Landmark, of adding another degree above the symbolic, to qualify adepts therein for the presidency of the mysteries.

<sup>44</sup> The ancient Egyptians, Grecians, Romans, etc., had their general religious assemblies, when they met together, to celebrate the greater mysteries, as those of Osiris, Eleusina, etc.; and the Jews had theirs on the great day of atonement.

<sup>45</sup> "The priesthood of Egypt constituted a sacred caste, in whom the sacerdotal functions were hereditary. They exercised also an important part in the government of the state, and the kings of Egypt were but the first subjects of its priests."—(Mackey's Lexicon, article, "Egyptian Mysteries.")

<sup>46</sup> The pontiffs and metropolitans of the Primitive Christian Church in Africa was bestowed on bishops, by virtue of seniority of consecration.—(Bingham's Antiquities, vol. i, lib. ii, cap. xvi, sec. 6.)

<sup>47</sup> The high priests of ancient Rome were styled Pontifex Maximus, and had subject to them pontiffs-major and pontiffs-minor, (see Mayo's Mythology, vol. i, cap. ii, sec. 7.) In order to increase the executive efficiency of the supreme pontiff, there were colleges of priests organized under his control, which were seminaries of instruction for those who were to be admitted to the priesthood, or ruling functions of society at the general assembly of the nation, where the greater mysteries were celebrated.—(Mayo's Mythology, vol. ii, cap. vii, sec. 3.)

<sup>48</sup> All the sages of Greece and Rome paid the highest deference and respect to the more ancient mysteries of Egypt, and thither the most celebrated of them traveled, in order to be instructed in the esoteric doctrines of her priesthood.

<sup>49</sup> A separate rite of worship might be introduced into a country, with its priesthood, after one rite was already established therein. Hence the rites of Saturn, Bacchus, Cybele, Ceres, Diana, Luna, and Isis—all variations of the same fundamental system of worship, have been celebrated in the same country; but these rites, or their priesthood thus subsequently introduced, though tolerated, did not supersede the regularly established one of the country.—(See Mayo's Mythology, vol. ii, cap. vii, sec. 9.)

<sup>50</sup> For the use of this geographical measurement among the civilized nations of antiquity, see Mackey's Lexicon, article, "Forty-seventh Problem."

25. A profane possessing the requisite qualifications as prescribed in the exoteric usages of the Fraternity, may become an aspirant or postulant by petitioning to the nearest assembly, recommended by, at least, two<sup>51</sup> worthy adepts, and desiring to be admitted to the proofs of the first degree. If the petition is granted by a free and unanimous vote at a subsequent assembly, he thereby becomes a candidate for initiation.

26. In the succeeding degrees similar usages are to be observed in conferring the same.

27. The initiate of the first grade is styled a neophyte; the initiate of the second grade is a myste; and the initiate of the third grade is an adept: and those adepts who are set apart and inducted in the ruling prerogatives of the greater mysteries are styled epopts.<sup>52</sup>

28. The three principals who preside in an assembly should be situated or stationed, respectively, east, west, and south.<sup>53</sup>

29. In an assembly composed of a mixture of all grades, the epopts must be seated at the immediate right and left of the principals in the E, W., and S.; the adepts in the south-east; the mystes in

the south-west; and the neophytes in the north.<sup>54</sup>

30. In all assemblies absolute silence is enjoined upon the neophytes; the privilege of asking questions for information is permitted to the mystes; and to adepts is accorded the right of speaking in order to express his opinions; but the full prerogative of speech, vote, and action, belongs only to the epopts.<sup>55</sup>

31. Epopts, by virtue of their grade, are invested with the following exclusive prerogatives, viz.:

I. To visit other assemblies of the mysteries in the same country, aside from that to which they are attached, and to travel in foreign countries with letters of recommendation to the Fraternity throughout the world.

II. To be present at a General Assembly of a country or political jurisdiction, and to assist in its deliberation by their counsel.

III. To have the privilege of using the mystical symbols, jewels, emblems, and badges, pertaining to the mysteries, in order to distinguish their grades therein.

IV. To request that funeral obsequies shall be awarded to them at their death.

V. To take the initiatory steps for establishing a local assembly for the celebration of the mysteries, by nominating the official principals for the same, and petitioning the dogmatic power of the country to authorize and confirm their undertaking.

VI. To sit in trial and decide on the guilt or innocence of any of the initiates of the three symbolic degrees; and also in the preliminary trial of an epopt.

VII. To appeal to the general assembly from the decision of a local assembly in

<sup>51</sup> It has been a universal rule in the jurisprudence of all nations, that, at least, two witnesses should be required to give decisive evidence. This is even a divine requirement (see Deut. xvii: 6—xix: 15; Matt. xviii: 16; 1 Tim. v: 19; Heb. x: 28; Rev. xi: 13.)

\* See articles "Neophyte" and "Epopt," Mackey's Lexicon.

"Compagnon, tel est aussi le nom que, dans les initiations modernes, on donne au néophyte qui, après avoir passé quelque temps dans le grade antérieur, se prépare, par une nouvelle instruction, à recevoir la maîtrise; tel est le grade dont le nom a été substitué à ceux de l'initié du second ordre, on néophyte de l'Égypte, et de maître dans les mystères d'Eleusis."—*Cours Philosophique*, p. 112.

The title of adept is given to the third degree in order to signify one who is well skilled or perfected in the symbolic degrees or lesser mysteries.

<sup>52</sup> In the mysteries of Hindostan, "The chief Brahmin sat in the east, high exalted on a brilliant throne, clad in a flowing robe of azure, thickly sparkled with golden stars, and bearing in his hand a magical rod; thus symbolizing Brahma, the creator of the world. His two compeers, clad in robes of equal magnificence, occupied corresponding situations of distinction. The representative of Vishnu, the setting sun, was placed on an exalted throne in the west; and he who personated Shiva, the meridian sun, occupied a splendid throne in the south."—*Anc. Myst. and Freemasonry*, p. 250.

<sup>54</sup> By this arrangement, all who have reached the prerogatives of the ruling grade are disposed around the presiding principals as their supporters; those of the highest symbolic grade are placed near to the 1st and 3d principals; those of the next grade below are placed near to the 2d and 3d principals; and the neophytes are placed opposite the 3d. Some such gradation of ranks must have distinguished the assemblies of the Ancient Mysteries.

<sup>55</sup> The epopts of the Ancient Mysteries, by virtue of their grade, was considered ennobled thereby, and invested with the full freedom of the State, and made privileged citizens.

cases where the appellants are parties to a trial.<sup>56</sup>

32. The powers of a Sacerdotal Principal are as follows, viz:

I. The right of decreeing penalties on offenders when found guilty by a proper investigation and trial.

II. The right to demand a trial in the first instance in the hearing of the Grand Pontiff and General Assembly on all charges preferred against him.

III. The right to appoint subordinate officers to assist in the celebration of the mysteries.<sup>57</sup>

33. The Regal and Philosophic Principals have the prerogative of advising with the Sacerdotal Principal in the functions of his office. The Regal Principal having the immediate right of succession to that office in case of vacancy; and the Philosophic Principal having the immediate right of succession to the office of Regal Principal; and a secondary right to succeed to that of the Sacerdotal Principal in case of vacancy in either.<sup>58</sup>

34. The prerogatives of a local assembly are

I. To confer the three symbolic degrees.

II. To devise ways and means to provide for the proper celebration of the mysteries.

III. To maintain an oversight over the conduct of its initiates, and enforce discipline among them so far as to vindicate the requirements of the moral laws and traditional usages that form the unchangeable and permanent landmarks of the Fraternity.

IV. To promulgate such regulations as may be useful for edification, and the promotion of the ends of good government, provided the same shall not be in-

<sup>56</sup> Certain immunities and exemptions were made in all the ancient polities in favor of those of noble rank.

<sup>57</sup> Certain executive and judicial powers were always conferred upon those who held magisterial positions in different districts and provinces of the same nation; and these were only amenable for misdemeanors to the powers above them.

<sup>58</sup> Succession in office has been an immemorial usage in filling official vacancies whenever they occurred, by promoting thereto the coadjutor of the previous incumbent. The practice has universally prevailed in the Christian Church from the primitive age to promote a coadjutor or assistant bishop to the occupancy of a See whenever it became vacant by the death or removal of the Diocesan.

consistent with the landmarks of the Fraternity.

V. To be represented in the General Assembly of the nation by its official principals.<sup>59</sup>

35. The Grand Pontiff has the following prerogatives, viz:

I. To preside in the General Assembly of a nation, and exercise all the functions pertaining to that station.

II. To maintain a supervision and control over the local assemblies, celebrating the mysteries within his political jurisdiction; with power to lengthen or shorten the ordinary probation for admitting candidates to the greater or lesser mysteries.

III. To demand a trial in the first instance, in the presence of at least three Grand Pontiffs of neighboring nations or political jurisdictions, in relation to all charges that may be preferred against him.<sup>60</sup>

36. The General Assembly of a nation has the following prerogatives:

I. The authority to decree rites and ceremonies.

II. The authority to promulgate regulations for the general government of all local assemblies within its jurisdiction.

III. The authority of admitting adepts of local assemblies to the ruling prerogatives of epopts.

IV. The authority of expounding, elucidating and applying all the landmarks pertaining to the mysteries whenever any question shall arise in relation to the same within its jurisdiction.

<sup>59</sup> These prerogatives are such as have always been conceded by the polity of civilized nations to local corporations, whether civil or religious.

<sup>60</sup> These powers are such as have always been conceded to supreme pontiffs in religion, or chief magistrates in civil government, except that one which makes him amenable to his equals in neighboring states. Nothing of this kind was recognized until the establishment of the polity of the Christian Church. Her general councils composed of bishops from various nations exercised the right of calling the prelates of any nation to their bar. And when the nations of this world become those of God and his Christ, kings are to be subject to this same oversight from their equals. National antipathies will then cease. There will be no longer Jew or Greek, but we shall all be one in Christ Jesus, the King of kings and the Lord of lords. Hence, then, as masonry endeavors to symbolize that kingdom, this great rule of the general fraternity of nations becomes an important landmark in her polity; founded not so much upon what has preceded as upon that which is to succeed.

V. The authority to participate in a general convocation of the mysteries between different nations by means of its grand presiding principals.<sup>61</sup>

87. The initiates of the mysteries must be taught to divide their time in three equal parts as follows: 1st. For the service of God and the wants of his fellows; 2nd. For the pursuit of intellectual and industrial occupations, and 3d. For refreshment and sleep.<sup>62</sup>

88. Probations, more or less protracted, as a test of the qualification of candidates, must be demanded of every one previous to conferring either of the degrees.<sup>63</sup>

89. Mystic titles, styles and ages distinguish the initiates of the mysteries, different from those by which they are known among the profane.<sup>64</sup>

<sup>61</sup> The same remarks may apply here as in the preceding note. All the prerogatives of sovereign power defined as belonging to a national organization is based on immemorial precedent. But where the absoluteness of this sovereignty is modified by a coördinate dependence on and coöperation with other sovereignties, it is an antecedent of what is yet to be fully established in practice among the nations of the earth.

<sup>62</sup> Among the twelve commandments of the ancient philosophers are the following, given by the Ill.<sup>o</sup> Bro.<sup>r</sup>. Bagon:

"1re. La sagesse éternelle, tout-puissante, immuable, intelligente, c'est Dieu. Tu l'honoreras par la pratique des vertus. La religion sera de faire la bien par plaisir, et non par devoir.

"2e. Tu ne feras pas aux autres ce que tu ne voudrais pas qu'ils fissent. Tu seras soumis à ton sort. Tu conserveras la lumière des sages.

"3e. Que ton âme soit un second toi-même. L'infortune ne t'éloignera pas de lui. Tu feras pour sa mémoire ce que tu ferais s'il était vivant." *Cours Philosophique*, p. 370.

<sup>63</sup> "In Greece, this knowledge [the divine unity of God, and a future state of rewards and punishments] was revealed to none but those who were admitted to the esoteric mysteries; or, in other words, to priests, legislators, philosophers, and poets, to whom, it was believed, this most important secret might be safely trusted. Being a doctrine of great moment, the divine unity was communicated, under the most solemn obligations of secrecy, and after long and difficult probations, in which the mind was prepared, by a variety of hardships and sufferings, for the reception of this sublime truth; and after full proof had been acquired that the aspirant possessed the necessary qualifications, the *autopsia*, or exhibition of light and knowledge, was revealed to him."—*Historical Landmarks*, vol. i, Lect. xxi.

<sup>64</sup> Dr. Oliver, in describing the mysteries of Hindoostan, says of the recipient, after his trials were over, "Now being fully regenerate, a new name was given him, expressive of his recently attained

40. A sacred chronology should distinguish the computation of time in the mysteries different from that used among the profane.<sup>65</sup>

41. Sacred processions, with symbolic emblems and appropriate insignia, should take place in public, whenever a useful end may be thereby accomplished, by promoting the principles of the Fraternity.<sup>66</sup>

42. General jubilees should be commemorated every fiftieth year; and minor celebrations should take place the third, fifth and seventh year of each decade.<sup>67</sup>

43. Music should embellish all the ceremonial and ritual celebrations of the mysteries.<sup>68</sup>

44. The written comments and elucidations of learned eopots, on the law, ritual or philosophy of the mysteries, that have received the approbation of the Grand Pontiff or general assembly, may be referred to as authority to decide cases that may arise in matters of administration, legislation and jurisprudence.<sup>69</sup>

purity."—*History of Initiations*, Lect. iii; see also the article "Age," in Oliver's Dictionary and Mackey's Lexicon.

<sup>65</sup> The Jews, as well as most of the nations of antiquity, had a civil and ecclesiastical method of computing time. The year of the Christian Church, at the present time, commences with the Sunday nearest to the 30th of November, called Advent Sunday; and the civil year does not commence until the 1st day of January succeeding.

<sup>66</sup> All of the assemblies for the celebration of the greater mysteries were generally ushered in by grand processions.

<sup>67</sup> The Grand Druidical Assemblies were triennial; the feasts among the Greeks and Romans, called Lustrations, were celebrated every five years; and the Jews celebrated their Sabbatical year every seventh year, as the name implies, and the great jubilee every fiftieth year.

<sup>68</sup> Dr. Oliver, continuing his description of the reception of an eopot, from which we have quoted in note 63, says: "He was conducted triumphantly, amid the sweet symphonies of unseen music, to those plains of ravishing delight, which were to be the future and eternal abode of the virtuous initiated; and here he was made acquainted with the great secret in a hymn chanted on the subject of the ONE TRUE AND ONLY GOD."—*Historical Landmarks*, vol. i, Lect. xxi.

<sup>69</sup> In every age and country, where a civil and religious polity has been founded, there has been philosophic commentators, on the civil and divine laws which formed the basis of its government, that in after generations have been received as standard expositions thereof, and held in little less veneration than the fundamental laws themselves.

45. The tenure of the office of presiding principals, in the local and general assembly, is for life, or during good behavior.<sup>70</sup>

#### *Ritualistic Corollaries.*

1. *Esoteric.*—The Sacred Mysteries can only be perpetuated by a succession and transmission of its privileges, from generation to generation, as provided in the esoteric usages.

2. *Exoteric.*—No profane can be admitted to the privileges of the mysteries without the qualifications prescribed in the exoteric usages.

3. *Esotero-Exoteric Usages.*—All authority to participate in the government of the mysteries, is conferred upon those who have been admitted to the ruling prerogatives of epopts; and this authority is officially vested in, and exercised by, such of them as are constituted and installed presiding principals, in each country or political jurisdiction, with an authoritative precedency in the following order: 1. Sacerdotal; 2. Regal; and 3. Philosophic; and the officials of each rank are gradated among themselves according to the seniority of their tenure of office.

### MASONIC TRIALS.

BY A. G. MACKEY.

HAVING thus discussed the penalties which are affixed to masonic offenses, we are next to inquire into the process of trial by which a lodge determines on the guilt or innocence of the accused. This subject will be the most conveniently considered by a division into two sections: first, as to the form of trial; and secondly, as to the character of the evidence.

#### SEC. I.—*Of the Form of Trial.*

Although the authority for submitting masonic offenses to trials by lodges is de-

<sup>70</sup> Democratic rotation in office was unknown to the mysteries in their original purity. Being considered as an embodiment of the divine laws, and the hierophants who dispensed them being looked upon as commissioned from God, their office was a permanent one, so long as they worthily fulfilled its duties; thus testifying to men of the immutability of God and his requirements.

rived from the Old Charges, none of the ancient regulations of the Order have prescribed the details by which these trials are to be governed. The form of trial must, therefore, be obtained from the customs and usages of the Craft, and from the regulations which have been adopted by various Grand Lodges. The present section will, therefore, furnish a summary of these regulations as they are generally observed in this country.

A charge or statement of the offense imputed to the party is always a preliminary step to every trial.

This charge must be made in writing, signed by the accuser, and delivered to the Secretary, who reads it at the next regular communication of the lodge. A time and place are then appointed by the lodge for the trial.

The accused is entitled to a copy of the charge, and must be informed of the time and place that have been appointed for his trial.

Although it is necessary that the accusation should be preferred at a stated communication, so that no one may be taken at a disadvantage, the trial may take place at a special communication; but ample time and opportunity should always be given to the accused to prepare his defense.

It is not essential that the accuser should be a mason. A charge of immoral conduct can be preferred by a profane; and if the offense is properly stated, and if it comes within the jurisdiction of the Order or the lodge, it must be investigated. It is not the accuser, but the accused, that is to be put on trial; and the lodge is to look only to the nature of the accusation, and not to the individual who prefers it. The motives of the accuser, but not his character, may be examined.

If the accused is living beyond the jurisdiction of the lodge—that is to say, if he be a member, and have removed to some other place without withdrawing his membership, not being a member, or if, after committing the offense, he has left the jurisdiction, the charge must be transmitted to his present place of residence, by mail or otherwise, and a reasonable time be allowed for his answer before the lodge proceeds to trial.



The lodge should be opened in the highest degree to which the accused has attained; and the examinations should take place in the presence of the accused and the accuser (if the latter be a mason); but the final decision should always be made in the third degree.

The accused and the accuser have a right to be present at all examinations of witnesses, whether those examinations are taken in open lodge or in a committee, and to propose such relevant questions as they desire.

When the trial is concluded, the accused and accuser should retire, and the master or presiding officer must then put the question of guilty or not guilty to the lodge. Of course, if there are several charges or specifications, the question must be taken on each separately. For the purposes of security and independence in the expression of opinion, it seems generally conceded, that this question should be decided by ballot; and the usage has also obtained, of requiring two-thirds of the votes given to be black, to secure a conviction. A white ball, of course, is equivalent to acquittal, and a black one to conviction.

Every member present is bound to vote, unless excused by unanimous consent.

If, on a scrutiny, it is found that the verdict is guilty, the master or presiding officer must then put the question as to the amount and nature of the punishment to be inflicted.

He will commence with the highest penalty, or, expulsion, and, if necessary, by that punishment being negated, proceed to propose indefinite and then definite suspension, exclusion, public or private reprimand, and censure.

For expulsion or either kind of suspension, two-thirds of the votes present are necessary. For either of the other and lighter penalties, a bare majority will be sufficient.

The votes on the nature of the punishment should be taken by a show of hands.

If the residence of the accused is not known, or if, upon due summons, he refuses or neglects to attend, the lodge may, nevertheless, proceed to trial without his presence.

In trials conducted by Grand Lodges, it is usual to take the preliminary testi-

mony in a committee; but the final decision must always be made in the Grand Lodge.

## SEC. II.—Of the Evidence in Masonic Trials.

In the consideration of the nature of the evidence that is to be given in masonic trials, it is proper that we should first inquire what classes of persons are to be deemed incompetent as witnesses.

The law of the land, which, in this instance, is the same as the law of masonry, has declared the following classes of persons to be incompetent to give evidence.

1. Persons who have not the use of reason, are, from the infirmity of their nature, considered to be utterly incapable of giving evidence.<sup>1</sup> This class includes idiots, madmen, and children too young to be sensible of the obligations of an oath, and to distinguish between good and evil.

2. Persons who are entirely devoid of any such religious principle or belief as would bind their consciences to speak the truth, are incompetent as witnesses. Hence the testimony of an atheist must be rejected; because, as it has been well said, such a person can not be subject to that sanction which is deemed an indispensable test of truth. But as masonry does not demand of its candidates any other religious declaration than that of a belief in God, it can not require of the witnesses in its trials any profession of a more explicit faith. But even here it seems to concur with the law of the land; for it has been decided by Chief Baron Willes, that "an infidel who believes in a God, and that He will reward and punish him in this world, but does not believe in a future state, may be examined upon oath."

3. Persons who have been rendered infamous by their conviction of great crimes, are deemed incompetent to give evidence. This rule has been adopted, because the commission of an infamous crime implies, as Sir William Scott has observed, "such a dereliction of moral principle on the part of the witness, as carries with it the conclusion that he would entirely disregard the obligation

<sup>1</sup> Phillips on Evidence, p. 3.

of an oath." Of such a witness it has been said, by another eminent judge,<sup>2</sup> that "the credit of his oath is over-balanced by the stain of his iniquity."

4. Persons interested in the result of the trial are considered incompetent to give evidence. From the nature of human actions and passions, and from the fact that all persons, even the most virtuous, are unconsciously swayed by motives of interest, the testimony of such persons is rather to be distrusted than believed. This rule will, perhaps, be generally of difficult application in masonic trials, although in a civil suit at law, it is easy to define what is the interest of a party sufficient to render his evidence incompetent. But whenever it is clearly apparent that the interests of a witness would be greatly benefited by either the acquittal or the conviction of the accused, his testimony must be entirely rejected, or, if admitted, its value must be weighed with the most scrupulous caution.

Such are the rules that the wisdom of successive generations of men, learned in the law, have adopted for the establishment of the competency or incompetency of witnesses. There is nothing in them which conflicts with the principles of justice, or with the constitutions of Freemasonry; and hence they may, very properly, be considered as a part of our own code. In determining, therefore, the rule for the admission of witnesses in masonic trials, we are to be governed by the simple proposition that has been enunciated by Mr. Justice Lawrence, in the following language:

"I find no rule less comprehensive than this, that all persons are admissible witnesses who have the use of their reason, and such religious belief as to feel the obligation of an oath, who have not been convicted of any infamous crime, and who are not influenced by interest."

The peculiar, isolated character of our institution, here suggests, as an important question, whether it is admissible to take the testimony of a profane, or person who is not a Freemason, in the trial of a mason before his lodge.

To this question I feel compelled to reply, that such testimony is generally ad-

missible; but, as there are special cases in which it is not, it seems proper to qualify that reply by a brief inquiry into the grounds and reasons of this admissibility, and the mode and manner in which such testimony is to be taken.

The great object of every trial in masonry, as elsewhere, is to elicit truth; and, in the spirit of truth, to administer justice. From whatever source, therefore, this truth can be obtained, it is not only competent there to seek it, but it is obligatory on us so to do. This is the principle of law, as well as of common sense. Mr. Phillips, in the beginning of his great "Treatise on the Law of Evidence," says: "In inquiries upon this subject, the great end and object ought always to be the ascertaining of the most convenient and surest means for the attainment of truth; the rules laid down are the means used for the attainment of that end."

Now, if A, who is a Freemason, shall have committed an offense, of which B and C alone were cognizant as witnesses, shall it be said that A must be acquitted for want of proof, because B and C are not members of the Order? We apprehend that, in this instance, the ends of justice would be defeated, rather than subserved. If the veracity and honesty of B and C are unimpeached, their testimony as to the fact can not lawfully be rejected on any ground, except that they may be interested in the result of the trial, and might be benefited by the conviction or the acquittal of the defendant. But this is an objection that would hold against the evidence of a mason, as well as a profane.

Any other rule would be often attended with injurious consequences to our institutions. We may readily suppose a case by way of illustration. A, who is a member of a lodge, is accused of habitual intemperance, a vice eminently unmasonic in its character, and one which will always reflect a great portion of the degradation of the offender upon the society which shall sustain and defend him in its perpetration. But it may happen—and this is a very conceivable case—that in consequence of the remoteness of his dwelling, or from some other supposable cause, his brethren have no opportunity

<sup>2</sup> Chief Baron Gilbert.

of seeing him, except at distant intervals. There is, therefore, no mason to testify to the truth of the charge, while his neighbors and associates, who are daily and hourly in his company, are all aware of his habit of intoxication. If, then, a dozen or more men, all of reputation and veracity, should come or be brought before the lodge, ready and willing to testify to this fact, by what process of reason or justice, or under what maxim of masonic jurisprudence, could their testimony be rejected, simply because they were not masons? And if rejected, if the accused, with this weight of evidence against him, with this infamy clearly and satisfactorily proved by these reputable witnesses, were to be acquitted, and sent forth purged of the charge, upon a mere technical ground, and thus triumphantly be sustained in the continuation of his vice, and that in the face of the very community which was cognizant of his degradation of life and manners, who could estimate the disastrous consequences to the lodge and the Order which should thus support and uphold him in his guilty course? The world would not and could not appreciate the causes that led to the rejection of such clear and unimpeachable testimony, and it would visit, with its just reprobation, the institution which could thus extend its fraternal affections to the support of undoubted guilt.

But, moreover, this is not a question of mere theory; the principle of accepting the testimony of non-masonic witnesses has been repeatedly acted on. If a mason has been tried by the courts of his country on an indictment for larceny, or any other infamous crime, and been convicted by the verdict of a jury, although neither the judge, nor the jury, nor the witnesses were masons, no lodge, after such conviction, would permit him to retain his membership; but, on the contrary, it would promptly and indignantly expel him from the brotherhood. If, however, the lodge should refuse to expel him, on the ground that his conviction before the court was based on the testimony of non-masonic witnesses, and should grant him a lodge trial for the same offense, then, on the principle against which we are contending, the evidence of these witnesses, as "pro-

fanes," would be rejected, and the party be acquitted for want of proof; and thus the anomalous and disgraceful spectacle would present itself—of a felon condemned and punished by the laws of his country for an infamous crime, acquitted and sustained by a lodge of Freemasons.

But we will be impressed with the inexpediency and injustice of this principle, when we look at its operation from another point of view. It is said to be a bad rule that will not work both ways; and, therefore, if the testimony of non-masonic witnesses against the accused is rejected, on the ground of inadmissibility, it must also be rejected when given in his favor. Now, if we suppose a case, in which a mason was accused before his lodge of having committed an offense, at a certain time and place, and, by the testimony of one or two disinterested persons, he could establish what the law calls an *alibi*—that is, that at that very time he was at a far-distant place, and could not, therefore, have committed the offense charged against him—we ask, with what show of justice or reason could such testimony be rejected, simply because the parties giving it were not masons? But if the evidence of a "profane" is admitted in favor of the accused, rebutting testimony of the same kind can not, with consistency, be rejected; and hence the rule is determined, that in the trial of masons, it is competent to receive the evidence of persons who are not masons, but whose competency, in other respects, is not denied.

It must, however, be noted, that the testimony of persons who are not masons is not to be given as that of masons is, within the precincts of the lodge. They are not to be present at the trial; and whatever testimony they have to adduce, must be taken by a committee, to be afterward accurately reported to the lodge. But, in all cases, the accused has a right to be present, and to interrogate the witnesses.

The only remaining topic to be discussed, is the method of taking the testimony, and this can be easily disposed of.

The testimony of masons is to be taken either in lodge or in committee, and under the sanction of their obligations.

The testimony of profanes is always to be taken by a committee, and on oath administered by a competent legal officer; the most convenient way of taking such testimony is by affidavit.

## MASONIC HISTORY.

### THE HISTORY OF MASONRY IN ENGLAND, ETC.

BY WILLIAM PRESTON, P. M., 1798.

SEC. III.—*History of Masonry in England, during the Reigns of Henry III, Edward I, Edward II, Edward III, Richard II, Henry IV, Henry V, and Henry VI.*

ON the accession of Edward I, A. D. 1272, the care of the masons was intrusted to Walter Giffard, Archbishop of York; Gilbert de Clare, Earl of Gloucester; and Ralph, Lord of Mount Hermer, the progenitor of the family of the Montagues. These architects superintended the finishing of Westminster Abbey, which had begun in 1220, during the minority of Henry III.

The collegiate chapel of Westminster, in honor of St. Stephen, was begun to be rebuilt by King Edward; at which the masons were employed more than two years.<sup>1</sup>

That the building of this chapel was completed we are not informed; but we learn from Stowe, that a great fire broke out in the lesser hall of the royal palace at Westminster, which communicated to the adjoining monastery, and consumed the whole. It does not appear that the building was restored during this reign, as the wars in Scotland, in which the king was engaged, did not allow him leisure to renew his labors; nor had he sufficient wealth to carry on such a work.

In the reign of Edward II, the Frater-

nity were employed in building Exeter and Oriel Colleges, Oxford; Clare Hall, Cambridge; and many other structures, under the auspices of Walter Stapleton, Bishop of Exeter, who had been appointed Grand Master in 1307.

Masonry flourished in England during the reign of Edward III, who became the patron of science, and the encourager of learning. He applied with indefatigable assiduity to the constitutions of the Order; revised and meliorated the ancient charges, and added several useful regulations to the original code of laws.<sup>2</sup> He patronized the lodges, and appointed five deputies under him to inspect the proceedings of the Fraternity; viz.:

<sup>2</sup>An old record of the society runs thus:

"In the glorious reign of King Edward III, when lodges were more frequent, the right worshipful the master and fellows, with consent of the lords of the realm (for most great men were then masons), ordained:

"That, for the future, at the making or admission of a brother, the constitution and the ancient charges should be read by the master or warden.

"That such as were to be admitted master masons, or masters of work, should be examined whether they be able of cunning to serve their respective lords, as well the lowest as the highest, to the honor and worship of the aforesaid art, and to the profit of their lords; for they be their lords that employ and pay them for their service and travel."

The following particulars are also contained in a very old MS., of which a copy is said to have been in possession of the late George Payne, Esq., Grand Master in 1718:

"That when the master and wardens meet in a lodge, if need be, the sheriff of the county, or the mayor of the city, or alderman of the town, in which the congregation is held, should be made fellow and sociate to the master, in help of him against rebels, and for upbearing the rights of the realm.

"That entered prentices, at their making, were charged not to be thieves or thieves' maintainers; that they should travel honestly for their pay, and love their fellows as themselves, and be true to the king of England, and to the realm, and to the lodge.

"That, at such congregations, it shall be inquired, whether any master or fellow has broke any of the articles agreed to; and if the offender, being duly cited to appear, prove rebel, and will not attend, then the lodge shall determine against him, that he shall forswear (or renounce) his masonry, and shall no more use this Craft; the which if he presume for to do, the sheriff of the county shall prison him, and take all his goods into the king's hands, till his grace be granted him and issued. For this cause principally have these congregations been ordained, that as well the lowest as the highest should be well and truly served in this art aforesaid, throughout all the kingdom of England. Amen, so mote it be!"

<sup>1</sup> In the Exchequer rolls is preserved a curious account of the expenses incurred on that occasion. It appears, that the daily pay of the carpenters was 5*d.*; that of the other workmen, 3½*d.*, 3*d.*, and 2½*d.* Although the weekly expenses were but trifling, the amount of the whole was considerable.

Thomas of Canterbury, master mason, is supposed to have been the principal architect; and Hugh de St. Albans, and John de Cotton, were the chief painters, and had the highest wages, viz., a shilling a day.

1. John de Spoulee, who rebuilt St. George's chapel at Windsor, where the order of the garter was first instituted, A. D. 1350; 2. William a Wykeham, afterward bishop of Winchester, who rebuilt the castle of Windsor, at the head of 400 Freemasons, A. D. 1357; 3. Robert a Barnham, who finished St. George's Hall at the head of 250 Freemasons, with other works in the castle, A. D. 1375; 4. Henry Yeuele, (called in the old records the king's Freemason) who built the Charter House in London; King's Hall, Cambridge; Queensborough Castle; and rebuilt St. Stephen's Chapel,<sup>3</sup> Westminster;

and 5. Simon Langham, abbot of Westminster, who rebuilt the body of that ca-

now filled up. The buttresses are entire, as well as the octangular towers. On the right is part of an ancient wall, which now belongs to the speaker's house. On the east end were three windows from the ground of the chancel; over the groins are part of the remains of the altar; and on each side stone seats, and clusters of columns—the capitals of which rise to the present ceiling of the House of Commons. The whole is of the richest workmanship. On the south side, from the ground line in the center, is a perfect window, painted with the arms of Westminster. On the left of the chancel are clusters of columns. On the right side of the left clusters is the eastern window, and without is the profile of the buttresses. At the east end of the column is an open part; to the right is the chancel, and the bases are two feet below the pavement, which shows that there must have been a great ascent to the chancel. The whole of the undercroft is perfect, excepting the bases of the outer columns, and forms a fine superstructure of gigantic support to the light and delicate parts above. In the inside you behold the east window, the altar, and the stone seats, which are broken through. The clusters of columns, the imposts of the windows, the arches, the spandrels, the entablature, the beautiful proportion of the windows, and the enrichments of the whole, crowd on the sight, and fill the mind with wonder and admiration. At the upper end of the chapel, near the altar, on the south side, there are evidently the remains of a black marble monument; but to whose memory it was erected, we are left to conjecture. Over the monument are three angels, standing upright, with their wings half expanded, and covered with golden eyes, such as are on the peacock's tail. These paintings, which must have been done in the reign of Edward III., are, for that period, when the art of painting was in its infancy, wonderfully well executed. The coloring has preserved a considerable portion of its original freshness. The expression and attitude of the angels are singularly interesting. You may suppose the body of the deceased stretched before them, the three angels are holding palls or mantles before them, which they are preparing to throw over the body, and, at the same time, the one in the middle seems to say, "Behold all that remains on earth of him who was once so mighty!" while the countenances of the two others are expressive of regret and commiseration. The stretched-out pall in the hands of the central angel is powdered over with the irradiated gold circles, in the middle of which are spread eagles with two heads. This affords room for a supposition whose the tomb was: the armorial bearings of Peter of Savoy, uncle to Queen Eleanor, wife of Henry III., who beautified the chapel, consisted of an eagle with two heads; but his shield displayed "Or, an eagle, with two heads, sable." Now, as the eyes of the peacock's tail are painted in gold, so different from the natural coloring, it is not improbable, that, for the sake of adding elegance to the pall, the painter preferred representing the eagle's head in gold rather than in sable. It may, therefore, be the tomb of St. Peter of Savoy that we are describing.

On the 27th of May, 1330, in the fourth year of Edward III., the works of this chapel were recommenced. From a charter preserved in the Tower of London, it is evident that this chapel was not finished for several years. In this charter, the motives which induced King Edward to rebuild and endow it, are expressed with peculiar elegance and neatness. On the 1st of January, 1353, he granted to the dean and canons of this collegiate chapel a spot of ground, extending to the Thames, whereon to build cloisters. He also made a grant of some houses in the neighborhood, and vested several manors for the endowment of the college in John, Duke of Lancaster, as trustee. The college of St. Stephen was valued at its suppression in 1086l., 10s., 5d.; and was surrendered in the first year of Edward VI. The chapel was afterward fitted up for the meeting of the House of Commons, to whose use it has ever since been appropriated.

The following account of the plan and ornaments of this chapel, which, in consequence of some projected alterations in the House of Commons, have lately, after a lapse of ages, been unvalued, may be considered as curious and interesting; as there is no contemplation that imparts a higher degree of satisfaction, than that which presents to the mind images of ancient and departed splendor.

The eastern part of this chapel serves for the House of Commons, and the western is occupied by the lobby, and adjoining rooms and offices. In the latter, there are no traces of any enrichments; but in the former are the remains of the altar, stone seats, and other rich works. The elevation of the western front, or entrance to the chapel, presents these observations. From the ground line in the center rise two arches, supporting the open screen. On the right of the screen is the entrance into the porch adjoining, which is the wall of the Court of Requests. On the left is a space, corresponding once, it may be presumed, with the perfect side of the screen extending to the south wall of the hall. Above the screen, some remains of the center building are still visible. On the south front, the center window is complete: five others are filled up with the brick-work between the windows which at present light the House of Commons. The buttresses are entire, as well as the tracing in the spandrels of the arches. On the east front, from the ground line, were three windows of the chancel—the east window of which is

thedral as it now stands. At this period, lodges were numerous, and the communications of the Fraternity were held under the protection of the civil magistrate.

Richard II succeeded his grandfather Edward III, in 1377, and William a Wykeham was continued Grand Master. He rebuilt Winchester Hall as it now

On the left side of the altar is a painting of the adoration of the shepherds. Though the group is not disposed in the most accurate style of design, yet there is something in it which highly interests the imagination; the Virgin on one side is described holding the new-born infant, while Joseph is extending the swaddling clothes. The cattle behind are not ill expressed; and the devotion of the shepherds with their flocks is very appropriately delineated; the shepherd's boy, blowing the double flutes to his dancing dog, and the fighting rams, seem but ill to accord with the subject; but, as the painter has placed them without the stable, perhaps the inconsistency may be overlooked. There are several paintings on the right side of the altar: they appear to be figures of different kings and queens, tolerably well drawn, and in good proportion, and strongly mark the durability of the coloring of that day. On the north side of the chapel there are paintings of men in armor; beneath two of them are the names of Mercure and Eustace. In short, the whole of the architecture and enrichments, colors and gilding, are extremely fresh and well preserved. It is remarkable, that the colors are decorated with a sort of *patena*, and several of the moldings are filled up with ornaments so minute, that those of the spandrels and ground entablature could hardly have been perceived from the chapel.

The blockings and frieze of the entablature over the windows of the chapel, contain, some of them, leaves and flowers, others perfect masks, and others shields, with the arms of Edward the Confessor, Geneville, Mandeville, and Bruyere—the arms of Castile and Leon, and ancient France—the arms of the kingdom of the West Saxons—vine leaves and grapes, supported by a figure issuing out of a cloud—and shields with the arms of Strabolgi, earls of Athol, in Scotland, and barons of Chilham in Kent, together with the shields of several other kings and barons.

The artist was, doubtless, desirous that the whole work should have the same attention, and that one uniform blaze of magnificence and splendor should shine around, making this chapel the *me plus ultra* of the arts, worthy the saint whose name it bears, and of its founder, Edward III, the great patron of ancient architecture.

Several curious fragments of the paintings lately discovered on the walls of this chapel have been presented to the Society of Antiquaries; of which body a committee was appointed to superintend the execution of drawings of all curious remains that have been brought to light by the late alterations in this celebrated old building.

\* \* \* Since the above description was written, this beautiful specimen of ancient masonry has been entirely destroyed by a devastating fire, which occurred on the 16th of October, 1834.

stands; and employed the Fraternity in building New College, Oxford, and Winchester College; both of which he founded at his own expense.

Henry, Duke of Lancaster, taking advantage of Richard's absence in Ireland, got the parliament to depose him, and next year caused him to be murdered. Having supplanted his cousin, he mounted the throne by the name of Henry IV, and appointed Thomas Fitz-Allen, Earl of Surrey, Grand Master. After the famous victory of Shrewsbury, he founded Battle-Abbey and Fotheringay; and in this reign the Guildhall of London was built. The king died in 1413, and Henry V succeeded to the crown; when Henry Chicheley, Archbishop of Canterbury, obtained the direction of the Fraternity, under whose auspices lodges and communications were frequent.

Henry VI, a minor, succeeding to the throne in 1422, the parliament endeavored to disturb the masons, by passing the following act to prohibit their chapters and conventions:

8 Hen. VI, cap. 1, A. D. 1425.

*Masons shall not confederate in Chapters or Congregations.*

"Whereas, by the yearly congregations and confederacies made by the masons in their general assemblies, the good course and effect of the statutes of laborers be openly violated and broken, in subversion of the law, and to the great damage of all the commons; our sovereign lord the king, willing in this case to provide a remedy, by the advice and consent aforesaid, and, at the special request of the commons, hath ordained and established that such chapters and congregations shall not be hereafter holden; and if any such be made, they that cause such chapters and congregations to be assembled and holden, if they thereof be convict, shall be judged for felons: and that the other masons that come to such chapters or congregations be punished by imprisonment of their bodies, and make fine and ransom at the king's will."<sup>15</sup>

<sup>15</sup> Judge Coke gives the following opinion on this statute:

"All the statutes concerning laborers before this act, and whereunto this act doth refer, are repealed

This act was never put in force, nor the Fraternity deterred from assembling, as usual, under Archbishop Chicheley, who still continued to preside over them.<sup>16</sup> Notwithstanding this rigorous edict, the effect of prejudice and malevolence in an arbitrary set of men, lodges were formed in different parts of the kingdom, and tranquillity and felicity reigned among the Fraternity.

As the attempt of parliament to suppress the lodges and communications of masons renders the transactions of this period worthy attention, it may not be improper to state the circumstances which are supposed to have given rise to this harsh edict.

The Duke of Bedford, at that time regent of the kingdom, being in France, the regal power was vested in his brother Humphrey, Duke of Gloucester,<sup>17</sup> who

by the statute of 5 Eliz., cap. 4, about A. D. 1562; whereby the cause and end of making this act is taken away, and consequently the act is become of no force; *cessante ratione legis, cessat ipsa lex*; and the indictment of felony upon the statute must contain, That those chapters and congregations are to the violating and breaking of the good course and effect of the statutes of laborers; which now can not be so alleged, because these statutes be repealed. Therefore, this would be put out of the charge of justices of the peace."—*INSTRUMENTS*, Part III, fol. 19.

It is plain, from the above opinion, that the above act, though never expressly repealed, can have no force at present. The masons may rest very quiet, continue to hold their assemblies, and propagate their tenets, as long as a conformity to their professed principles entitles them to the sanction of government. Masonry is too well known in this country, to raise any suspicion in the legislature. The greatest personages have presided over the Society; and under their auspicious government, at different times, an acquisition of patrons, both great and noble, has been made. It would, therefore, be absurd to imagine, that any legal attempt will ever be made to disturb the peace and harmony of a Society so truly respectable, and so highly honored.

<sup>16</sup> The Latin Register of William Molart, prior of Canterbury, in manuscript, page 88, entitled, "*Liberatio generalis Domini Gulielmi Prioris Ecclesie Christi Cantuariensis, erga Festum Natalis Domini, 1429*," informs us that in the year 1429, during the minority of this prince, a respectable lodge was held at Canterbury, under the patronage of Henry Chicheley, the archbishop; at which were present Thomas Stapylton, the Master; John Morris, *custos de la lodge luthorum*, or warden of the Lodge of Masons; with fifteen fellow-crafts, and three entered apprentices; all of whom are particularly named.

<sup>17</sup> This prince is said to have received a more learned education than was usual in his age, to

was styled protector and guardian of the kingdom. The care of the young king's person and education was intrusted to Henry Beaufort, Bishop of Winchester, the duke's uncle. The bishop was a prelate of great capacity and experience, but of an intriguing and dangerous character. As he aspired to the sole government of affairs, he had continual disputes with his nephew, the protector, and gained frequent advantages over the vehement and impolitic temper of that prince. Invested with power, he soon began to show his pride and haughtiness, and wanted not followers and agents to augment his influence.<sup>18</sup>

The animosity between the uncle and nephew daily increased, and the authority

have founded one of the first public libraries in England, and to have been a great patron of learned men. If the records of the Society may be relied on, we have reason to believe that he was particularly attached to the masons; having been admitted into their Order, and assisted at the initiation of King Henry in 1442.

<sup>18</sup> In a parliament held at Westminster, on the 17th of November, 1423, to answer a particular end, it was ordained: "That if any person, committed for grand or petty treason, should willfully break out of prison, and escape from the same, it should be deemed petty treason, and his goods be forfeited." \* About this time, one William King, of Womolton, in Yorkshire, servant of Sir Robert Scott, lieutenant of the tower, pretended that he had been offered, by Sir John Mortimer (cousin to the lately deceased Edward Mortimer, Earl of March, the nearest in blood to the English crown, and then a prisoner in the tower), ten pounds to buy him clothes, with forty pounds a year, and to be made an earl, if he would assist Mortimer in making his escape; that Mortimer said he would raise 40,000 men on his enlargement, and would strike off the heads of the rich Bishop of Winchester, the Duke of Gloucester, and others. This fellow undertook to prove, upon oath, the truth of his assertion. A short time after, a scheme was formed to cut off Mortimer, and an opportunity soon offered to carry it into execution. Mortimer being permitted one day to walk to the tower-wharf, was suddenly pursued, seized, brought back, accused of breaking out of prison, and of attempting his escape. He was tried, and the evidence of King being admitted, was convicted, agreeably to the late statute, and afterward beheaded.

The death of Mortimer occasioned great murmuring and discontent among the people, and threatened a speedy subversion of those in power. Many hints were thrown out, both in public and private assemblies, of the fatal consequences which were expected to succeed this commotion. The amazing progress it made, justly alarmed the suspicions of the ambitious prelate, who spared no pains to exert his power on the occasion.

\* Wolfe's Chronicle, published by Stowe.

of parliament was obliged to interpose. On the last day of April, 1425, the parliament met at Westminster. The servants and followers of the peers coming thither armed with clubs and staves, occasioned its being named **THE BAT PARLIAMENT**. Several laws were made, and, among the rest, the act for abolishing the Society of Masons;<sup>19</sup> at least, for preventing their assemblies and congregations. Their meetings, being secret, attracted the attention of the aspiring prelate, who determined to suppress them.<sup>20</sup>

<sup>19</sup> Dr. Anderson, in the first edition of the Book of Constitutions, in a note, makes the following observation on this act:

"This act was made in ignorant times, when true learning was a crime, and geometry condemned for conjuration; but it can not derogate from the honor of the ancient Fraternity, who, to be sure, would never encourage any such confederacy of their working brethren. By tradition, it is believed that the parliament were then too much influenced by the illiterate clergy, who were not accepted masons, nor understood architecture (as the clergy of some former ages), and were generally thought unworthy of this brotherhood. Thinking they had an indefeasible right to know all secrets, by virtue of auricular confession, and the masons never confessing any thing thereof, the said clergy were highly offended; and at first suspecting them of wickedness, represented them as dangerous to the state during that minority, and soon influenced the parliament to lay hold of such supposed arguments of the working masons, for making an act that might seem to reflect honor upon even the whole Fraternity, in whose favor several acts had been, before and after that period, made."

<sup>20</sup> The bishop was diverted from his persecution of the masons, by an affair in which he was more nearly concerned. On the morning of St. Simon and Jude's day, after the lord mayor of London had returned to the city from Westminster, where he had been taking the usual charges of his high office, he received a special message, while seated at dinner, from the Duke of Gloucester, requiring his immediate attendance. He immediately repaired to the palace; and being introduced into the presence, the duke commanded his lordship to see that the city was properly watched the following night, as he expected his uncle would endeavor to make himself master of it by force, unless some effectual means were adopted to stop his progress. This command was strictly obeyed; and, at nine o'clock the next morning, the Bishop of Winchester, with his servants and followers, attempting to enter the city by the bridge, were prevented by the vigilance of the citizens, who repelled them by force. This unexpected repulse enraged the haughty prelate, who immediately collected a numerous body of archers, and other men-at-arms, and commanded them to assault the gate with shot. The citizens directly shut up their shops, and crowded to the bridge in great numbers, when

The sovereign authority being vested in the Duke of Gloucester, as protector of the realm, the execution of the laws,

a general massacre would certainly have ensued, had it not been for the timely interposition and prudent administration of the mayor and aldermen, who happily stopped all violent measures, and prevented a great effusion of blood.

The Archbishop of Canterbury, and Peter, Duke of Coimbra, eldest son of the king of Portugal, with several others, endeavored to appease the fury of the two contending parties, and, if possible, to bring about a reconciliation between them; but to no purpose, as neither party would yield. They rode eight or ten times backward and forward, using every scheme they could devise to prevent further extremities. At last they succeeded in their mediation, and brought the parties to a conformity; when it was agreed that all hostile proceedings should drop on both sides, and the matter be referred to the award of the Duke of Bedford; on which peace was restored, and the city remained in quiet.

The bishop lost no time in transmitting his case to the Duke of Bedford; and, in order to gloss it over with the best colors, he wrote the following letter:

"Right high and mighty prince, and my right noble and after one leluet [earthly] lord, I recommend me unto your grace with all my heart. And as you desire the welfare of the king our sovereign lord, and of his realms of England and France, your own weal [health], with all yours, haste you hither; For, by my troth, if you tarry long, we shall put this land in jeopardy [adventure] with a field; such a brother you have here; God make him a good man. For your wisdom well knoweth that the profit of France standeth in the welfare of England, etc. The blessed Trinity keep you. Written, in great haste, at London, on Allhallow-even, the 31st of October, 1425,

"By your servant, to my life's end,  
"HENRY WINCHESTER."

This letter had the desired effect, and hastened the return of the Duke of Bedford to London, where he arrived on the 10th of January, 1425-6. On the 21st of February, he held a great council at St. Alban's—adjourned it to the 15th of March, at Northampton, and to the 25th of June, at Leicester. Bats and staves being now prohibited, the followers of the members of parliament attended with stones in a sling, and plummets of lead. The Duke of Bedford employed the authority of parliament to reconcile the differences which had broken out between his brother and the Bishop of Winchester; and obliged these rivals to promise, before that assembly, that they would bury all quarrels in oblivion. Thus the long wished for peace between these two great personages was, to all appearances, accomplished.

During the discussion of this matter before parliament, the Duke of Gloucester exhibited the following charge, among five others, against the Bishop of Winchester: "That he had, in his letter to the Duke of Bedford, in France, plainly declared his malicious purpose of assembling the people, and stirring up a rebellion in the nation, contrary to the king's peace."

The bishop's answer to this accusation was:



and all that related to the civil magistrate, centered in him; a fortunate circumstance for the masons at this critical juncture. The duke, knowing them to be innocent of the accusations which the Bishop of Winchester had laid against them, took them under his protection, and transferred the charge of rebellion, sedition and treason from them to the bishop and his followers; who, he asserted, were the first violators of the public peace, and the most rigorous promoters of civil discord.

The bishop, sensible that his conduct could not be justified by the laws of the land, prevailed on the king, through the intercession of the parliament, whose favor his riches had obtained, to grant letters of pardon for all offenses committed by him, contrary to the statute of provisors, and other acts of præmunire; and five years afterward procured another pardon, under the great seal, for all crimes whatever, from the creation of the world to the 26th of July, 1487.

Notwithstanding these precautions of the cardinal, the Duke of Gloucester drew up, in 1442, fresh articles of impeachment against him, and presented them, in person, to the king; earnestly entreating that judgment might be passed

"That he never had any intention to disturb the state of the nation, or raise a rebellion; but that he sent to the Duke of Bedford to solicit his speedy return to England, to settle all those differences which were so prejudicial to the peace of the kingdom: that, though he had indeed written in the letter, *that if he tarried, we should put the land in adventure by a field; such a brother you have here*—he did not mean it of any design of his own, but considering the seditious assemblies of masons, carpenters, tilers and plasterers, who, being distast by the late act of parliament against the excessive wages of those trades, had given out many seditious speeches and menaces against certain great men, which tended much to rebellion: \* that the Duke of Gloucester did not use his endeavor, as he ought to have done in his place, to suppress such unlawful assemblies; so that he feared the king and his good subjects must have made a field to withstand them; to prevent which, he chiefly desired the Duke of Bedford to come over."

As the masons are unjustly suspected of having given rise to the above civil commotions, I thought it necessary to insert the foregoing particulars, in order to clear them from this false charge. Most of the circumstances here mentioned are extracted from Wolfe's Chronicle, published by Stowe.

\* The above particulars are extracted from one of Ellis Ashmole's MSS., on the subject of Freemasonry.

upon him, according to his crimes. The king referred the matter to his council, which was, at that time, composed principally of ecclesiastics, who extended their favor to the cardinal, and made such slow progress in the business, that the duke, wearied out with their tedious delays and fraudulent evasions, dropped the prosecution, and the cardinal escaped.

Nothing could now remove the inveteracy of the cardinal against the duke; he resolved to destroy a man whose popularity might become dangerous, and whose resentment he had reason to dread. The duke having always proved a strenuous friend to the public, and, by the authority of his birth and station, having hitherto prevented absolute power from being vested in the king's person, Winchester was enabled to gain many partisans, who were easily brought to concur in the ruin of the prince.<sup>21</sup>

To accomplish this purpose, the bishop and his party concerted a plan to murder the duke. A parliament was summoned to meet at St. Edmundsbury in 1447, where they expected he would be entirely at their mercy. Having appeared on the second day of the sessions, he was accused of treason, and thrown into prison; where he was found the next day, cruelly murdered. It was pretended that his death was natural; but though his body, which was exposed to public view, bore no marks of outward injury, there was little doubt of his hav-

<sup>21</sup> The bishop planned the following scheme, at this time, to irritate the Duke of Gloucester: his duchess, the daughter of Reginald Lord Cobham, had been accused of the crime of witchcraft; and it was pretended that a waxen figure of the king was found in her possession, which she, and her associates, Sir Roger Dolingbroke, a priest, and one Margery Jordan of Eye, melted, in a magical manner, before a slow fire, with an intention of making Henry's force and vigor waste away by like insensible degrees. The accusation was well calculated to affect the weak and credulous mind of the king, and gain belief in an ignorant age. The duchess was brought to trial, with her confederates, and the prisoners were pronounced guilty: the duchess was condemned to do public penance in London for three days, and to suffer perpetual imprisonment; the others were executed.

The protector, provoked at such repeated insults offered to his duchess, made a noble and stout resistance to these most abominable and shameful proceedings; but it unfortunately ended in his own destruction.

ing fallen a sacrifice to the vengeance of his enemies. After this dreadful catastrophe, five of his servants were tried for aiding him in his treasons, and condemned to be hanged, drawn, and quartered. They were hanged accordingly, cut down alive, stripped naked, and marked with a knife to be quartered; when the Marquis of Suffolk, through a mean and pitiful affectation of popularity, produced their pardon, and saved their lives; the most barbarous kind of mercy that can possibly be imagined!

The Duke of Gloucester's death was universally lamented throughout the kingdom. He had long obtained, and deserved, the surname of good. He was a lover of his country, the friend of merit, the protector of masons, the patron of the learned, and the encourager of every useful art. His inveterate persecutor, the hypocritical bishop, stung with remorse, scarcely survived him two months; when, after a long life spent in falsehood and politics, he sunk into oblivion, and ended his days in misery.<sup>22</sup>

After the death of the cardinal, the masons continued to hold their lodges without danger of interruption. Henry established various seats of learning, which he enriched with ample endowments, and distinguished by peculiar immunities; thus inviting his subjects to rise above ignorance and barbarism, and reform their turbulent and licentious manners. In 1442, he was initiated into masonry, and from that time, spared no pains to obtain a complete knowledge of

the art. He perused the Ancient Charges, revised the constitutions, and, with the consent of his council, honored them with his sanction.<sup>23</sup>

Encouraged by the example of the sovereign, and allured by an ambition to excel, many lords and gentlemen of the court were initiated into masonry, and pursued the art with diligence and assiduity.<sup>24</sup> The king, in person, presided over the lodges, and nominated William Wanefleet, Bishop of Winchester, Grand Master; who built, at his own expense, Magdalene College, Oxford, and several pious houses. Eton College, near Windsor, and King's College, Cambridge, were founded in this reign, and finished under the direction of Wanefleet. Henry also founded Christ's College, Cambridge; and his queen, Margaret of Anjou, Queen's College in the same university. In short, during the life of this prince, the arts flourished, and many sagacious

<sup>22</sup> A record in the reign of Edward IV runs thus: "The company of masons, being otherwise termed Freemasons, of auintent standing and good reckonings, by means of affable and kind meetyns dyverse tymes, and as a loving brotherhode use to doe, did frequent this mutual assembly in the tyme of Henry VI, in the twelfth years of his most gracious reign, A. D. 1434." The same record says farther, "That the charges and laws of the Freemasons have been seen and perused by our late sovereign King Henry VI, and by the lords of his most honorable council, who have allowed them, and declared, That they be right good, and reasonable to be holden, as they have been drawn out and collected from the records of auintent tymes," etc.

From this record it appears, that before the troubles which happened in the reign of this unfortunate prince, Freemasons were held in high estimation.

<sup>23</sup> The wickedness of the cardinal's life, and his mean, base, and unmanly death, will ever be a bar against any vindication of his memory, for the good which he did while alive, or which the money he had amassed could do after his death. When in his last moments he was heard to utter these mean expressions: "Why should I die, who am possessed of so much wealth? If the whole kingdom could save my life, I am able by my policy to preserve it, or by my money to purchase it. Will not death be bribed, and money do everything?" The inimitable Shakespeare, after giving a most horrible picture of despair, and a tortured conscience, in the person of the cardinal, introduces King Henry to him with these sharp and piercing words:

"Lord Cardinal, if thou think'st on heaven's bliss,  
Lift up thy hand, make sign of that hope.

—He dies and makes no sign.—HEN. VI, Act 3.

"The memory of the wicked shall rot, but the unjustly persecuted shall be had in everlasting remembrance."

<sup>24</sup> While these transactions were carrying on in England, the masons were countenanced and protected in Scotland, by King James I. After his return from captivity, he became the patron of the learned, and a zealous encourager of masonry. The Scottish records relate, that he honored the lodges with his royal presence; that he settled a yearly revenue of four pounds Scots (an English noble), to be paid by every Master-mason in Scotland, to a Grand Master, chosen by the Grand Lodge, and approved by the crown, one nobly born, or an eminent clergyman, who had his deputies in cities and counties; and every new brother, at entrance, paid him also a fee. His office empowered him to regulate in the Fraternity what should not come under the cognizance of law-courts. To him appealed both mason and lord, or the builder and founder, when at variance, in order to prevent law-pleas; and, in his absence, they appealed to his Deputy or Grand Warden, that resided next to the premises.

statesmen, consummate orators, and admired writers, were supported by royal munificence.

(To be continued.)

UNPUBLISHED PROCEEDINGS OF  
THE SECOND COMMUNICATION OF  
THE G. L. OF MAINE.

BY BRO. JOSEPH COVELL.

A COMMUNICATION of the Grand Lodge of Maine was holden, according to adjournment, at Masons' Hall, in Portland, Wednesday evening, January 10th, 1821. Present—

M. W. Simon Greenleaf, G. M., *pt.*  
R. W. William Swan, S. G. Warden.  
R. W. Josiah Mitchell, J. G. Warden, *pt.*  
R. W. Joseph M. Gerish, G. Treasurer.  
R. W. William Lord, G. Secretary.  
R. W. and Rev. Gideon Olney, G. C.  
R. W. Joseph E. Foxcroft, Marshal.  
R. W. Geo. Thatcher, Jr., S. G. D.  
R. W. Eleazer Wyer, J. G. D.  
R. W. Nelson Racklyft, G. S.  
R. W. Seth Clark, G. Pursuivant.  
Bro. William Stevens, G. Tyler.  
R. W. E. T. Warren, D. D., G. Master.

LODGES REPRESENTED.

Portland, Kennebec, United, Saco, Pythagorean, Cumberland, Oriental, Village, Solar, Ancient Landmark, Oriental Star, York, Freeport, Temple, Adoniram, Tranquil, Amity, Rising Virtue, Felicity, Warren, Eastern, Union, Waterville.

*Voted*, That Brother Bourn, a member of United Lodge, be admitted to a seat in this Grand Lodge as proxy to United Lodge, although he has not been chosen as their proxy by said lodge. On motion of R. W. Bro. John Merrill, the foregoing vote was considered.

*Voted*, That the consideration of the petition for a charter to hold a lodge in Norridgewock, be postponed for the present.

*Voted*, That inasmuch as Oriental Lodge has regularly appointed two proxies to represent them in this Grand Lodge, that the brother last appointed by said lodge be considered their proxy for the ensuing year.

*Voted*, That we now proceed to the consideration of the by-laws as reported by the committee.

After some progress being made, the Grand Lodge adjourned till to-morrow evening, January 11th, A. D. 1821, at

half-past five o'clock—then to meet at this place.

Attest, WILLIAM LORD, G. Sec'y.  
Masons' Hall, Jan. 11th, A. D. 1821.

Grand Lodge of Maine met according to adjournment. Present—

M. W. Simon Greenleaf, G. M., *pt.*  
R. W. Ebenezer T. Warren, S. G. W.  
R. W. George Thatcher, J. G. W.  
R. W. Joseph M. Gerish, G. Treasurer.  
R. W. William Lord, G. Secretary.  
R. W. and Rev. G. W. Olney, G. C.  
R. W. Joseph E. Foxcroft, G. Marshal.  
R. W. Eleazer Wyer, J. G. D.  
R. W. Nelson Racklyft, G. Steward.  
R. W. Seth Clark, G. Pursuivant.  
Bro. William Stevens, G. Tyler.

LODGES REPRESENTED.

Ancient Landmark, Amity, Portland, Kennebec, United, Saco, Cumberland, Tranquil, Village, Solar, Oriental Star, York, Freeport, Temple, Adoniram, Pythagorean, Maine, Rising Virtue, Felicity, Warren, Eastern, Oriental, Waterville.

The Grand Lodge then resumed the consideration of the by-laws as reported by the committee; and, after some amendments, the by-laws were adopted, as follows (see printed copy). The petition of certain brethren for a charter to hold a lodge at Norridgewock was now considered; and, it appearing to be approved by Maine lodge, and by the R. W. D. D. G. M. of the third district, and it further appearing that the approbation of Northern Star lodge to said petition was unreasonably withheld, it was voted that a charter be now granted to the petitioners to hold a lodge at Norridgewock by the name of Somerset Lodge; and said charter was issued accordingly.

*Voted*, That the further consideration of the report of the committee on the resolution offered by R. W. Brother Nathaniel Coffin, be postponed until Thursday, the 8th day of February, A. D. 1821.

The Grand Lodge then adjourned till the second Thursday of February next—then to meet at this place at 6 o'clock, P. M.

Attest, WILLIAM LORD, G. Sec'y.

A communication of the Grand Lodge of Maine was held, according to adjournment, at Masons' Hall, in Portland, Thursday, February 8th, A. D. 1821. Present—

M. W. Simon Greenleaf.  
R. W. William Swan, S. G. W.

R. W. Nathaniel Coffin, J. G. W.  
 R. W. Joseph M. Gerish, G. Treasurer.  
 R. W. William Lord, G. Secretary.  
 R. W. Robert P. Dunlap, Cor. G. S.  
 R. W. Gideon Olney, G. Chaplain.  
 R. W. Joseph E. Foxcroft, G. Marshal.  
 R. W. George Thatcher, Jr., G. S. B.  
 R. W. Josiah Calef, S. G. Deacon.  
 R. W. William Torrey, J. G. Deacon.  
 R. W. Nelson Racklyft, G. Steward.  
 R. W. Seth Clark,  
 R. W. John P. Boyd, } G. Pursuivants.  
 Bro. William Stevens, G. Tyler.

The report of the committee on the subject of the resolution offered by R. W. Brother Nathaniel Coffin, J. G. Warden, was taken up and debated; and the same was committed, together with all the resolutions connected therewith, to R. W. Brothers William Swan, Nathan Coffin, Charles Fox, Peleg Sprague, and John Miller, who reported, as a substitute, the following preamble and resolutions, which were accepted—33 votes in favor and 2 votes against.

Whereas the Holy Bible is the chief corner stone on which the superstructure of Freemasonry is erected, and has always been esteemed as one of its great lights, we therefore reverence its great author, and implore his divine assistance that we may be governed and influenced by its doctrines and precepts, which will make us free indeed. Therefore,

*Resolved*, That we highly appreciate, and cordially approve, the laudable and zealous exertions making to enlighten the benighted regions of the world, by the translation and diffusion of its divine truths, and earnestly pray that those exertions may be crowned with success; yet as the funds of this Grand Lodge are devoted to other objects of charity,—to supply the temporal wants of the needy, and smooth the rugged path of their weary pilgrimage throughout life,—no part of those funds can, therefore, now be applied in aid of this great and glorious work; yet this Grand Lodge do earnestly recommend to all masons to coöperate and assist in sending the glad tidings of salvation to all nations.

*Voted*, That the by-laws, as adopted by the Grand Lodge, be printed, and that the act of incorporation be printed therewith.

*Voted*, That R. W. Brothers William Swan, Joseph M. Gerish, and William Lord, be a committee to get the by-laws printed—the number not to exceed five hundred copies.

*Voted*, That one copy of the by-laws of this Grand Lodge be sent to each Grand Lodge in America.

*Voted*, That the Grand Treasurer be authorized to pay the bill for printing the by-laws.

The Grand Lodge then closed, to meet in future, agreeably to the provisions in the by-laws.

Attest, WILLIAM LORD, G. Sec'y.

*Grand Lodge of Maine, March 21, 1821.*

By virtue of the authority vested in the Grand Master, I hereby assign Somerset Lodge, holden in the town of Norridgewock, to the third masonic district—of which, all concerned will take due notice, and govern themselves accordingly.

WILLIAM KING, G. M.

At a stated communication of the Grand Lodge of Maine, held at Masons' Hall, in Portland, Thursday, April 12th, A. D. 1821. Present—

R. W. William Swan, G. M., *pt.*  
 R. W. Joseph M. Gerish, S. G. W., *pt.*  
 R. W. John P. Boyd, J. G. W., *pt.*  
 R. W. Oliver S. Hartshorn, G. Treas., *pt.*  
 R. W. William Lord, G. Secretary.  
 R. W. Eleazer Wyer, S. G. D., *pt.*  
 R. W. John Hull, G. Steward, *pt.*  
 R. W. Asa Barton, G. Steward, *pt.*  
 Bro. William Stevens, G. Tyler.

LODGES REPRESENTED.

United, Oxford, Amity, Blazing-Star, and Ancient Landmark.

The committee appointed to get the by-laws printed, reported verbally that they had got four hundred copies printed; that the Grand Secretary had received them, and had sent copies to the officers of the Grand Lodge, and to the District Deputy Grand Masters a sufficient number for the several lodges in the State.

*Voted*, That R. W. William Swan, R. W. Robert P. Dunlap, and R. W. Eleazer Wyer, be a committee to get two engravings of the Seal of the Grand Lodge, of a reduced size, for the use of the printers, and the Grand Treasurer be authorized to pay for the same.

*Voted*, That the committee appointed to procure a plate for diplomas, be authorized to get two hundred copies struck off as soon as the plate is finished—one-half to be on parchment, and one-half on paper. Grand Lodge closed in due form.

Attest, WILLIAM LORD, G. Sec'y.

A quarterly communication of the Grand Lodge of Maine was holden at Masons' Hall, in Portland, Thursday, July 12th, A. D. 1821. Present—

R. W. Simon Greenleaf, D. G. M.

R. W. William Swan, S. G. W.  
 R. W. Joseph M. Gerish, J. G. W., *pt.*  
 R. W. Seth Clark, G. Treas., *pt.*  
 R. W. William Lord, G. Secretary.  
 R. W. Charles B. Smith, J. G. D., *pt.*  
 R. W. Isaac Adams, J. G. D., *pt.*  
 R. W. Joseph Foxcroft, G. Marshal.  
 R. W. Eleazer Wyer, G. Steward.  
 R. W. Oliver S. Hartshorn, G. Steward.  
 Bro. William Stevens, G. Tyler.

#### LODGES REPRESENTED.

Portland, Union, Oriental, Amity, Village, Ancient Landmark, Adoniram, Blazing-Star.

A petition from a number of brethren in Augusta, praying for a charter to hold a lodge in that place, by the name of Bethlehem Lodge, was laid before the Grand Lodge, read, and committed to R. W. William Swan, R. W. Isaac Adams, and R. W. Charles Fox.

*Voted*, That R. W. Charles Fox be added to the committee to examine and audit accounts, to supply the vacancy occasioned by the death of our R. W. Bro. Samuel Baker.

*Voted*, To proceed to the choice of six brethren this evening, to complete the organization of the board of trustees of the charity fund.

The committee appointed to consider the application of Bro. David Coney and others, for a charter to hold a lodge in the town of Augusta, county of Kennebec, reported that the prayer of the petitioners ought to be granted.

*Voted*, That the foregoing report be accepted.

The committee on diplomas made a report, which was accepted, and put on file.

*Voted*, That the powers of the committee on diplomas be enlarged, and that said committee be authorized to make such further compensation to the artist who furnished the plates as they think proper, not, however, to exceed thirty dollars.

*Voted*, That the aforesaid committee be further authorized to procure an additional number of one hundred diplomas on parchment, instead of paper.

*Voted*, That we now proceed to the choice of a committee of finance, whereupon R. W. William Swan, R. W. Charles Fox, and R. W. Eleazer Wyer were elected.

*Voted*, That R. W. William Swan, R. W. Joseph E. Foxcroft, and R. W. Joseph M. Gerish be a committee to nominate six brethren, to be chosen by the Grand

Lodge, to fill the vacancy in the board of trustees.

The Grand Lodge then made choice of Albion K. Parris, Esq., Charles Fox, Esq., Daniel Granger, Esq., Peleg Chandler, Esq., Nathan Weston, Esq., and Jedediah Herrick, Esq., to complete the organization of the board of trustees of the charity fund. Grand Lodge closed.

Attest, WILLIAM LORD, G. Sec'y.

A quarterly communication of the Grand Lodge of Maine was held at Masons' Hall, in Portland, Thursday, October 11th, A. D. 1821. Present—

R. W. William Swan, G. M., *pt.*  
 R. W. Charles Fox, S. W., *pt.*  
 R. W. Nelson Racklyft, J. G. W., *pt.*  
 R. W. Charles B. Smith, G. Treas., *pt.*  
 R. W. William Lord, G. Secretary.  
 R. W. Seth Clark, S. G. D., *pt.*  
 R. W. Amos Nichols, J. G. D., *pt.*  
 R. W. James McArthur, G. Steward, *pt.*  
 R. W. John Hull, G. Steward, *pt.*  
 Bro. William Stevens, G. Tyler.

#### LODGES REPRESENTED.

Portland, Village, Amity, United, Adoniram, and Ancient Landmark.

A petition, from a number of brethren in the town of North Yarmouth, praying for a charter to hold a lodge in that place, by the name of Casco Lodge, was laid before the Grand Lodge, read, and committed to R. W. Seth Clark, R. W. Charles Fox, and R. W. Amos Nichols.

The committee to whom was referred the petition of Calvin Stockbridge and others, for a new lodge, to be held at North Yarmouth, in the county of Cumberland, to be called Casco Lodge, have attended to the duty assigned them; and having examined the papers accompanying said petition, and finding them conformable to the rules and regulations of the Grand Lodge, report that the prayer of said petition be granted.

On motion, voted, that the foregoing report be accepted, and that a charter be granted accordingly.

A petition from Bro. Samuel Emerson was laid before the Grand Lodge, read, and committed to R. W. Simon Greenleaf, Seth Clark, and Charles B. Smith.

*Voted*, That the committee on diplomas be authorized to get two hundred diplomas on parchment, instead of one hundred, as voted at our last communication.

R. W. William Swan laid before the

Grand Lodge sundry papers, from Lubbeck, which were read, and ordered to be put on file.

Grand Lodge closed in due form.

Attest, WILLIAM LORD, G. Sec'y.<sup>1</sup>

## THE UNION OF THE GRAND LODGES OF NEW YORK.

BY BRO. FITZGERALD TISDALE, OF NEW YORK.

THE annual communication of the M. W. Grand Lodge, of the State of New York, was opened in ample form on Tuesday, June 1st, at 2 p. m., by the M. W. and Hon. John L. Lewis, Jr., Grand Master, all the other elective officers being present. The following Past Grand officers: M. W. John D. Willard, P. G. M.; M. W. Wm. H. Milnor, P. G. M.; M. W. Joseph D. Evans, P. G. M.; R. W. Ezra S. Barnum, P. S. G. W.; R. W. John W. Simons, P. S. G. W.; R. W. Ebenezer Wadsworth, P. G. S. The representatives of the following Grand Lodges and Orients: France, Venezuela, Peru, California, Vermont, Connecticut, South Carolina, Alabama, Louisiana, Missouri, Arkansas, Quebec, and Three Rivers, etc., and an unusually large representation of subordinate lodges. The Throne of Grace was addressed by the R. W. and Rev. John Gray, Grand Chaplain. After the reading of the minutes of two special communications, the M. W. Grand Master delivered his Annual Address, which, if possible, exceeded in beauty of style, any of the former productions of his classical pen. He alluded to the dedication of the Worth monument, the testimonial to the memory of Wayne, of whom there was no knowledge as to his being a mason, save the tradition that all the revolutionary generals were such, but his merit rendering him worthy of masonic honors. The address also alluded to the laying of the corner-stone of the court house of Canandaigua on the 4th of July, as also to the dedication of two public arsenals, one college, and two academies, which ceremony, in each case, was performed by the Junior Grand Warden, in the unavoidable absence of the Grand Master. The Masonic Board of Relief of New York, the Relief Association of Brooklyn, and a similar institution at Buffalo, came in for a share of praise, and the Grand Master recommended other cities to follow their example. Nineteen dispensations were granted during the year to

form new lodges, among which the Grand Master mentioned with satisfaction that granted to Cassia Lodge of Williamsburgh, which seceded from the body known as the St. John's Grand Lodge, and thus over one hundred true men acknowledged their error, were *healed*, and received into the legal body. The Grand Master regretted that the resolution of last year, restoring Past Masters to seats in the Grand Lodge, did not pass, as it was a step toward a union with the body under the Grand Mastership of the M. W. Nathaniel F. Waring. He invited attention to the masonic relations with Pennsylvania.

With regard to the purchase of Mount Vernon and the tomb of Washington, the Grand Master said:

"I have received a circular from the Grand Lodge of Virginia, which will be laid before you, soliciting the aid of our lodges toward a high and noble object, the purchase of Mount Vernon, and with it that hallowed spot which encircles the tomb of Washington. No words of mine are needed to quicken the pulses of every heart, when the name of that distinguished brother is echoed within your hearing. It is the one name which never falls heavily upon the ear; the one name which excites a nobler veneration as years roll on. His tomb is the point toward which the pilgrim still wends his way with as fresh zeal and pure reverence as when our land was young, and the turf bloomed the freshest above that honored sepulcher. If you deem the project feasible, give it your thoughts, your energies, your aid, and let each be able to say, 'I have a personal interest in the home and tomb of Washington.'"

The address closed with a beautiful peroration recommending harmony and peace among the Fraternity.

On motion, the address was referred to a special committee, consisting of R. W. John W. Simons, N. J. Johanson, and M. W. William H. Milnor.

The Grand Secretary then read his Annual Report, from which it appears that the receipts of the Grand Lodge, from all sources, amounted, during the year, to the sum of \$15,130 89.

The Grand Treasurer also presented his Annual Exhibit, by which it appears the expenditures, including \$2,000 to the Masonic Board of Relief, amounted to \$16,176 33; that the balance of cash in his hands was \$634 09, and that there was invested in city bonds the sum of \$7,000. Total assets, \$7,634 09.

Both these reports were referred to the same committee as on the Grand Master's address.

<sup>1</sup> The proceedings of the Grand Lodge for this year, 1821, was not published.—J. COVILL.

The following resolution was made the special order for Thursday:

*Resolved*, That the Grand Lodge of New York recognize the Grand Lodge of Canada, of which the M. W. Bro. Wilson is Grand Master, as an independent sovereign Grand Lodge, and bid her God speed in the career of masonic honor and usefulness open before her.

The Grand Lodge then took a recess until 9 A. M., next morning.

A communication from Sagamore Lodge, requesting the Grand Lodge's acceptance of the corner-stone of the old Masonic Hall in Broadway, with the relics therein, was read by the Grand Secretary, which communication was accepted and the thanks of the Grand Lodge offered to Sagamore Lodge for the same.

Communications from various Grand Lodges, including the Grand Lodge of Turkey, held at Smyrna, were read and referred to appropriate committees.

Special committees were appointed by the Grand Master, among which was the following:

On the circular relating to the purchase of Mount Vernon—Edgar C. Dibble, J. T. Wilber, and James Burns.

The Most Worshipful J. W. S. Mitchell, P. G. M., of Mo., was received with masonic honors, as was also the Right Worshipful Wm. R. Stafford, on presenting his credentials as representative of the Grand Lodge of Oregon, he having been introduced by the R. W. F. G. Tisdall.

#### AFTERNOON SESSION.

Mr. W. Daniel B. Bruen, P. G. M., of N. J., was introduced and received with masonic honors.

The report of the Grand Lecturer was referred to a committee of fifteen on work.

The committee, appointed at last Annual Communication, on Constitution and By-Laws, reported a uniform code, which was accepted, and recommended to the lodges.

A communication from Bro. W. P. Strickland, offering a block of marble from under the Temple at Jerusalem, forwarded by the American consul there (Bro. Brown), was read. On motion, the present was accepted, and the thanks of the Grand Lodge tendered to those brethren.

The Communication adjourned till 7 P. M.

#### EVENING SESSION.

The special order for the evening session was the proposed amendments to sec. 90 of the Constitution, admitting Past Masters, who were such on the 31st of Dec., 1849, as members of the Grand Lodge, and to sec. 34, giving the P. M. of each lodge *collectively* but one vote. The first amendment gave rise to an ex-

citing debate, when about ten o'clock the vote was taken by lodges, on motion of the R. W. Robert Macoy, D. G. M., with the following result:

	Yeas.	Nays.
Present and Past G. Officers, 15.....	16	
Lodges—93 giving.....	317 and 180 giving	503
	332	519
Majority against amendment—		
Grand Officers.....	1	
Lodges—67 giving.....	187	
Total.....	188	

Adjourned until 9 A. M., Thursday.

A petition was then presented by Past Masters adhering to the loyal lodges, and who were such prior to Dec. 31st, 1849, which, with the amendment to the Constitution, rejected the previous evening, were referred to a special committee of ten, to report thereon as soon as practicable. The report of the Committee on Foreign Correspondence was then presented and read, but its great length precludes the possibility of its insertion. Among its most important recommendations were, "that the Grand Master be requested to invite the appointment of representatives to and from the Grand Lodge of Scotland;" "that all masonic intercourse with the body styling itself the 'Grand Lodge Nacional,' of Peru, and the subordinate thereof, be and the same is interdicted—the former body being illegally formed;" "that the Grand Master be authorized to recognize the Grand Lodge of Nebraska, if he shall obtain satisfactory information that the officers of the body so styled were installed by competent authority;" which were adopted.

The recommendation that this Grand Lodge should recognize the two bodies existing in Canada, and known as the "Ancient Grand Lodge of Canada," and as the "Grand Lodge of Canada," were indefinitely postponed. Representatives from the Grand Lodges of New Jersey and Wisconsin were presented and accredited. The special committee of ten, appointed at the morning session, reported in favor of granting the request of the petitioning Past Masters, and recommended the reconsideration of the vote on the first amendment to the Constitution, rejected the previous evening. The report was accepted, when a vote by lodges was had, with the following result: affirmative, 550; negative, 288; majority 262 in favor of the amendment.

The Grand Lodge, after some routine business, then adjourned until 9 A. M., Friday.

The election of Grand Officers was then proceeded with, and resulted as follows:

M. W. J. L. Lewis, jr., Pen Yan, G. M.  
 R. W. J. W. Simous, New York, D. G. M.  
 R. W. F. M. King, Port Byron, S. G. W.  
 R. W. C. F. Paige, Syracuse, J. G. W.  
 R. W. Jas. M. Austin, New York, G. S.  
 R. W. C. L. Church, New York, G. T.

The election of remaining officers was then deferred until next morning, and the Grand Lodge was called off until 7 P. M.

On resuming business, it was announced that the other Grand Lodge had appointed a Committee of Conference, when, after some discussion, a committee of five were appointed, on behalf of the Grand Lodge of New York, to confer with them; and the Grand Lodge adjourned until 9 A. M., next morning, when the following Grand

Officers were reflected, in addition to those already reported:

*Grand Chaplains.*—R. W. and Rev. Brethren Salem Town, Aurora, N. Y.; John Gray, West Point; R. L. Schoonmaker, Vischer's Ferry; H. C. Vogel, Rome; W. H. Godwin, Elmira.  
*Grand Pursuivant.*—W. D. H. Van Sice.  
*Grand Tyler.*—W. Sewall Fisk.

The committee on the purchase of Mt. Vernon, reported that it was the duty of masons to contribute liberally to the object; appropriating a blank sum to assist the Ladies' Mt. Vernon Association, and recommending the subordinate lodges to do likewise.

The Committee on Conference reported articles of union, which were discussed and completed, and then transmitted to the other body.

The Communication adjourned to Monday.

The Grand Lodge was opened on Monday morning, at nine o'clock.

The morning was spent in miscellaneous business. At half-past eleven o'clock, a recess of fifteen minutes was taken, after which the Grand Lodge resumed its session.

A little before one o'clock, it was announced that the body, under the Grand Mastership of M. W. James Jenkinson, had unanimously agreed to the articles, which are as follows:

*Whereas*, the honor, usefulness and beneficent objects of the institution of Freemasonry of the State of New York, have suffered, and are suffering, by reason of differences and disagreements among the Fraternity of this State.

Now, therefore, the undersigned committees, appointed by the parties herinafter mentioned, in view of amicably and permanently ending such differences and disagreements, to the end that the harmony which is compatible with the true principles of Freemasonry may prevail, do mutually assent and interchangeably subscribe to the following provisions, as a proper and equitable manner of ending such differences and disagreements:

And if said provisions are adopted and confirmed by the parties respectively, to wit: that known as the Grand Lodge of the State of New York, of which John L. Lewis, Jr., is Grand Master, and that known as the Grand Lodge of the State of New York, of which James Jenkinson is Grand Master, then these provisions shall be considered a fundamental regulation of the Grand Lodge of the State of New York.

Sec. 1. There is but one Grand Lodge in the State of New York, that of which John L. Lewis, Jr., is now Grand Master, whose territorial jurisdiction is co-extensive with the limits of the State.

Sec. 2. That all proceedings had in relation to suspensions or expulsions arising out of the transactions known as the "difficulties of 1849," shall be and are hereby rescinded; and all such persons as may have been so suspended or expelled are hereby restored to full membership, and entitled to all the rights and privileges of masonry.

Sec. 3. That all grand officers and past grand officers of the last-named party shall have the rank and title of past grand officers, and be recognized as such.

For the purpose of obviating embarrassments, in cases where lodges in both bodies have the same number, the following plan shall be adopted: If the two lodges bearing the same number can not mutually agree to consolidate into one lodge, then the lodge having the original warrant, or warrant

of senior date, shall retain its number, while the other lodge shall change its number, and pass to the next junior vacant number in the list of lodges, and its warrant shall be so numbered, indorsed and registered. Any lodge working under a warrant issued since 1849 by the body of which J. Jenkinson is G. M., shall surrender the same, and a new warrant shall be granted without charge.

Sec. 4. That all suits at law, of whatever nature and kind, arising out of the aforesaid "difficulties of 1849," shall be withdrawn and discontinued, and the parties of record in said suits shall assent thereto.

The expenses of both parties shall be paid from the fund known as the "Permanent Fund," and the balance of the moneys of the said Permanent Fund, together with all interest accruing thereon, and all other moneys belonging to the Grand Lodge on the 5th of June, 1849, shall be paid into, and become, and are hereby constituted a part of the fund known as the "Hall and Asylum Fund," and the trustees are hereby authorized to make the transfer.

The Hall and Asylum Fund, now held in trust for the Grand Lodge, together with the moneys above named, shall remain intact, and be applied, with such additions and accumulations as may hereafter be made thereto, to the purposes for which said fund was created.

Sec. 5. The Grand Lodge is composed of all the grand officers and past grand officers, and of the masters and wardens, or the representatives, legally appointed, of all the lodges under this jurisdiction; and of all such past masters of lodges under this jurisdiction as shall have been elected, installed, and served one year in the chair, as masters, prior to Dec. 31st, A. D. 1849.

Sec. 6. The constitution and general regulations, as now in force in the Grand Lodge of which M. W. John L. Lewis, Jr., is Grand Master, shall remain in force until amended in pursuance of its provisions.

Sec. 7. The archives and properties of the parties hereto, shall be the property of the Grand Lodge, and be placed in the custody of the appropriate grand officers.

Sec. 8. All allusions to past differences should be avoided.

Sec. 9. On the ratification of these provisions by the parties hereto, all their several subordinates, on complying with the provisions of Sec. 3, shall be considered of equally regular masonic standing, and, as such, are hereby declared united in masonic fellowship, under one common jurisdiction, and entitled to all those rights and privileges pertaining to the Fraternity, as freely and fully as though no differences had heretofore occurred.

The R. W. Finley M. King, S. G. Warden, then said:

M. W. Grand Master—I have the pleasure to announce to this Grand Lodge that the Committee on Conference have signed the articles agreed upon, and I have a duplicate copy to present to this Grand Lodge. The Grand Lodge of the other side have agreed to all the articles as proposed, and I have here the resolutions, signed by their officers, agreeing thereto.

The S. G. Warden then read the resolutions prefixed to the articles of union, after which the M. W. P. G. M. John D. Willard entered and said:

M. W. Grand Master—Our brothers, from whom we have long been estranged, are now in attendance, and if it be the pleasure of this Grand Lodge, they will be now introduced.

Permission having been given, the M. W. Bro. Willard retired, and soon entered, supported by the M. W. P. G. M. Nathaniel F. Waring on the right, and on the left by the M. W. James Jenkinson, followed



by S. G. W. O. C. Denslow, J. G. W. W. A. Pelton, G. T. Rockwell, and several other officers and past officers.

The M. W. P. G. M. John D. Willard then said:

M. W. Grand Master—I know of no act of my life which has afforded me deeper and more heartfelt feelings of pleasure, than that which I now perform in introducing to you and this Grand Lodge our M. W. brother, Nathaniel F. Waring, the M. W. Bro. James Jenkinson, and our other M. W. and E. W. brethren here present. The clouds which for a time obscured the lofty arch of our masonic temple are now dispelled, our masonic sky is again bright and clear, and beautiful, and we have now a glorious promise for the future.

The Grand Master—Brethren, I welcome you to our Grand Lodge.

The brethren from the other body were then conducted to the East of the Grand Lodge, and provided with seats near the Grand Master. The whole were then received with grand honors, and the Grand Master and Grand Officers being in their places, the M. W. Nathaniel F. Waring spoke as follows:

M. W. Grand Master and Brethren—It is said that there are times, and there are seasons, and there are occasions, when our hearts are too full for utterance, when we can not find words to express our ideas. If there are such times and seasons, if there are such occasions, this is the first time in my life that I have become sensible of it. I feel that language is inadequate to express the feelings of my heart, no compass to circumscribe my masonic feelings. This is one of the proudest, nay, the very proudest day of my masonic existence. I was early and late in the troubles of 1849, but I forbear to allude to them lest I would disturb the ashes which have been so lately buried by this Grand Lodge. Let bygones be bygones, as so well expressed in our articles of union, under the words "no allusion is to be made to former difficulties," for this is the proudest day of our existence as a Masonic Fraternity in this State. The claim of brotherly love is cemented between us, and we stand to-day before the world as a masonic body, with the words, union, harmony, and brotherly love, inscribed on our banner. Improper concessions have not been asked of us, nor have we conceded any thing improperly. We come in the true spirit of union, and we believe that we are so received by the brethren in the Grand Lodge. Sir, I return you the sincere thanks of the body over which I presided for the last year, and give way to my successor.

The M. W. James Jenkinson then said:

Most Worshipful Sir and Brethren—Little remains for me to say. The transactions of to-day, in our Fraternity, of themselves speak volumes. The old friends so long separated from us, and we who have been so long separated from them, have again come together. It is true, my reign has been short, but I look to it with pride and pleasure, inasmuch as in it was done what we have been unable to accomplish for the last nine years, namely—to again bring us together in the truly fraternal bonds known only to Freemasons. I trust that in this Grand United Council of Freemasons there will be as much unanimity as we have had in our little body, and I believe you wish the same. I am proud, sir, to meet you whom, years ago, I met in a Grand Lodge and Grand Chapter, and I trust it may be long, long, before another disunion or split shall occur among the Fraternity of the State of New York. It shall be our province to avoid making any allusion to former difficulties, and it shall not be my fault if this union is not permanent. The resolutions of

the union have been received with great cordiality, the feeling was that a general union of the Fraternity was required, and that the time for its consummation had arrived. It is now done, and I trust that we may never again be disunited. Most Worshipful Grand Master, I now extend to you the hand of true fellowship. As we meet on the level, I hope that we may, as we have heretofore done in Grand Chapter and Grand Lodge, part upon the square, of which there is no doubt while our conduct and feelings are guided by the plumb.

The M. W. G. M. Hon. John L. Lewis, Jr., then replied nearly as follows:

Brethren—If the language of true feeling and fellowship came slowly from my lips, it is because the cordial grasp of the hand had not yet been given, but that once felt, the sluices have been opened, and I can truly speak of the joy felt by all of us on this auspicious occasion. That we welcome you here most cordially, this sea of upturned faces, glowing with delight, proves better than any words I could express. That the clouds which have long obscured the sun of masonry in our State are now dissolved, and that we once more meet beneath his glorious beams, is indeed cause for congratulation. This is the 7th of June. On this very day, 1849, I was about to say at this self-same hour, our sky was overcast, and darkness reigned triumphant. On the 7th of June, 1858, we see a cloudless sky over the bodies which reign in our Masonic Fraternity, the sun, moon, and stars are unvailed, and all appears bright, glorious, and beautiful.

Nor is this all. In the course of your brief administration you have referred to this consummation as one of the proudest events of your life; how deeply, then, must we feel that, after ten years' separation, we meet again!

Brothers, we bid you welcome, henceforth to be constant and true members of this Grand Lodge, and, as you, M. W. sir, made a masonic allusion on closing, I will also close with a wish, although not strictly masonic, and that is—may Freemasonry, in the State of New York, remain one and indivisible. (Great applause.)

Congratulations were then given in brief and eloquent speeches by the representatives of the Grand Orient of France, Venezuela and Peru, and the Grand Lodges of Quebec, Minnesota, Louisiana, California, Saxony, Alabama, Wisconsin, Missouri, Oregon, etc., etc., etc.

The Right Worshipful and Rev. Grand Chaplain, the venerable Salem Town, LL. D., being loudly called on, arose, bending under the weight of years, and, in a voice of deep feeling, spoke as follows:

M. W. Grand Master and Brothers:—It is utterly impossible for me to give utterance to the feelings of my heart on this occasion. I have labored for years to bring about a union of the Fraternity of our State. I have witnessed all its differences and difficulties since 1800, and I rejoice at the result of this day's labor. Oh! it seems to me as if I could now depart in peace, having witnessed that for which I have anxiously looked for years past. (Subdued applause.) During the time these negotiations were going forward, I trembled and feared for the result, and I implored the Divine assistance that the Supreme Grand Master would cause the hearts of the brethren to commingle together as drops of water. "Tis done! Oh! may it continue, and may the blessing of God rest upon us, and I believe it will. (Subdued exclamations of assent.) And, oh! may we realize the beauty of that true masonic sentence, "Behold how good and pleasant it is for brethren to dwell together in unity." Here I stand, an old man and an old mason, and I pray God that I may never witness another division in our State.

## Record and Review for the Month.

### MASONIC CONVERSATIONS OF OUR CLUB.

AT our assembly this evening, Bro. Smith was not present. On my entrance, I found Bro. Von Laar deep into Kotzebue's Exile to Siberia, and Bro. Balzac engaged in committing the work of the tenth division of the Rite of Misraim. He was absorbed in the beauties of the fifty-second degree, the title of which he had just made known to Bro. O'Flanagan, and left him to digest it, which the latter was doing at his leisure, when I entered, and met the question from him of "Bro. Reporter, will you please to tell me what kind of masonry is it that calls for the vocation of supreme commander of disasters? Bro. Balzac there tells me it is a degree so called he is now studying."

"Disasthair! Supreme Commandeur des astres," curtly exclaimed Bro. B.; and adding, "Mon frer, you are vair stoopid," at once relapsed into his commitment.

To a ludicrously interrogative look from Bro. O'Flanagan, I answered, that I believed the words which puzzled him meant, in English, *of the stars or constellation*; and after putting these words with the previous ones composing the title, he appeared more contented, but not by any means enlightened.

Approaching Bro. Von Laar, I noticed the absence of Bro. Smith, and after adding a few other remarks, expressive of my regret thereat, opened, as follows:—

#### CONVERSATION SECOND.

"You assert, my brother, that we can find nothing in the *symbols* of Ancient Craft Masonry by which we can recognize it as a Christian institution; and, in this assertion, you are supported by many who, from an ill-defined knowledge of the requirements of candidates, have been admitted to the inner temple of our mysteries. But I, for one, oppose such an opinion, and deny the truth of the assertion. The symbols of Freemasonry, even in the three primary degrees,

which are all you recognize, are all eminently Christian, because teaching, in all cases, the very lessons which Christ himself taught here upon earth. There is scarcely a moral deduced from the work and lectures of Ancient Craft Masonry, that has not its corresponding type in the morals inculcated by the Savior, in his direct personal communication with men. Take, for example, the very first act in the first degree. What is it? It teaches us to pray. We put up a prayer to God, that the candidate may not only become a true and faithful brother, but that he may dedicate himself and devote his life to the service of his Heavenly Parent; and that he may be endowed with a competency of divine wisdom, that "by the secrets of our art he may be better enabled to display the beauties of holiness, to the honor of God's holy name." To pray is the first duty of a mason; and, as it has been well said, that continued prayer will either make a man leave off sinning, or continued sin will make him leave off praying, all the ceremonies of masonry are begun and terminated by prayer, because masonry is clearly a religious institution, and because we thereby show our dependence on, and our faith and trust in, God."

"But, Bro. Reporter," interrupted Bro. Von Laar, "what has this to do with the *symbols*? What are the symbols of even the first degree? Let me define them, and then let us hear you deduce the corresponding lessons from their import. First, we have the twenty-four inch gauge and common gavel; the rough and perfect ashlar; the altar, the book, and lights; the square and compasses, the circle, point and parallel lines; add to these the accessory symbols of the lambskin, the three pillars and the ladder on the mountain, the checkered pavement and star, the sun and the moon, and I believe you have all necessary to this degree. Now, exemplify the connection these bear to Christianity, as I understand it. But first allow me to give you my rendering

and acceptance of that belief, as possibly it may enable you to form an estimate of how near you can satisfy me with your analogy.

"First, then, my creed is simply that of the mass of my countrymen, who are not the blind followers of the priests, but deep thinkers, and reasoners, as they, to a great extent, are. I take not the creeds of men as promulgated by the councils of bishops, whether of Nice, of Trent, of Worms, or of Rome. These creeds are but the arrangements of man, and I, as a man, have as much right, if I have the ability, to model a creed for myself, and live up to it, as they had. I take the Bible, read it, and from its record of the sayings and doings of the Father of all, deduce my own belief, as every man ought to do. That the Bible is the inspired record of mundane history and theocracy, I believe; and upon this belief, as the foundation, I raise my superstructure, which is, that there is one great principle of majesty, power and glory, the great first cause of all things created, who rules and governs all things by the unerring laws of his wisdom, strength and beauty. That ages after this world was fashioned, and when it was fitted for his use, MAN was created, endowed with intelligence beyond all other created things, and constituted, by this endowment, lord over all the earth which he inhabited. Male and female, positive and negative principles, that the race might increase upon the earth, occupy and subdue it. This closes the first act of the world's history.

"Man, though elevated, was yet of earth; animated, on the one hand, by high and godlike aspirations of holiness and beauty, and, on the other, drawn to earth by his animal instincts of desire for pleasure, and revenge for pain. And thus, almost equally divided, yet earth claiming the greatest share, he succumbed to its attracting power, and was, in consequence, condemned for disobedience by his maker, and driven from the more immediate presence of his great first cause. From that time, men began to increase upon the earth, and subdue it; but, like their prototype, the animal instinct overcame the holy influence of purity, and they sought to multiply their carnal plea-

tures as the *summum bonum* of human happiness. To so great excess was this practice followed, that the Great Creator, apparently repenting of his creation of man, with a single exception, destroyed the generations of that being, and, at the same time, all that lived upon the earth. This was the end of the second act or period of the world's existence.

"When completely drenched, and absorbed within its surface, were the remains of all life, God's anger ceased, and he allowed the sun to shine once more upon it to warm it into life; and from its surface there again sprang vegetation and food for the use of man and beast; and the people again increased and multiplied upon the earth, but to do again what their antediluvian progenitors had done, and doing so, to be scattered rather than destroyed for their presumption and disobedience, to segregate and congregate, and again to fall into sin, or rather to follow the animal desires and passions, the tangible and the real, the dictates of flesh and blood, rather than the imaginings of beauty and holiness—the ethereal and intangible promptings for the elevated and the pure in thought and in heart. Thus separated, by the consequences of their animal instincts and desires, from their great Creator, he addressed them through the agency of a chosen and holy ones. As we would argue, he saw the inutility of destroying man, to the end that his successors, terrified by that destruction, would be awed into the practice of greater holiness, and approach nearer to him in wisdom and beauty; and therefore he used the voice of a select few to keep man, by warnings, by threatenings, by exhibitions of his wrath and indignation, in as great a state of subordination as the animal would admit of. And in this course he continued until the race increasing in numbers and in wickedness beyond bounds of control and governments, he selected one as the father of a chosen people, from whose protection he would never depart, and to whom he promised wisdom, riches, and all that man valued, in return for implicit obedience, fidelity and subordination. This act closed the third period of the world's history, and the act presupposes the tendency of the

rest of mankind toward total depravity, to so great an extent as to cut them off from all sympathy and regard of their creator. They were allowed to pander to their vile imaginings, and earthly passions and prejudices; to live and to die like the brutes that perish, and to be made the servants, the slaves, of their favored conquerors. Here closes the history of the world, as given in the Old Testament, and the curtain falls upon that world's human inhabitants divided into the chosen few and the rejected multitude.

"Now we see the will of the Great Principle assume another form. The time has arrived, when, in the fullness of his wisdom, he finds it necessary to send his Word in the flesh directly among the people he had chosen. Even they had departed from their allegiance, even they had partaken of the desires of earth, rather than the holiness of heaven; and, notwithstanding the most striking evidences of his omnipotence and judgment, forgot their maker and their Lord. The Word appeared in fashion like unto themselves. His ways were ways of pleasantness; his voice, his actions, his looks and mien all bespoke a supernatural being, yet so besotted, blinded, and cast down in deceit and hypocrisy, in love of earthly honors and pleasures had they become, that the very truth of his life was cause for his destruction. And with this act the scepter departed from the chosen people, and all of earth's human inhabitants once more found the same level.

"But to those who desired it, the Word left the true teachings to elevate humanity—love of God and love of man; and it is the dissemination of this love that comprises the mission of masonry. To lead men to help each other in difficulty, to comfort each other in tribulation, to raise up those who fall, and to cast down wrong, tyranny and oppression, wherever it may raise its hydra head. This is my Christian belief; and, as you see, it is broad enough for the whole world to stand under the shadow of, and enjoy their humanity. And with this rather tedious, I must believe, interruption, I now ask you to take the symbols of the first degree, and show me how they dic-

tate a belief in the Christian religion as an absolute prerequisite for a belief in the language they speak.

"*The twenty-four inch gauge*," began Bro. Reporter, "teaches us to divide our time. As it is divided into three equal parts by the speculative workman, so does the Christian divide his time, whether of his life or of one day. The service of God claims the first division, our usual avocations the second, and the relief of our neighbor the third. This is a purely Christian arrangement, and the example left us by Christ himself. His human life he divided into three equal parts, and the first allotment devoted to the service of his childhood's father. At the age of twelve we find him in the temple, for the first time, disputing with the assembled wisdom of the Jewish nation, and asking questions which they could not answer. The second portion, he devoted to "his usual avocations" in following sedulously the business of his earthly parent, to the end that an example of industry and duty should, by that conformation, be set: and as the period drew nigh for him to give the last division of his time to his great mission, how beautifully do we find him preparing himself for that task. Twenty-four years he lived upon earth before he assumed the office of his ministry of love to his neighbor, and in the residue of his life how great a lesson of service to that neighbor does he afford us. That service he sealed with the sacrifice of his own precious life; and greater than this no man has exhibited.

"*The common gavel* is an instrument made use of by the operative workman to knock off the corners of rough stones, and partially fit them for the builder's use: and here do we find the closest analogy between the requirements of Christianity and the aforesaid instrument. Mankind, in the uncultivated state, are the rough stones which the spiritual builder desires to work into his edifice. The striking examples of virtue and morality, and of cheerful submission, are the strokes of the gavel—severe, but effective. Our passions and vices, our earthly desires, are the corners and rough edges of which we must be divested before we are prepared for that Master Builder's use. Our daily intercourse with mankind exhibits

these corners to them if not to ourselves; and the observance of the language of the sermon on the mount alone can effect their removal. In directing the entered apprentice to divest his humanity of the vices of life, a line is drawn, by masonry, between good and evil, right and wrong, which finds no correspondent, save in the Christian church. It teaches us that the consequences of an evil action prevents our souls from being prepared as living stones for God's spiritual building. The gavel must be used voluntarily and understandingly. Conscience is the gavel of humanity; and if we fear to use it upon our vanities and superfluities, and divest ourselves of their unsightliness, our moral constitutions—the beauty and harmony of our lives—will assuredly be impaired.

"The *rough ashlar* is emblematic of our natural condition; the *perfect ashlar* the same, when polished and fitted for use by our own endeavors and the blessing of God. By the revelation of his will we are taught that this is in the power of every man to do, no matter how he may be situated in life; and whosoever shall do that will, he shall claim kindred with Christ in the mansions of his Father. If we did not believe in the truth of this promise,—if we did not believe in the vicegerency of its great author,—we could not but believe that the human course is all it is necessary to tread. But this belief gladdens the mind with the prospect of occupying a position among the living stones in the temple of its great creator, and the desire is at once begat by this belief of preparing ourselves for that position.

"Next, we have the *altar* and the *book*; and here the beauty of holiness shines most conspicuous. That book is the first great light of our altars, and the rule and guide for our conduct. And can this be said of any other book? Unlike the Jews who valued the gold for the temple it rested on, and the gift for the altar that supported it, we value the gift for its own sake—its inestimable and intrinsic merits as the express and revealed will of Him who created us. Without that light which enlighteneth every one who cometh into the world, the lodge-room would be dark, indeed. Light is

typical of the glory of God. He calls us to walk in light. His gospel points us to the dayspring on high. Christ is the true light of men; the true light on earth, and the true light in heaven. Does a brother comprehend the meaning of being brought to light? Does he understand the meaning of the *three lesser* lights that stand around the altar, by the aid of which we are enabled to look upon the great light and study its requirements? Does he feel that this book is the book of the law and the prophets, and the great high priest and king of our salvation, which by the exercise of *faith*, *hope*, and *charity*, we are enabled to embrace. What are empty forms and types, if the true spirit is absent which gives life and meaning to these emblems? Tell me a man can feel the truths of masonry without a belief in Christianity. Never!

"Lastly, we have the *lambskin* as an emblem of innocence. What so significant as the *Lamb*? and where do we find such mention of this emblem as in the Scriptures of the Word? St. John the Baptist spoke of the lamb of God. The prophet Isaiah saw the crucified One, afar off, as the lamb that was slain. The people of God are typified as sheep, because of their mild, patient, and inoffensive nature, and this is the character Freemasons desire to emulate. The lambskin, then, is a type, an appropriate emblem of the innocence of Jesus, and the meekness of his followers. The lamb, too, is of a social nature, and is emblematic of brotherly love. It is easily led. But far beyond and above all this, the lambskin suggests the idea of suffering; of the lamb that was slain. It speaks of one who bled and died; and in this respect is but a type of the sufferings of Jesus. *Agnus Dei, qui tollis peccata mundi, miserere nobis!* exclaimed the saints of old in their heroic martyrdom, as they lifted their streaming eyes to heaven, and gathered fortitude from the response.

"Not only the book, but the very opened page of the book, and the psalm exhibited as the conventional requirement, lead us to dwell on the religious tendency of masonry. Like the precious ointment that, poured upon the head, diffused itself over the whole person of the priests, there is

a spirit of union fostered by an acknowledgment and love of kindred sentiments on the subject of religion, that without which masonry would have, long ago, fallen to pieces. By the embodiment of this psalm in our lecture, is evinced plainly the doctrine of communion of saints—one of the most gladdening doctrines of the Christian Church, and to be found in no other form of theocratic worship. It indicates the unity of a companionship in heaven, a mysterious brotherhood who are continually giving signs of joy, and receiving tokens of love, and who for ever delight to praise the name of the Omnific One.

"A mountain is an emblem, a symbol in this degree, and to a Christian it conveys thoughts redounding with beauty and grandeur. Mountains consecrated to masonry claim position upon the Christian as well as the masonic tracing board. The summits of mountains have been selected by the Almighty for the grandest and awfulest exhibitions of his divine majesty. Men *look up* for the deity, and ascend to the highest points of earth, under the involuntary idea of being nearer the object of their prayers and aspirations. Christ himself exhibited his humanity in doing this, for he invariably secluded himself on a mountain to pray. He was tempted on a mountain. Upon a mountain was he transfigured, and his divinity testified to his chosen disciples. It was on the brow of a hill he wept when he failed to convince the stiff-necked people he sought to win from the error of their ways; and on a mountain he delivered his memorable sermon, which shall live until the hills themselves are consumed. The greatest events of his ministry, its beginning and its consummation, took place upon the mountains in and around Judea. Who can look upon a mountain pictured in a masonic lodge, without thinking of these things, or of believing that as he suffered his greatest agony upon a mountain, in mind, and was crucified upon a mountain, in body, so he will appear upon a mountain at the last day, and then gather together his scattered flock, and welcome them with him in glory?

"The three pillars, typifying wisdom, strength, and beauty, are among the em-

blems of the first degree, and that this is equally true of the Christian brotherhood no one will attempt to deny; for what undertaking is greater than that of inducing a man to lose sight of the things of time in those of eternity—of looking from nature to the Creator of nature, and relying at all times upon the justice and providence of his ways. A church on earth, and a church in heaven, are both supported by such pillars, and they may be regarded as the divine attributes of the Godhead. Passages abundant in the Scriptures of the Word can be quoted to support this assertion. *Wisdom* is the first and greatest object to be desired by man. Get wisdom, get understanding, says Solomon. He that getteth wisdom loveth his own soul. The Evangelist heard the angels about the throne saying with a loud voice, Worthy is the lamb that was slain, to receive power and riches, wisdom and strength, honor and glory. And Adam Clark explains this by saying, 'Wisdom is ascribed to the lamb of God, because of his omniscience, and strength because of his omnipotence.' Wisdom from above is that knowledge of our free agency and redemption, which was purchased by the precious blood of Jesus. But also is *Jesus strength*. He is the fountain of all power. Commentators inform us that the Hebrew words translated *everlasting strength*, mean, in the original, the 'rock of ages,' which was Christ. In the third degree, this attribute is more fully exemplified. Finally, the Lord Jesus is *Beauty*. He is the fairest among ten thousand, and altogether lovely. The rose of Sharon, and the lily of the valley were the most beautiful and chaste productions of the land of Judah, and by these titles is it attempted to express his loveliness. He sitteth on the south, which is at the right hand of the throne. And thus it will be seen, is the Savior clearly typified by the three supports of a mason lodge. He is wise, strong, and beautiful.

"Our ancient brethren, by whom the Christianity of masonry was at all times clearly recognized, illustrated the supports of the lodge in the following manner: 'The mighty pillars on which masonry is founded, are those whose base is *wisdom*, whose shaft is *strength*, and whose

chapter is *beauty*. The wisdom is that which descends from above; and is first pure, then peaceable, gentle and easy to be entreated; full of mercy and good fruits; without partiality and without hypocrisy. The strength is that which depends on the living God, who resisteth the mighty and scattereth the proud in the imagination of their hearts; who giveth us power to resist and to escape all temptations, and to subdue all evil appetites. A strength which is a refuge to the distressed; a bond of unity and love among brethren, and of peace and quiet in our own hearts. Our beauty is such as adorns all our actions with holiness; is hewn out of the rock which is Christ, and raised upright by the plumb of the Gospel; squared and leveled to the horizontal of God's will in the lodge of St. John; and such as become the temple whose maker and builder is God.'

'Now we have a cloudy canopy or starry-decked heaven, and a ladder ascending from earth to it. This ladder is styled the ladder seen by Jacob in his vision, and this, the rendering in a mason lodge, is important. Jacob was the depository of the heavenly promises, and through him was the generation of the Messiah to be traced. 'In thee and in thy seed shall all the families of the earth be blessed.' This ladder but typifies the communication that would be set up between earth and heaven by the fulfillment of that prophecy, and therefore typical of the Messiah, by and through whom alone we can ascend to glory. By clinging to the rounds of this ladder, which are faith in God, hope in immortality, and charity to our neighbor, we will surely climb to a home on high. Adam Clark says that nothing could be a more complete or expressive emblem of the incarnation of Christ, and its effects, than this; for as the ladder was set upon earth, and its top reached the heavens, so God was manifest in the flesh, and in him dwelt all the fullness of the Godhead bodily. The incarnate Lord is the grand connecting link between heaven and earth, and between God and man. But, brothers, I must here stop, not because I have no more to say, but simply because I desire not to engross the whole of our conversation this evening."

"Your remarks and elucidations, although very full and clear," responded Bro. Von Laar, "are no more than I would expect you to make in support of this theory; and while they have a plausibility about them, and an amount of certain truth, I can not admit that they do warrant a belief in the entire Christianity of Freemasonry. We have ever been led to believe by the orators and writers of the Order, that to have masonry useful it must be universal—that the Jew and the Greek, the Brahmin and the Turk, as well as the Christian, had an equal share in its benefits, and equal voice in its councils. That the obligation not being the absolute and entire essential of Freemasonry, it mattered but little what was used in its administration, whether Bible, Alkoran, Talmud or Vishnu, or any other book of the law in which the people believed, or any other object of historical or traditionary interest, which the people respected or worshiped. The mode of taking an oath differs in various countries and among various people. An oath is not administered in Persia as it is in England; a book is not used in the former country, and a book must be used in the latter. And I maintain, that fealty to an oath can be as well preserved and unbroken, if avowed upon the handle of a knife, the grasp of a sword, or the horns of an altar, as upon a book of the law. What does Christ say to the Jews, in his rebuke of their thin-skinned and contradictory practice? 'Woe unto you, ye blind guides, you say, whoso swears by the temple, it is nothing, but whosoever swears by the gold of the temple, he is bound. Ye fools and blind; for whether is greater, the gold, or the temple that sanctifieth the gold? And whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. Ye fools and blind, whether is greater, the gift, or the altar that sanctifieth the gift? Whoso, therefore, shall swear by the altar, sweareth by it, and all things thereon; and whoso sweareth by the temple, sweareth by it and by him that dwelleth therein. And him that sweareth by heaven, sweareth by the throne of God, and him that sitteth thereon?' —

"An awful thought," remarked Bro.

O'Flanagan, *sotto voce*; "and how little do those who hourly fling the oath from their lips think of or realize what it is they say!"

"I can not," concluded Bro. Von Laar, "acknowledge that the administration of the obligation upon a book is the most vital essential of Freemasonry. We must not attach an undue importance to non-essentials, and make our adherence to such doctrine the standard of our faith and practice. That the obligations of Freemasons is, in Europe and America, thus administered, is true, and it is also true that these are Christian countries; but that masonry must be excluded from the followers of Mohammed or Brahma, because their mode of administering an oath differs from ours, I can not admit."

"I did not expect, Bro. Von Laar," replied the Bro. Reporter, "to convert you in two sittings. Yours is the opinion of many—yes, a host of free-thinkers and believers—who take no creed as theirs but that which they arrange for themselves. It is not easy to convince such men, and if I succeed with you, after much discussion, I shall feel myself greatly rewarded. You attach no importance to the form of an oath, or the peculiarity of its administration; and yet the most effective opponent Freemasonry has had in America,<sup>1</sup> has dictatorially said: 'The whole cause between masonry and anti-masonry is concentrated in one single act. Let a single lodge resolve that they will cease to administer the obligations, and that lodge is dissolved. Let the whole Order resolve that it shall no longer be administered, and the Order is dissolved; for the abolition of the obligation necessarily imports the extinction of the institution.'

"This is an extreme opinion, but it has its advocates and believers among ourselves, in number fully equal to those on your side. And it would here be advisable to inquire into the nature of that thing to which so much importance is here attached. Not to overrate it to aid my views, or underrate it to aid yours.

"There are very cogent reasons for believing that primitive Freemasons had but one obligation for all three degrees,

<sup>1</sup> John Quincy Adams, sixth President of the United States.

which was short, expressive and compact. That it was before the year 1500 in this form, is evident, from the language of the old manuscript, published by Halliwell, in England, which, divested of its quaintly graphic spelling, in the part alluded to, says: . . . 'A good, true' oath he there swears to his master and his fellows that be there, that he will be steadfast and true also to all the ordinances wheresoever he go, and to his liege lord the king, to be true to him over all things. And to all these points here beforementioned to him, thou (thyself) must needs take oath.' The points here referred to were condensed by Desaguliers and his colleagues, Payne, Anderson, Sayer, Morrice and others, in the obligation for itself, with penalties modeled upon the original specimen; but even the first obligation has sustained several alterations, under the sanction of the different Grand Lodges, and at the consummation of the union of the two Grand Lodges in England, in 1818, a new arrangement of the lectures being intrusted to the Lodge of Reconciliation by the United Grand Lodge, the ancient penalty was modified, and its construction changed from a physical to a moral punishment.

"The alteration of the master's word is another instance of the discretionary power which was vested in the Grand Lodge of authorizing organic changes; for, although not expunged, it was translated, after the middle of the last century, by the Grand Lodge of England, under Laurence Dermott's administration, and a new word substituted in its place. Before that period, its masonic meaning was explained in the words, 'the Grand Architect of the Universe, or he that was taken up to the pinnacle of the holy temple.' Now, as no one was ever taken to the top of the pinnacle of the temple but Christ, or the second person of the Godhead, there can be no mistake as to the meaning which our ancient brethren assigned to that secret and sublime word, nor any doubt that they at least recognized masonry as entirely a Christian institution.

"The moral construction, in contradistinction to the physical, was kept pre-eminently before the Fraternity in every



code of lectures, which the Grand Lodge thought it expedient, as society advanced in intelligence, to commend to the practice of the subordinate lodges. A series of types was introduced, which were subsequently explained as being applicable to the Messiah; and an illustration was appended explanatory of the five great points of his birth, life, death, resurrection, and ascension. The herald and the beloved disciple were constituted the two great parallels of the Order, and symbolized by the figure of a point, circle, and parallel lines; and the three chief virtues of Christianity were, at the same time, embodied in another emblem already explained this evening, and which, as the authorized lectures expressed it, 'by walking according to our masonic profession, will bring us to that blessed mansion above, where the just exist in perfect bliss to all eternity.'

"In the revision which these illustrations underwent at the hands of Dr. Hemming and his associates, of the lodge of Reconciliation, in 1813, many of them were expunged. Moses and Solomon were substituted as the two masonic parallels, and the G. A. O. T. U. was referred to as God the Father, instead of God the Son, forgetting, as Bishop Horsey observed, that 'Christ the deliverer, whose coming was announced by the prophets, was no other than Jehovah of the Old Testament—Jehovah, who, by his angels, delivered the Israelites from their Egyptian bondage, and who came in person to his earthly temple to effect the greater and more general deliverance of which the former was an imperfect type.'

"These changes were made at this time under the idea that masonry should be cosmopolite, and entertain no particular religious tenets; but this, the very evil desired to be avoided, was the evil fastened upon by these would-be-wise master builders. If they established masonry as the exponent of any religion, it is plain that religion was the Jewish; and in endeavoring to deprive the emblems of allusion to Christianity, they fell upon the greater evil of investing them with a meaning tending to immortalize the tenets of a church, that so far from its being universal, was annihilated when the scepter had departed from Judah;

and, subsequently, the fallacy of the substitution of Moses and Solomon for the Saints John, became so apparent, that the original arrangement was re-substituted, and ever since, Christian masons have dedicated their lodges invariably to these Saints, and their birthdays, respectively, have been commemorated by the elections and the semi-annual feast of the Order.

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#### NOTES AND GLEANINGS.

THE COMITY OF LODGES, without which masonry would cease to have any value as a general system, demands, 1. That no lodge shall initiate, pass, or raise a mere sojourner, or one who resides out of its own jurisdiction. 2. That each lodge shall do its work thoroughly, suffering no block to pass unfinished from its workshops. 3. Accepting no material that is not physically, morally, and mentally suited to the trestle board provided in the ancient masonic system. 4. Charging no reduced fees for the purpose of getting work. 5. Placing no novel or unusual obstacles in the way of visiting brothers who are able to make themselves known. 6. Making no reduction from the ancient, general, and rigorous system of examination or avouchal by which visitors are admitted. 7. Suffering no brother to demit (withdraw) while under any charges for misconduct. 8. Exercising prompt, faithful, and impartial discipline upon all offending members, or masons subject to its authority. 9. A speedy notification to a sister lodge of the misconduct of one of its members living or sojourning within its bounds. 10. Relief of distressed masons, their widows and orphans, within its masonic cableton.

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BROTHER BRAINARD, a distinguished mason of Connecticut, in 1828, thus expressed his confidence in its stability, amid the storm which was arrayed against its existence: "It comprises men of rank, wealth, office, and talent, in power and out of power; and that, in almost every place where power is of any importance. And it comprises, among other classes of the community to the lowest, in large numbers, active men, united together, and

capable of being directed, by the efforts of others, so as to have the force of concert throughout the civilized world. They are distributed too with the means of knowing one another, and the means of coöperating, in the desk, in the legislative hall, on the bench, in every gathering of business, in every party of pleasure, in every domestic circle, in peace and in war, among enemies and friends, in one place as well as in another. So powerful indeed is it, as to fear nothing from violence, public or private, for it has every means at its command, in due season, to counteract, defeat, and punish it. It is too late to talk of the propriety of continuing or suppressing Freemasonry, after the time to do so has gone by. So, good or bad, the world must take it as it is. Think of it; laugh at it; hate it, or despise it; still it will continue to be, and the world in arms can not stop it."

**MASONIC PERSECUTION.**—The attempts to crush Freemasonry in some countries have been incessant and fierce. Bulls, edicts, and proscriptions have been arrayed against it. "The sanguinary tribunals of the Inquisition," says a French writer on Freemasonry, "have kept immured and led to the slaughter many an unfortunate Freemason, for daring to seek light, science, and truth, where darkness, ignorance, and falsehood, held an arbitrary sway. The *auto da fe*, which, under Philip II, was almost quotidian, was instituted to indulge the fanaticism of a barbarous populace, or the capricious ambition of despotic rulers. Not many years ago, a Freemason of the name of Almodovar, was burnt in Seville, along with a young woman who had been convicted by the Holy Office of having carried on an intercourse with an evil spirit, and of knowing the future. Both these hapless victims of ignorance and fanaticism breathed in every feature the most perfect health, so that the hands of the executioner who threw them on the pile, trembled. It was in a square destined to those horrible assassinations, that at the end of a pathetic sermon the two unfortunate beings were conveyed on asses. *Ite missa est* was the sign given to throw the wretched creatures on the burning pile."

**WEISHAUFF** was the founder of Illumin-

ism; and to make his system palatable, he commenced his dealings with the initiated masons, whom he was desirous of ensnaring, by the following bold assertion: "I declare," says he, "and I challenge all mankind to contradict my declaration, that no man can give any account of the order of Freemasonry, of its origin, of its history, of its object, nor any explanation of its mysteries and symbols, which does not leave the mind in total uncertainty on all these points. Every man is entitled, therefore, to give any explanation of the symbols, and any system of the doctrines, that he can render palatable. Hence have sprung up that variety of systems which for twenty years have divided the Order. The simple tale of the English, and the fifty degrees of the French, and the Knights of Baron Hunde, are equally authentic, and have equally had the support of intelligent and zealous brethren. These systems are in fact but one. They have all sprung from the Blue Lodge of Three Degrees; take these for their standard, and found on these all the improvements by which each system is afterward suited to the particular object which it keeps in view. There is no man, nor system in the world, which can show by undoubted succession that it should stand at the head of the Order. I have, therefore, contrived an explanation of it which has every advantage; is inviting to Christians of every communion; cultivates the social virtues; and animates them by a great, a feasible, and speedy prospect of universal happiness. My explanation is accurate, and complete; my means are effectual, and irresistible. Our secret Association works in a way that nothing can withstand, and man shall soon be free and happy." By such plausible arguments he enlisted many worthy men under his standard, who bitterly repented after they had witnessed the full development of his scheme. Weishaupt was a shameless libertine, who compassed the death of his sister-in-law to conceal his vices from the world, and, as he termed it, to preserve his honor! Knigge was still less scrupulous to insure the success of his schemes, whatever they might be. The Abbé Barruel says, "At the name of Knigge every honest German mason will stand back, as at the man who corrupted even the first degrees of ma-

sonry, and consummated the depravity of their infamous Rosicrucians. The honest brethren, in their indignation, would almost forget Weishaupt, to overpower Knigge with the whole weight of their hatred."

FULLER, an anti-masonic orator of the United States, is thus magniloquent on the subject: "Against this baneful despotism the freeborn sons of the American Republic are at last aroused. Awaking from their security, and springing from the couch of repose, they behold the citadel assaulted and ready to surrender to the invader. At once they repair to the standard of their country. The shock may be terrible, the conflict deadly; but the pride, and pomp, and circumstance of masonry must quail before the might and majesty of an indignant people. Her ensigns must sink, never more to rise."

COUNSEL.—In relation to asking counsel of others upon any undertaking in which we are doubtful, the writer of *Ecclesiasticus* gives some excellent advice. He says, (chapter 37,) "Consult not with one that suspecteth thee, and hide thy counsel from such as envy thee. Neither consult with a woman touching her of whom she is jealous; neither with a coward in matters of war; nor with a merchant concerning exchange; nor with a buyer of selling; nor with an envious man of thankfulness; nor with an unmerciful man touching kindness; nor with the slothful for any work; nor with a hireling for a year of finishing work; nor with an idle servant of much business; hearken not unto these in any matter of counsel."

THE CONFUSION OF TONGUES.—This event is embodied in a Degree called the Noachites, or Prussian Chevaliers, of which the following is the legend: "The descendants of Noah, notwithstanding God had appointed the rainbow as a token of the covenant that he would not again destroy the earth by a universal deluge, resolved to erect an edifice, which, by its height, should place them beyond the reach of divine vengeance. For this purpose they assembled together in the extended plain of Shinar. They laid the foundation and carried on the building for ten years; at

which time God, seeing their pride, determined to interfere. He confounded their language, and by this simple process, put an end to the design. Hence the tower was called Babel, which signifies confusion. Some time after this, Nimrod began to establish degrees of rank among his subjects which had not existed before. He built the city of Babylon, and arrogated to himself the honors of divine worship. It was on the night of the full moon, in the month of March, that God confounded their language. And, therefore, the Noachites held their great meetings on that particular night; and their common monthly meetings were only held when the moon was at full, and they used no other light in their lodges. After the language was confounded, and the people obliged to separate, each tribe pursued his own course. Peleg, who suggested the plan of this tower, and had been the Grand Architect during its construction, being struck with the force of conscience, condemned himself to a most rigorous penance. He migrated with his followers to the north of Germany, after having suffered great miseries, and encountered great dangers in passing the mountains and plains, in his way thither. In that part of the country which is now called Prussia, he took up his residence. Here he built a triangular temple, where he inclosed himself, that he might be at leisure to worship God, and to implore him to pardon his transgression. In the course of excavation in the salt mines of Prussia, A. D. 553, there was discovered, at the depth of fifteen cubits, the foundation of a triangular edifice, in the center of which was a small pillar of marble, on which the above history was inscribed in Hebrew characters. A tomb was also found, in which an agate stone was incrusting, containing these words: 'Here were deposited the ashes of the Grand Architect of the Tower of Babel. God showed him mercy because he humbled himself.' These monuments are in the possession of the King of Prussia."

THE FREEMASONRY OF THE ANTEDILUVIAN WORLD is necessarily dependent on tradition. The few hints which we collect from the first chapters of Genesis, form, indeed, the foundation of our legends; but

they are too much restricted in their facts to afford any certain direction for the formation of an opinion on the details, although the essence of the system is there clearly portrayed. It may perhaps be sufficient for us to know that primitive Freemasonry, so to call it, included a code of simple morals. It assured men that they who did well would be approved of God; and if they followed evil courses, sin would be imputed to them, and they would thus become subject to punishment. It detailed the reasons why the seventh day was consecrated and set apart as a sabbath, or day of rest; and showed why the bitter consequences of sin were visited upon our first parents, as a practical lesson that it ought to be avoided. But the great object of this primitive Freemasonry was to preserve and cherish the promise of a Redeemer, who should provide a remedy for the evil that their transgression had introduced into the world, when the appointed time should come.

**THE TEACHINGS OF MASONRY.**—The most prominent facts which Freemasonry inculcates, directly, or by implication, are these: that there is a God; that he created man and placed him in a state of perfect happiness in Paradise; that he forfeited this supreme felicity by disobedience to the divine commands at the suggestion of a serpent tempter; that to alleviate his repentant contrition, a divine revelation was communicated to him that in process of time a Savior should appear in the world to atone for their sin, and place their posterity in a condition of restoration to his favor; that for the increasing wickedness of man, God sent a deluge to purge the earth of its corruptions; and when it was again repopled, he renewed his gracious covenant with several of the patriarchs; delivered his people from Egypt; led them in the wilderness; and in the Mosaic dispensation gave more clear indications of the Messiah, by a succession of prophets extending throughout the entire theocracy and monarchy; and that he instituted a tabernacle and temple worship, which contained the most indisputable types of the religion which the Messiah should reveal and promulgate; and that when the appointed time arrived God sent his only begotten Son to instruct them, who

was born at Bethlehem, as the prophets had foretold, in the reign of Herod, (who was not of the Jewish royal line, nor even a Jew,) of a pure virgin of the family of David,

There facts are inculcated directly in the Lectures of Masonry; and it is also implied that the Messiah taught the doctrine of a resurrection from the dead, and a future state of rewards and punishments. That he exemplified his doctrines by his practice. That he took a few men under his immediate tuition, and left them to instruct mankind after his death. That after having finished his ministry, he was crucified on one of the peaks of the holy mountain; and that he rose from the dead, and appeared to his disciples, and having given them full instructions what to believe and how to act, he ascended publicly into heaven, in the Shekinah of a bright and impalpable cloud.

**EXPOSING THE SECRETS.**—The fear of being charged with a desire to discover the secrets of Freemasonry, has deterred many an intelligent brother from placing the results of his experience on record. For such a discovery has been considered a detestable crime. According to the testimony of the Apocryphal Book of Enoch, it constituted one of the sins of the antediluvians. "*They have discovered secrets,*" says the record, "and they are those who have been judged; but not thou, my son. The lord of spirits knows that thou art pure and good, and free from the reproach of discovering secrets." And Solomon says, (Prov. xi: 13,) "a talebearer revealeth secrets; but he that is of a faithful spirit, concealeth the matter." Again he says, (ib. xxv: 9, 10,) "Discover not a secret to another; lest he that heareth it put thee to shame, and thine infamy turn not away." And the son of Sirach says, (Eccles. xli: 23,) "be ashamed of iterating and speaking again that which thou hast heard; and of revealing secrets." In like manner Freemasonry teaches that "to betray a secret trust is the greatest baseness that can be committed. It is like the treachery of an assassin who stabs his adversary when unarmed, and not suspicious of a foe." After this, what brother of sound judgment and strict morality, who values his reputation in this world, or his

salvation in the next, would venture to reveal the secrets of Freemasonry?

**THE SYMBOLS OF MASONRY.**—With respect to our symbols, it may be asked, why wear we the figures of the sun and moon? Why is the emblem of Prudence fixed in the center of our lodges? Why are we decorated with an apron of snowy whiteness, and various jewels? The sun is an emblem of all the great attributes of the Divinity; and, together with the moon, raises our thoughts to the Fountain of Truth; and though, in the language of the Psalmist, they have neither speech nor language, their voices are heard among them; their sound is gone out into all lands, and their words unto the ends of the world; thereby affording us, as excellent lessons, to instruct men in the wisdom and goodness of the Creator, as if they had an hundred tongues. These things indicate that the true object of masonry is to incite us to the performance of virtuous deeds, the accomplishment of which testifies to the world that, as Sons of Light, we have dispelled the dark clouds that otherwise would have obscured us; and that being no longer lost in the mists of hatred, malice, drunkenness, and other heinous sins, which degrade the mind, destroy the body, and render the hereafter a dreadful source of anticipation, we prefer the labor of charity, benevolence, chastity, brotherly love, and the exercise of every other Christian virtue.

**THE GERMAN ILLUMINISTS** of the last century could not evade the conclusion, that Freemasonry traced by a gradual but certain process to that mysterious development of the divine scheme for man's redemption, which was accomplished on the cross, and therefore they pressed it into their system, that it might be overturned by artful sophisms, and delusive logic. "Jesus Christ," they said, "established no new religion; he would only set religion and reason in their ancient rights. For this purpose he would unite men in a common band. He would fit them for this by spreading a just morality, by enlightening the understanding, and by assisting the mind to shake off all prejudices. He would teach all men, in the

first place, to govern themselves. Rules would then be needless, and equality and liberty would take place, without any revolution, by the natural and gentle operation of reason and expediency. This great teacher allows himself to explain every part of the Bible in conformity to these purposes; and he forbids all wrangling among his scholars, because every man may there find a reasonable application to his peculiar doctrines. Let this be true or false, it does not signify. This was simple religion, and it was so far inspired; but the minds of his hearers were not fitted for receiving these doctrines. I told you, says he, but you could not hear. Many therefore were called, but few were chosen. To this elect were intrusted the most important secrets; and even among them there were *degrees* of information. There was a Seventy and a Twelve. All this was in the natural order of things, and according to the habits of the Jews, and, indeed, of all antiquity. The Jewish Theosophy was a mystery, like the Eleusinian, or the Pythagorean, unfit for the vulgar. And thus the doctrines of Christianity were committed to the Adepts, in a *Disciplina Arcani*. By these they were maintained like the vestal fire. They were kept up only in hidden societies, who handed them down to posterity; and they are now possessed by the genuine Freemasons." "This, however," the Baron Knigge continues, "is only a cloak to prevent squeamish people from starting back." And Weishaupt adds, as an instruction to his generals, "we must gradually explain this away as a pious fraud;" for the ultimate intention of Illuminism was to abolish Christianity.

**LEGEND OF "THE ANCIENT POEM."**—There is a curious legend of Abraham in an ancient masonic manuscript in the British Museum, (Harl. 1942,) which is supposed to have been written in the tenth century. It introduces, however, the anachronism of making Euclid cotemporary with the Jewish patriarch. "Abraham, the son of Terah, was a wise man, and a great clerk, and he was skilled in all the seven sciences, and he taught the Egyptians the science of grammar. *Euclid was the pupil of Abraham*, and in his time the river Nile overflowed so far that many of

the dwellings of the people of Egypt were destroyed. Euclid instructed them in the art of making mighty walls and ditches to stop the progress of the water, and by geometry measured out the land and divided it into partitions, so that each man might ascertain his own property. It was Euclid, too, gave masonry the name of geometry. In his days it came to pass that the sovereign and lords of the realm had many sons unlawfully by other men's wives, in so much that the land was grievously burdened with them. A council was called, but no reasonable remedy was proposed. The king then ordered a proclamation to be made throughout his realms, that high rewards should be given to any man who would devise a proper method for maintaining the children. Euclid dispelled the difficulty. He thus addressed the king: 'My noble sovereign, if I may have the order and government of these lords' sons, I will teach them the seven liberal sciences, whereby they may live honestly like gentlemen, provided that you will grant me power over them by virtue of your royal commission.' This request was immediately complied with, and Euclid established a lodge of masons."

**EVERY BROTHER HAS HIS PLACE.**—The Ancient Charges, Chapt. 4, speaks of "every brother attending in his place" in the lodge, for the purpose of acquiring esoteric instruction. The thought is a good one. Every brother *has* his place, and an important place in the lodge. Every brother, as much as any other brother, is bound to fill his place punctually, and unless every place in the lodge *is* filled, that lodge is not in all respects doing its duty.

**THE INTENDED SACRIFICE OF ISAAC.**—This extraordinary occurrence was evidently a type or symbol of that sacrifice, which, in an after age, should be offered up for the sins of the world. Abraham was ready to yield up Isaac, the child of promise, at the Divine command; but God gave up his only begotten Son. Isaac carried the wood for the sacrifice to the top of Moriah; and Jesus bore his cross to the summit of Calvary, where he shed his blood as an atonement for sin. Isaac submitted, without murmuring, to the will of

his father; and Jesus came voluntarily to execute what his Father directed, saying, "Lo I come to do thy will, O God."

**HONORARY MEMBERSHIP.**—A proper consideration of the labors of the lodge, and the responsible nature of the connection which the members bear toward it, will convince us that no brother can properly hold an acting membership in two or more at one and the same time. This objection does not hold against honorary membership, which, as the title implies, imposes no responsibilities upon its recipients, and is simply designed as a meritorious distinction to the worthy.

**THE HEATHEN TEMPLES,** copied from the tabernacle of Moses, are thus described in the Archæologiæ Atticæ: "Their temples were of two sorts, those sacred to their gods were called *neos*, or *iera*; and those sacred to their demigods *sekoî*. But the word is promiscuously used by the tragedians. Clemens Alexandrinus is of opinion that the first origin of their temple was the erecting of an edifice to the honor of the deceased. Cecrops buried in the Acropolis; Erichonias in the temple of Minerva; Polias, the daughters of Celeus, in Eleusis, etc. They were divided into two parts, the sacred and profane. Casaubon tells us that holy water was set at the door of the temple, with which every one that entered besprinkled himself, or was besprinkled by those that sacrificed. But others have written that it stood at the entrance of the adytum, into which it was not lawful for any but the priests to come."

**THE VOICE OF GOD.**—It was the same Shekinah which expelled our erring parents from Paradise—which appeared in terror at the universal deluge—and on several occasions to the patriarchs Abraham, Isaac, and Jacob, and to Moses at the Bush; and now assumed a permanent form, and dwelt on the pillar as the image of the glory of God. This appearance was no other than the Tetragrammaton, or Word, which is so highly celebrated in many of the higher degrees of masonry. "This Word," says Theophilus Antiocheus, "by which all things were made, being the wisdom and power of God, came into

Paradise and conversed with Adam, who is thus said to have heard the voice of God. Now God's voice—what is it else but the very Logos or Word, which is Christ the Son of God?"

**THE TAU CROSS.**—The single Tau was a Jewish symbol. The Tau triplified, I am persuaded, is Christian. Hence the Tau Cross and Serpent became authorised emblems both of Judaism, Christianity, and Freemasonry. And it is thus illustrated by Withers:

When we above the Crosse can rise,  
A Crowne, for us, prepared lies.  
A serpent raised above the letter Tau  
Aspiring to a Crowne is figured here;  
From whence a Christian moral we may draw,  
Which worth our good regarding will appear.  
For by those characters, in brief, I see,  
Which way we must to happinesse ascend;  
Then, by what means that path must clymed be  
And what reward shall thereupon attend.  
The Crosse doth show that suffering is the way;  
The Serpent seems to teach me, that if I  
Will overcome, I must not then assay  
To force it; but myself thereto applye,  
For by embracing what we shall not shunne,  
We wind about the Crosse, till we arise  
Above the same; and then what prize is wonne,  
The Crowne, which overtops it, signifies.

**THE USE OF THE PASSIONS.**—The passions are in morals what motion is in physics: they create, preserve, and animate, and without them all would be silence and death. Avarice guides men over the deserts of the ocean; pride covers the earth with trophies, and mausoleums, and pyramids; love turns men from their savage rudeness; ambition shakes the very foundations of kingdoms. By the love of glory weak nations swell into magnitude and strength. Whatever there is of terrible, whatever there is of beautiful in human events, all that shakes the soul to and fro, and is remembered while thought and flesh cling together—all these have their origin from the passions. As it is only in storms, and when their coming waters are driven up into the air, that we catch a sight of the depths of the sea, so it is only in the season of perturbation that we have a glimpse of the real internal nature of man. It is then only that the might of these eruptions, shaking his frame, dissipates all the feeble coverings of opinion, and rends in pieces that cobweb veil with which

fashion hides the feelings of the heart. It is then only that nature speaks her genuine feelings; and, as at the last night of Troy, when Venus illumined the darkness, Æneas saw the gods themselves at work, so may we, when the blaze of passion is flung upon man's nature, mark in him the signs of a celestial origin, and tremble at the invisible agent of God.

**THE ORIGIN OF THE ORDER.**—We are so far advanced in the era of masonry that the precise date of its inception defies the test of human scrutiny. It is impracticable to fix with any thing like certitude upon the age in which it had its origin. We trace its records in our vernacular tongue back to those mythical ages of our genealogy when that tongue involved in the impenetrable mists of surrounding rudeness and semi-barbarianism, becomes itself a blind guide to cotemporaneous human events. It antedates by centuries any and all other human institutions now extant; and the most profound antiquarian can not point to a period of post-deluvian time, and with truth and confidence affirm that masonry did not exist. Its earlier traditions still note the footprints of still earlier events.

**WIT.**—There is no more interesting spectacle than to see the effects of wit upon the different characters of men—than to observe it expanding caution, relaxing dignity, unfreezing coldness, teaching age, and care, and pain, to smile—extorting reluctant gleams of pleasure from melancholy, and charming even the pangs of grief. It is pleasant to observe how it penetrates through the coldness and awkwardness of society, gradually bringing men nearer together, and, like the combined force of wine and oil, giving every man a glad heart and shining countenance. Genuine and innocent wit like this is surely the flavor of the mind! Man could direct his ways by plain reason, and support his life by tasteless food; but God has given us wit, and flavor, and brightness, and laughter, and perfumes, to enliven the days of man's pilgrimage, and to "charm his pained steps over the burning marl," till he reach a more genial and charmed clime.

## CHARITY.

WHY is it that we so rarely,  
Charitably, gently, speak;  
Why not always kindly, fairly  
Judge the erring and the weak?  
Why is it with seeming gladness  
Of another's fault we tell?  
If it *must be*—speak in sadness,  
How unguardedly they fell.

Let our love be more abounding,  
Let us oftener pause to think,  
Then from wantonly thus wounding,  
Even careless souls would shrink;  
For it is not that kind feelings  
Ne'er within our bosoms play,  
But it is that we so seldom  
Let our better thoughts give way.

What of ill the *past* hath in it,  
Bury 'neath oblivion's pall,  
For the *future* let us labor  
Boldly for the good of all.  
Then it will not be that *rarely*  
We shall kindly, gently speak,  
But shall charitably, fairly,  
Judge the erring and the weak.

## THE EVERGREEN.\*

BY BRO. ROB. MORRIS.

THE veteran sinks to rest;  
"Lay it upon my breast,  
And let it crumble with my heart to dust.  
Its leaves a lesson tell;  
Their verdure teacheth well  
The everlasting greenness of my trust.

"Through threescore years and ten,  
With failing, dying men  
I've wept the uncertainties of life and time;  
The symbols, loved of yore  
Have changed, have lost their power,  
All, save this emblem of a faith sublime!

"Things are not as they were—  
The level and the square—  
These time-worn implements of love and truth,  
The incense flowing o'er  
The lambkin chastely pure,  
Bear not the interpretation of my youth.

"Their moral lore they lose;  
They mind me but of those  
Now in death's chambers, who their teaching  
knew:  
I see them, they but breathe  
The charnel-damps of death;  
I can not bear their saddening forms to view.

\* The decease of Gen. Morgan Lewis, of New York, was attended with various and touching evidence of his devotion to Freemasonry. Among his latest requests, was this, that he might be laid in his coffin, with a bunch of evergreen upon his breast.

"But this, ah! symbol bright,  
Outliving age's blight!  
*This* speaks in honey-tongues unchanged, un-  
changed:  
In it I read my youth;  
In it my manhood's truth;  
In it bright forms of glory long estranged.

"Green leaves of summer skies,  
Fresh types of paradise,  
Tokens that there 's a world I soon shall see;  
Of these, take good supply,  
And, brothers, when I die,  
Lay them upon my heart to die with me!"

'Twas done;—they're crumbled now—  
He lies in ashes too:  
But was that confidence inspired in vain?  
Ah, no! his noble heart  
When death's dark shades depart,  
With them in glory shall spring forth again.

## A STORY FOR THOSE WHO ENJOY IT.

HOW ROMAN KALYDOR, A MIDDLE-AGED HERO OF THE NINETEENTH CENTURY, WON THE WIDOW.

NOWHERE in the Old Dominion can a watering-place maintain its character, unless toward the close of the season a tournament be held there. The Hyposulphurous Acid Springs are no exception to this rule, and accordingly, at the date this tale opens, Colonel Roman Kalydor, Esq., of Roncesvalles plantation, Orange county, on top of the Blue Ridge, might have been seen delicately balancing his full-blooded body on one corner of one leg of the only chair that graced his cabin, or offshoot from the hotel. The time was night, or very nearly so, and Roman's meditations were on the tournament to be held next day at the Hyposulphurous Acid Springs. Roman was in a speculative mood—he had recently lost money at Poker—whether he coppered or not! He had sprung the knees of his old blood-mare, trying to make her take a stone wall eight feet high; his fox-hounds were growing old; the old house of all the Kalydors wanted papering and painting; and he wanted more things than he could just then think of, so he pulled out a plug of the real Honey-dew, drawn through a bee gum-log, with the game twang to it; and at the top of his lungs he called, "Pomp, o-h, Pomp!" Now he had no reference to the pomp and circumstance of war, only to his own "Pomp," a silver-headed old body-servant, who had assisted at the toilets of all the Kalydors for three generations. "Mas'r Roman, you want Pomp?" said the old negro, as he introduced his white head into the cabin door. Roman Kalydor threw a jet of honey-dew, as he sententiously said, "Go 'round thar to the kitchen of the ho-tel, to-morrow morning after breakfast, and bring me all the tin kettles and pans, skewers and iron pots you can lay your hands on, old man! and if there is a stove-pipe or two in the way, bring them too. Can you remember?"



"Yes, Mas'r."

"Well then, go 'round to Major Culpepper, give him my compliments, and say to him that I would like to see him; now, hyar in my cabin, if he is disengaged."

"Yes, Mas'r."

And Pomp started for Major Culpepper's quarters, in a straight line. But oh, how crooked were his thoughts.

"What can Mas'r want of all them ther tin pans, and kittles, and stove-pipes, de Lord bress us, what can young Mas'r be tinkin' of?"

The message was duly delivered to Major Culpepper, who at once started to visit his friend, Colonel Roman Kalydor, without delay. He found him as we found him at the commencement of this tale, only from one, he had now settled down on the two hind legs of his chair.

"Major Culpepper!" said Roman, rising courteously, with some care, from the two legs of the chair, "I am happy to see you, sir. Your promptness pleases me. Your kindness lays me under a load of obligations. Take that chair, sir! And what will you take to drink?"

"Colonel Kalydor, sir; your politeness is only equaled by your manner of conferring it; sir, let it be juleps!"

In a few minutes Pomp appeared with the pint tumblers, on which the big beads of grateful tears, shed by the inside juleps, glistened in the lamplight; and the long straws, showing which way the wind blows, peered over the tops.

"Colonel! hyars my respects," said Major Culpepper, as he fastened on to the straw, and was silent for some seconds. "And now, how can I be of service to you? Any thing to shoot? Any thing to ride? Any thing to bet with?"

"None!" answered Roman. "But I tell you what, Major, I want your counsel. You know, sir, they are to have a tournament hyar to-morrow, at which a lot of men and women are going to act circus-show. Thar is one woman in the company with a heart as big as the side of a house, who despises such flummery; and, by all the Kalydors, I am going to show that woman that thar is a man hyar, who, tho' he is too rough to dance their figs and reels, is just the one to make her a strong husband! I'm going to that row, to-morrow, sure! Thar's about a dozen dancing-jacks thar, all ready to appear as all sorts of knights, in all sorts of armor. Anybody can go in who wants to, its a free fight, at the rings, and so on; and it'll be queer if I can't beat the whole crowd of them. As for armor, I reckon I have 'nt forgotten 'Ivan-hoe,' and all that yet. Shall I go in? Hyar, Pomp! bring two more juleps."

"Colonel Kalydor! let us be friends; you are just the man I want to know. The way you bluffed the table last night with two jacks, has won my heart; and I thoroughly approve of your going to the tournament and taking off the rags. Sir, it's just what I would be delighted to do myself. And the lady, sir, if I may be allowed to allude to so delicate a subject, is something too bright, long to adorn the galaxy of widows she now ornaments. Sir, she must be Mrs. Kalydor, of Ronsayvally Plantation. And," the juleps here reappeared, "I drink to her health! But what's your plan of operations?"

"I'm going in," said Roman Kalydor, "as the Unknown Knight. Pomp's too old, but your boy,

Fred, will just do for my squire; and I fancy what with my old mare and one of the mules I saw this afternoon, over in a field, we can enter the lists."

"But your armor?" asked Culpepper.

"Got more than we want! Silver and brass mounted. Wait till to-morrow, you'll see. Hyar, Pomp, two more juleps."

And thus this moist conversation was kept up till an early hour.

The lists were opened, and through the leaves of the old trees the summer sunlight danced on the Queen of Beauty, and all the pretty ones around her. Here and there imitation Knights rode horses at full speed: crowds of grinning negroes, convulsed with good humor, watched the proceedings, and things were evidently working smoothly as velvet; when the loud notes of a horn, sounding fishy, broke in on the hilarity, alas, mirth of the tournamenters. It was a strange knight—very strange; he was wrapped in horse blankets from head to foot, with two holes burnt through one of them, for eye-holes, a horse-brush and curry-comb formed the ornaments of his helmet, which was made of the flaps of an old saddle; a broad girth across his chest held a stalwart pitchfork; while over his shoulder, a birch broom did the duty of a lance. But, as his esquire, his Sancho Panza, appeared, the mirth, which had become irrepressible, burst forth, and one loud peal, or rather yell, over another, greeted the trusty squire of low degree. Two stove-pipes encased his straitened out legs, a tin kitchen enclosed his manly breast, an overgrown tea-kettle served as a helmet, a skewer was held in rest, like a sword in cavalry exercise. While the mule on which he was mounted, painted all colors, and hung over with tin pans and kettles, presented a sight never equaled since the Zooglodon!

"Charge, Chester, charge!" shouted the Unknown Knight at the top of his voice; and in another minute the tin pans, kettles, stove-pipes, rattling like a charge of the "Old Guard," came thundering down on the bewildered tournamenters, their horses, frightened by this "unseemly apparition," took to flight. The knight of the horse-blankets added to the confusion, by the sturdy application of his birch-broom, and in a few minutes the Unknown Knight was the victor of the field. Putting both spurs into the sides of his blood-mare, he took one flying leap, spite of her sprung knees, over the mule, and dismounting, begged the Queen of Beauty to give him not the wreath, but a kiss from her fair hand. She was no other than the beautiful widow before referred to, and, as she extended her hand, the Unknown Knight tore the blanket from his brow, and revealed the middle-aged face of Roman Kalydor, Esq., of Ronsayvally Plantation.

"Ah!" said she, "I knew it was you!"

Three weeks afterward, Roman Kalydor, Esq., married the woman who was "too bright, long to adorn the galaxy of widows." "By force of arms," Roman had won her esteem. His old blood-mare now feeds in peace in green meadows; there is a new kennel of hounds at the Plantation. And the home of all the Kalydors is re-painted and re-papered. Roman has still confidence to go in blind, or stand on two Jacks in Poker; and blesses the day when he first thought of going into that tournament, and winning the widow with the hundred thousand sweepstakes!

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“THE LETTER.”

### CHAPTER XV.

MORGAN BECOMES A MASON.

“WELL, perhaps I may. But I do n't see much use in it.”

“It is undoubtedly a most excellent institution, sir; and will be of benefit to you and your family now, and, in the event you should die in the distressed circumstances which you have just represented to me, your wife and child will be taken care of and provided for.”

“Well, yes, I suppose so.”

“Then the moral influences brought to bear upon you may, and I hope will, save you from ruin. You must permit me to speak candidly to you, sir.”

The listener lowered his head, and a look of shame passed over his countenance as the earnest words of the speaker, accompanied by a steady, meaning look, fell on his ear. Remorse was a stranger to his bosom; vice and indifference to consequences had been indulged so long that the heart had grown callous, and the face defiant; but, under the penetrating

\* Entered, according to Act of Congress, by J. F. BRENNAN, on the 5th day of October, 1857, in the Clerk's Office of the U. S. District of Kentucky.

gaze of virtue and stanch integrity, the one was quickened into life, and the other suffused with the blush of conscious guilt. Morgan kept his eyes steadily fixed on the floor. The speaker proceeded.

"I have watched you narrowly, Mr. Morgan, since you have been in my employ, for it is my rule to take cognizance of the moral conduct of all with whom I have to deal, and if I find any thing wrong in word or deed, if I can not hope to correct it, I am compelled to dismiss such a man from my service."

Morgan raised his head suddenly, and gave a quick, short bow of assent to the speaker's words, and then again fixed his eyes upon the same seam in the floor that he had been contemplating ever since the conversation commenced.

"I have observed your conduct," continued the speaker, "and I regret to have to say that it has been objectionable in more points than one. Yet I hope it is not beyond amendment; I think that with strong determination on your part, accompanied by vigorous effort, you will be able to overcome your bad habits, and prove a useful member of society. As one of the best assistants to, and safeguards of, virtue, I would recommend your connection with the institution just mentioned."

Another quick, short bow was the only reply to this wholesome advice.

The speaker was a tall, handsome man, of about fifty years of age. His hair was whitening under the bleaching touch of time. His expansive brow, now slightly seamed, indicated thought; and his mild, yet expressive eye bespoke decision of character, blended with great good will. The wrinkles about his mouth were set, and deepening. But that mouth had not lost its smile of kindness, which it always wore when occasion gave rise to a smile. His dignity was as undeniable as his integrity was unimpeachable. Mr. Leonard was, in word and in deed, a gentleman. His noble bearing told you that the moment you saw him, and each word uttered by him only served to deepen the conviction.

Morgan had been at work for him only a few weeks, yet, in that short time, it had become evident to the employer that his habits were very loose. His swag-

gering manner was indicative of the laxness of his morals. On two occasions he had come into the presence of Mr. Leonard with the smell of spirits upon his breath. Mr. Leonard had noted it both times, but had forbore to make any mention of it to Morgan, deeming it wiser to wait until his influence over him was greater. He wished, if possible, to reclaim him from his error, not by any harsh means, to drive him into further dissipation. Morgan had again indulged in a drink of brandy, which not only perfumed his breath, but was visible in his eyes and step.

Mr. Leonard had waited until the effects of the morning's indulgence had partially passed away, before attempting to remonstrate with Morgan on his wrong course.

Under the kind words and strong arguments of his employer, Morgan's heart was touched and softened, and his judgment convinced. He promised immediate and thorough amendment. Regretted in the strongest terms, and with penitential sighs, the folly of his past course, and the misfortune it had brought upon himself and family. He acknowledged his wrong, and begged forgiveness. Mr. Leonard had every reason to believe him sincere in his protestations of sorrow and promises of improvement. As one means of receiving a radical reform, he advised him, after awhile, to unite himself with some organization where the influences brought to bear upon him would be of a healthy moral nature, and calculated to give him enlarged and ennobling views of himself as a member of society and a responsible, accountable being to a higher tribunal than any earthly standard, however well planted by wisdom.

Morgan did not appear altogether willing to follow the way marked out for him by his kind adviser. Why he hesitated, Mr. Leonard could not imagine. He hoped it was a distrust of his own powers, and not disinclination to avail himself of every just means of reformation, that caused Morgan to refuse a definite reply to his remarks.

"You have nothing to lose by such a step as the one I have proposed to you, Mr. Morgan, if you are but firmly resolved to do what you are convinced is

right, and you have every thing to gain. Increased respectability and comfort, and consequently a larger amount of happiness to both yourself and family, besides making most excellent provision against future want, and insuring to your wife and child protection and support if you should be called to leave them. I advise you, as one who wishes you to do well, to become a reliable citizen, and prosper in business. I know, sir, that so long as you persist in the course you are now pursuing, there is no hope for you. Your appetite will increase every day, and every day the baneful habit is becoming more and more confirmed. As I have before said, this will be to you a protection, a defense against yourself and your evil associates, which you will not be apt to break over, and which will guarantee to you many blessings. Do you feel inclined to acquiesce to my proposal."

"Well, I do n't know, I'll think about the matter; I want to do better, for if I go on in my old way, I am sure I will come to ruin."

"You will certainly beggar your wife and children, sir, and bring yourself to a premature grave. You tell me that your wife is a lady; has been delicately reared and always accustomed to affluence; that you have been wealthy and respectable, and that drinking has reduced you to poverty and disgrace. Surely, sir, you will no longer act as a madman, and destroy yourself and all that ought to be dear to you."

Mr. Leonard was an earnest man. He felt what he spoke, and he would have Morgan feel it too. He talked to effect his purposes, by affecting the heart and judgment of his hearers. He had been instrumental in winning several persons from habits of dissoluteness and profaneness. He was not a mason himself (his wife had always seriously objected to his connecting himself with the Fraternity), but he had observed its influence and believed it to be a most worthy organization; and whenever the subject was introduced in his presence, he always spoke a word in its favor, recommending it because of the excellent moral influence it exerted, and also as a sure means of relieving want and misery.

In the course of the conversation with

Morgan, he mentioned to his employer his determination to do better, and his desire to impose upon himself some obligation that would hedge him in from his evil propensities, and act as an incentive to right action. Hence the advice of Mr. Leonard.

Things passed on quietly for several weeks, Morgan, during the time, abstaining from the use of all spirits, and leading a very sober, orderly life. The heart of his wife was rejoiced beyond measure. The poverty that surrounded them was not felt by her, so happy was she in the hope of her husband's entire reclamation from vice. Her daily toil was light, and she began to look upon the future cheerfully. True, she sometimes had misgivings, lest the picture "was too bright, too beautiful to last;" but, as day by day wore by, and her husband continued in the good course he had adopted, her anxiety and fear grew less, and finally she began to feel some degree of comfortable assurance. Every thing about the house presented an improved look. The little Margaret caught the happy infection, and she sung her little childish songs throughout the day, and threw herself into her father's arms at night with such love and childish confidence that the heart of the erring man was strengthened in its noble purposes.

At length, one day, Morgan disclosed to his wife his intention to become a mason. She heard the intelligence with joy. Her father had been a mason since her earliest recollection, and she had been taught to respect and admire the secret brotherhood. She gave him all the encouragement she could, and pictured, in glowing description, all the good deeds that she had known to be performed by members of the "mystic tie."

Morgan told his employer, Mr. Leonard, the conclusion he had reached, and solicited his aid in accomplishing his undertaking. He represented himself without friends, and as entirely unacquainted with the method he should pursue to insure success. Mr. Leonard promised to introduce him to a few of his personal friends whom he knew to be masons, and capable of advising under the circumstances, and at the same time to give him such recommendation as he could.

The arrangement was made and carried out. A petition was drawn up and signed by two men of respectability and influence as masons. These good brothers acted from the recommendation of Mr. Leonard. The petition was favored by them, and presented to the lodge of which they were members. It was handed to the secretary, who read it, and a committee of three was appointed to attend to the matter, and report at their next monthly communication.

In due time Morgan was waited on by the committee, who acquainted him with the object of their visit, and wished to know of him if he still retained the same mind on the subject. He answered them he did. All necessary information being received with regard to his character and wishes, both from himself and those whom he knew in the place, and all preliminary arrangements having been made, the committee, in proper form, laid before the lodge their report.

The report having been read, the Worshipful Master of the lodge rose and said: "Brethren and members of Lodge 819, you have just heard the report of the committee. We are now about to spread the ballot for the election of William Morgan to a seat with us as a member of our ancient Craft, and a participator in all the privileges and immunities of our lodge. I hope that in deciding this matter, none of you will be influenced by prejudice either for or against the applicant, nor by any consideration which would cause you to swerve from the honor and integrity of our most ancient Order, but that you will act in view of truth and justice, having before your minds the high and holy principles which we have adopted for our government, and which have been the boast and glory of our most noble organization from the remotest ages down to the present moment."

A deep stillness followed these remarks of the Worshipful Master, broken only by the light step of the Junior Deacon, as he placed on the altar the box of white and black balls. This being done, the presiding officer arose from his seat, and with solemn dignity cast his vote, then followed the Senior Warden and then the Junior Warden; after which, each mem-

ber present, with slow and quiet step, approached the altar and gave his decision. The clicking of the balls as they fell one after another into the box, sounded mysteriously significant. A hushed awe filled the room. A matter of momentous interest engaged their attention. The last ball being transferred, the Junior Deacon proceeded silently to bear the box to the Senior Warden.

With grave looks and pulseless stillness that personage examined its contents, and pronounced, in measured tone, "All fair in the west." It was then offered to the inspection of the Junior Warden, whose decision was "All fair in the south." Lastly it was presented to the Worshipful Master, and he pronounced "All fair in the east. I now declare William Morgan duly elected to take the first degree of masonry. The Secretary will so record it. The Junior Deacon will please inform the candidate and prepare him to take the first degree."

William Morgan knelt before that shrine over which the mystic light of masonry had poured its resplendent and benign rays for ages—that shrine before which, forgetting all their earthly greatness, and all their pride and pomp of station, kings and princes have bowed and acknowledged themselves but men united to the great universal brotherhood by those ties which bind equally the monarch and the slave—before which, Newton, with his godlike genius, and Burns, with his Scottish heart filled with poesy, have knelt submissive to these high and holy laws which God himself imposes—before which the great and good Washington spoke out his love for all mankind, irrespective of name or country. Most blessed sanctuary, to which all can flee and find themselves secure, ennobled and protected! Thou leveler of all distinctions! thou comforter of the distressed! thou hope of the despairing! within thy wide spread arms a world can be enfolded, and mercy, love, and justice meted out by Thee shall make to flourish again in Eden beauty all the waste places of earth; for, man shall be taught to love his fellow man, even as a brother, and yielding to that law sent down from heaven, the godlike and the beautiful shall ever develop under thy benign influence, un-

til the whole pulse of mankind shall beat in sympathetic unison.

A dim mysterious light filled the room, revealing in shadowy outline pictures and symbolic representations. Grave faces watched the initiatory steps which introduced a brother from darkness into light. Emblems of justice, equality and industry were visible; and there, too, were to be seen the symbols of death and the grave. The imposing ceremony of initiation was undergone, and William Morgan stepped forth an Apprentice to the great secrets of masonry.

## CHAPTER XVI.

### A VOW OF REVENGE.

"A LETTER to-night, my husband?"

"At last."

"And from our dear Lucinda?"

"I can not tell; the post-mark is so blurred I could not decipher it, and the superscription, if hers, is so hastily written I do not recognize it. It looks worn and soiled, as though it had traveled many a mile. Here, read it."

The seal was hastily broken. Margaret's hand trembled with anxiety.

"It is from her; a good long letter, too," she exclaimed, as unfolding it she caught a glance of the beloved name at the close. "I almost fear to read it. It is written with trembling hand, and here are words washed out with tears. Poor Lucinda! so young, to weep such bitter tears. And once so innocent and happy. Oh, it is a sad, sad change for her. I wish she were again with us, as once she was, before she took that fatal step; but, alas! it is too late, too late. The thing is fixed never to be changed."

Tears of sisterly love and sympathy fell upon the letter, as it lay partly unfolded in her lap.

"But I must read it," she said, dashing the tears from her eyes, and raising the paper. "She writes again from York. But listen, 'When you hear from me again, Margaret, I shall be far away from here; Mr. Morgan says we must find a new home. We have lost our all, and are now almost reduced to beggary. Fire has consumed all our stores, and all hope is gone. What will become of us I can not say; I sometimes feel I do not care.

Were it not for my darling child, I would even now lay down and die. Earth has no charms for me; I am one of her sorrowing children, driven about without home or comfort.'"

The sister's voice trembled, and her eyes filled with tears. "Poor child, and is this all that is left to thee! Poverty and disgrace. And she is so young, too; I wish we could have her with us. Say, husband, shan't she come and bring her little Margaret and live with us? It breaks my heart to know that she is wandering about over the earth with one who has basely deceived and shamefully treated her. Say, shan't she come to us?"

"Most assuredly, my dear, if she will. My house shall ever be a home for her if she will avail herself of it."

"She says, 'We will leave here in a few days, to go I know not whither. Oh, that I could get back to my dear old home! Then would I lie down and die most calmly.'"

"And I will write for her to come. Yes, this very night I'll write, and send her money, too. Shan't I, my husband?"

"You do not know where to direct a letter, dear Margaret. You know, she tells us that they will leave York in a few days, and she can not tell where they will go. You will have to wait until you hear from her again. She will write when they get settled. They may, even now, be on their way back."

"God grant it! I would give worlds to press her once more to my bosom, and feel she was ours again. I have loved her as a mother, and a sister, too."

"She is a sweet, good creature. I do not wonder that you love her so."

"I sometimes feel, my husband, that I shall never again see her in this world. There comes over me at times a sense of loneliness and dreariness when I think of her, which, I fear, betokens our eternal separation on earth."

"Oh, do not fear so! She may be with us in a few days. I somehow feel she will. Let's see: her letter is dated the 12th of last month; this is the 28th—six weeks: she may be here by the middle of next week. Read on: perhaps she may say something about their plans for the future."

The eager eye hastily scanned the

letter, hoping there might be even a sentence—a word—to throw light upon the dark uncertainty. Her expression changed, and her tears gushed forth afresh, as she read the last lines and found no mention of the desired intelligence.

"Any thing, Margaret?"

"Not one word. She is speaking of the fire and the great destruction it did, and of the cheerless future. She writes more despondingly than ever she has done before."

"We will wait a few days, and, if she does not come, then I shall expect another letter; and when we hear where she is, we will send her means to bring her to us, if she shall wish to come, and if not, it will buy her some of the comforts of life. Does she speak of Morgan. Any thing about his habits. You remember she told us in her last that he had improved, and she hoped he would become a sober man?"

"No, she does not say a word upon this point. I suppose he has gone back again to his old ways. She surely would have written some thing about this, if there was any good to say. You know how she dwelt upon it before. I feared then it would be of short duration. There is no permanent good about him."

The husband and wife both heaved a deep sigh, and gazed upon the picture of a child which hung on the wall. It was a portrait of Lucinda, taken when she was eight years old. A wreath of flowers encircled her head. Over her lap and around her flowers were scattered profusely. The face wore the same look of innocent beauty that had always characterized it in after years—a soft, sweet loveliness, which attracted and fixed the heart of the beholders.

"Yes, I must wait, as you have said, until I can either hear from her or she shall come back. I do not look for her return. Her husband will never bring her back to us. There are no ties to draw him, and he will never gratify her in such a desire. We have seen her for the last time. I felt it when I looked upon her as she looked back from the carriage on the morning of her departure, and I have felt it ever since."

"We do not know, dear Margaret,

what God has in store for us. You must not indulge in such feelings. They lead to unhappiness. We must always hope for the best, and leave the result of all things in the hands of Deity."

"I pray that God will send her to us," replied the wife, as she took up the letter to read it a second time.

Two months have elapsed; each day of which the affectionate sister had hoped and watched for the return of the absent one. But the silent eve of each day had found her heart bowed down under disappointment. Her household cares had become a weary round to her. She felt that the presence of her sister was necessary to her happiness. There was a void—a painful vacancy—wherever she turned. Every thing reminded her of the absent one. There were traces of her fingers everywhere—little mementoes of love and taste adorning every room.

One evening, about two months after the reception of the last painful intelligence, the servant-boy returned from the office and handed his mistress a letter. She saw instantly that it was from Lucinda. She feared to break the seal. Did it contain pleasing or painful intelligence? She examined to see if she could find any peculiar marks on its face. How the heart, in a moment of intense suspense, catches at the least shadow of good or evil as prophetic of the coming dawn. We are but children in courage and fortitude. We shrink as the veriest cowards from future trouble, and cower under present ill.

"Do break the seal, Margaret. Why do you hesitate?"

She blushed to admit why, and, smiling forcedly, said:

"Let's see if we can make out this postmark. It is not York. It is a much longer name than that; and, then, here is N. Y. for New York. There, see, it begins with an 'R,' and here is an 'h' or a 't';" and the last syllable is 'ter.' I am sorry it is so blotted."

"Just open it, and this will decide the matter. Here, give it to me, if you can't do it," and he reached out his hand and gently took it from her.

"Rochester, New York, is the point. Here, Margaret, read it, and let us know what they are doing. See, it is more

calmly written than the other, and there are no traces of tears. Don't weep, my dear."

She wiped away her tears and read:

"My own dear sister:—We have settled in Rochester for the present, and are doing quite well. Mr. Morgan is attending to his daily business, and seems determined to make amends for the past. I have waited several weeks that I might be able to write you some thing definite. I think our prospects are better than they have ever been since we were married. Mr. Morgan is much steadier, and has joined the masons, and is in a very good business. We are very poor, but are comfortable in our little home. Mr. Leonard, the gentleman for whom Mr. M. is working, is one of the kindest men living, and has done a great deal for us outside of Mr. Morgan's wages. I do hope we shall do well."

"There, did I not tell you? You ought not to take trouble at interest. There is always some good in every evil."

She looked up at him smiling through her tears and replied:

"But how is it possible for me not to fear for Lucinda, when I know so well the man in whose hands she is? If I had any confidence in him I might dismiss my fears, but I am so fully aware of the treachery of his nature and of the indolence of his disposition, that I can not but have the darkest forebodings for my sister."

"But he has become a mason. He must have left off his bad habits, or he could not have gained admission into a lodge. And as wicked as he may be, he surely will now have respect enough for himself to lead the life of a sober, orderly man."

"I can not trust a nature like his, however favorable to virtue the surrounding circumstances may be. I sincerely hope he may become a better and more respectable man, but I doubt his motives."

"We will wait and see what the issue is before condemning him, shall we not, Margaret? You would not be so unjust as to pass sentence of guilt upon him without a trial, would you?"

"Oh, no, certainly not," she answered cheerfully, "I must be just, if I can not be generous."

"We must send her some aid, my hus-

band. I am afraid she is suffering. I know she will speak as favorably as possibly of her situation, and she says they are very poor. We can not send her clothing, and I dread to send her money. It may only make her condition worse by enabling him to indulge his old appetites. I do wish I knew what was best! Can't you tell me what to do?"

He paused a moment to consider the best method of forwarding assistance so as to insure permanent good.

"I think," he at length said, "that we will most surely secure our ends by my writing a letter to Morgan, expressive of our sincere joy at his present comfortable condition and favorable prospects for the future, at the same time inclosing the amount we design presenting them."

"Oh no, don't give the money into his hands. She will never get one cent of it. You write to him as you have suggested, and I will write to her and send the money in my letter, telling her it is for her."

"This would only excite in his bosom dislike of us and unkind feelings toward her. It would be a virtual contradiction of my letter, for it would be conclusive proof that we doubt him. No, we must send the money to him, designating that you wish a certain amount set apart for little Margaret, because of the name."

"I don't know what to do, I am so afraid Lucinda will not get any of it."

"There is uncertainty about it, it is true; but to me this seems the best way to proceed."

"Well, you know far better than I do, my husband, and we will write immediately."

"I can not obtain the funds until next week; but as soon as I can get it I will, and then we will write as you have suggested; but I must finish her letter."

Leaving the husband and wife to their fireside joys and sorrows, turn we to another scene.

Fairy-like notes burdened the air and charmed to wrapt ecstasy the heart of the listener. Tinkling feet made silvery music as they tripped in light and graceful measure through the airy forms of the ravishing dance. A gorgeous flood of light fell soft and golden o'er the heavenly forms of the votaries of the



pleasure-loving goddess. Noble men were there, than whom Greece, nor Rome, in proudest, palmiest days, never produced nobler. And there were men of handsome form and chiselled features so exquisite, with which Spain and Italy, with their signors, dukes and royal heirs, could never hope to vie. And there were sylph-like forms, so ethereal that the beholder trembled lest they should melt away before his enraptured gaze; and there were glancing eyes and ruby lips, so tempting, that even an angel might stoop to kiss; and jetty locks, and hues of more than orient beauty. A scene of wild magnificence, where jewels flashed in the light of beauteous eyes, and where lavish wealth and the most indulgent pleasure presided.

The notes of sweet, heavenly music and the sound of revelry fell upon the ear of the wounded man as he lay on his pallet of straw, thinking over his deed of dark revenge. He had racked his brain and tortured his mind to devise the plan of its accomplishment. "Heaven and earth shall not keep me from it," he muttered between his teeth, as he lay there gloating in the prospect of success. "I will be revenged, *revenged*! if I go to the ends of the earth to do it. Yes, he shall not kick me down, and beat me, and den shoot me like I was a wolf or oder animal. Non, non, I'll have his blood. Mon Dieu, I'll have his blood! It will be so very nice to see him on his knees a begging for his life. De wretch! but I'll not spare him. Non, non, I'll drive de knife right through his heart and watch de blood as it gushes out. He spilt my blood and I'll spill his. I'll let him to see dat he shall not laugh at me and mock."

He clenched his fist and threw out his arm as he muttered these words of dark revenge to himself. With a loud, rending scream of anguish he let the clenched fist fall at his side, and cast a look of imploring aid upon a man who sat near the open window.

Hastening to his side, his friend asked him what was the matter.

"Dead man! dead man, Rudolphe! Dem kill myself trying to kill dat devilish man," and the Frenchman turned his eyes up spasmodically, and grew, to

all appearance, lifeless under the influence of fear.

Rudolphe knew not what to do. He believed his friend was dying. He was wholly unacquainted with the nature of the case, and could not tell from what the patient was suffering until he saw the blood-stain on the sheet. He hastily threw off the cover, and found that the wound on Bertrand's right breast had commenced to bleed afresh. The ligatures put in to bind up the wound had been displaced by the violence of the sick man's movement, and the blood was flowing profusely. He gathered up the sheet and stanching it; then, with as much of the surgeon's skill as he possessed, he closed the wound and re-adjusted the strips. He then bathed the hands and face of the sick man in water, and slapped and rubbed him until there were evident signs of returning consciousness.

"You be not dead 't all, Bertrand," said Rudolphe, as he saw his friend open his eyes and look wildly about the room: "only spilt a leetle more blood, which be all de better for you. You ought to bleed out all dat bad nature what you have got in you. Now, you got to keep still and let Monsieur Morgan alone till you be gits well."

"Oui," responded the frightened man. "Can't you go for de doctor, Rudolphe?" "And leave you here to die, Bertrand?"

"Does think I'll die? Oh, mon Dieu! Does think I'll die, Rudolphe. Look, see, if de blood be running still. I bleed to death."

The examination was made. All things were found right. Bertrand was answered by his friend, time and again, that the blood was stopped, and there was now no danger; but the wounded man would insist on examining for himself.

The wound was rather below the right breast. It was deep and had been somewhat serious.

After receiving Morgan's shot, the Frenchman was taken, by his friend, from the field of defeat, and carried to the nearest house. In some days he was much better; and so determined was he to overtake his foe, that he set out upon

the track as soon as it was at all practicable for him to travel. Rudolphe being out of employment in Canada was easily prevailed upon to accompany him.—They traced Morgan until they reached the river Niagara, and there they could hear nothing further from him. Supposing that he might have gone to Niagara, the pursuers made for this point.

The excitement of the pursuit and the fatigue of the travel had operated very unfavorably upon Bertrand; and when they reached Niagara, it was necessary for him to go to bed and to call in a physician. The doctor cautioned him against any harsh movement until the place should be entirely healed. His treatment was having the desired effect, and the patient would have been well in a few weeks more, but for his untoward act.

"If you do not keep still you'll kill yourself, I tell you. Some day or other you get bleeding when I've be gone; and den you bleed to death—nobody here to stop it."

"Oui, I'll keep still. Yes, I want to get well, if it be's for nothing else than to see Monsieur Morgan down on his knees a begging for mercy. Yes, I'll be still. It won't be long before I have him, and den I'll let him to see I am no rascal nigger to be kicked, and cuffed, and knocked about, and shot till I am most dead."

"You must find him first before you can pay him up. Don't you know, dey say ketching before hangin."

"I'll find him. Yes, dat I will, if I goes to de ends of de earth. I'll find him, and den let him look out of his eyes. I'll pay him up for all. Mon Dieu! I'll be revenged. Yes, dat I will."

"But, den, dey take you up and hang you like dat dead dog we see in de woods todder day. Den you'll be worse off dan you are now. Done dead entirely, and nobody caring to one straw 'bout you."

"I'll see to dat, Rudolphe. I'll see to him, I tell you. Do you think I am going to be fool enough to kill him in de broad daylight, and let the people see what I do? Non, non! I'm too smart for dat. I'll make a nice slick business out of it, and nobody never knows what becomes of Monsieur Morgan."

Well, go to sleep now, Bertrand, or

you'll never get well in de world. Shut your eyes close up, an' hush talking."

"I can't sleep. Dat music troubles me so. I suppose dey be dancing over at de hotel."

"I'll let de winder down; den maybe you get to sleep."

"Oh, mon Dieu, I'll be smother with de winder let down. Non, non! Let me alone. I'll sleep after while. Give me some water."

The water was handed him. He took the cup and drank it all. Then closing his eyes as if to induce sleep, he turned his head toward the wall, and remained silent.

(To be continued.)

#### AN EXHORTATION WORTHY THE SUBJECT.

THE following eloquent address from a father to a son newly initiated, can not be read without emotion. It touches the very chords of a parent's nature, and adds new respect to that heretofore entertained for an institution capable of inspiring such sentiments. We extract it from the *Amaranth*, a masonic periodical published in 1827, and recommend it to the attentive perusal of our brethren:

##### THE COUNT DE TOLODA'S CHARGE.

The following discourse, translated from the original French, was pronounced at Brunswick, Lower Saxony, where Prince Ferdinand is Grand Master, by the Count de Toloda, at the initiation of his son:

"I congratulate you on your admission into the most ancient, and, perhaps, the most respectable, society in the universe. To you the mysteries of masonry are about to be revealed, and so bright a sun never shed luster on your eye. In this awful moment, when prostrate at the altar, do you not shudder at every crime, and have you not confidence in every virtue? May the reflection inspire you with noble sentiments; may you be penetrated with a religious abhorrence of every vice that degrades human nature; and may you feel that elevation of soul which scorns a dishonorable action and ever invites to the practice of piety and virtue. These are the wishes of a father

and a brother conjoined. Of you the greatest hopes are raised. Let not our expectation be disappointed. You are the son of a mason who glories in the profession; and for your zeal and attachment, your silence and good conduct, your father has already pledged his honor. You are now, as a member of this illustrious Order, introduced as a subject of a new country whose extent is boundless. Pictures are open to your view where true patriotism is exemplified in glaring colors, and a series of transactions recorded which the true hand of time can never erase. The obligation which influenced the first Brutus and Manlius to sacrifice their children to the love of their country, are not more sacred than those which bind me to support the honor and reputation of the venerable Order. This moment, my son, you owe to me a second birth. Should your conduct in life correspond with the principles of masonry, my remaining years will pass away with pleasure and satisfaction. Observe the great example of our ancient master. The best, most humane, the bravest and the most civilized of men have been our best patrons. Though the vulgar are strangers to our works, the greatest genius sprung from our Order. The most illustrious characters on the earth have laid the foundation of their most amiable qualities in masonry. The wisest of princes, Solomon, planned our institution and raised a temple to the Eternal and Supreme Ruler of the Universe. Swear, my son, that you will be a true and faithful mason. Know from this moment that I center the affection of a parent in the name of a brother and a friend. May your heart be susceptible of love and esteem, and may you burn with the same zeal your father possesses. Convince the world by your new alliance that you are deserving of our favors, and never forget the ties that bind you to honor and justice. View not with indifference the extensive connection you have formed, but let universal benevolence regulate your conduct. Exert your abilities in the service of your king and your country, and deem the knowledge you have this day attained the happiest acquisition of your life. Recall to memory the ceremony of your

initiation; learn to bridle your tongue and govern your passions, and ere long you will have occasion to say, 'In becoming a mason I truly become a man, and while I breathe will never disgrace a jewel that kings may prize.' If I live, my son, to reap the fruits of this day's labor, my happiness will be complete: I will meet death without a terror, close my eyes in peace, and expire without a groan in the arms of a virtuous and worthy Freemason!"

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#### MISCELLANEOUS.

NEVER consider that vanity an offense which limits itself to wishing for the praises of good men for good actions. Next to our own esteem, it is a virtue to desire the esteem of others.

TIME is the most indefinable yet paradoxical of things: the past is gone, the future is not come, and the present becomes the past even while we attempt to define it.

KNOWLEDGE is not mental power. The mind is not formed in schools, but in free social action with affairs, interests, and temptation, which call forth the exercise of judgment, prudence, reflection, moral restraint, and right principle.

USEFULNESS is confined to no station, and it is astonishing how much good may be done, and what may be effected by limited means, united with benevolence of heart and activity of mind.

PERMANENT rest is not to be expected on the road, but at the end of the journey.

If you would comprehend the Englishman, follow him to his fire-side; if a Frenchman, join him at the opera, and contemplate him during the performance of the ballet.

If a man would keep both integrity and independence free from temptation, let him keep out of debt. Dr. Franklin says, "It is hard for an empty bag to stand upright."

LITERATURE is a garden: books are particular views of it, and readers are visitors.

A BEAUTIFUL eye makes silence eloquent; a kind eye makes contradiction an assent; an enraged eye makes beauty deformed.

# THE FREEMASON'S DAUGHTER.

BY AN ENGLISH BROTHER.



INTERVIEW BETWEEN WILLIAM BOWLES AND MARY HEARTLAND.

AS William Bowles was hastening home at a later hour than he intended—for the scene which we have just described had both amused and detained him—he was struck by the appearance of a man, wrapped in an old great-coat, who begged to speak with him a few minutes.

"I have no time now," said the young man. "There is a shilling for you."

"Mr. Bowles," said the fellow, "it's not money I want of you: it's your advice."

"You know me, my good man?"

"Yes, and your friend Mr. Henry Beacham, too."

The name of his friend at once arrested his attention. Any thing which concerned the interests of Henry touched himself. Looking down at the person who had so

strangely accosted him, he recognized him as a porter in the house of Grindem and Small.

"And what is it you have to say to me?" he demanded.

"I dare not speak to you here, so close to the house. If you would only step on one side, I am sure you would not repent it."

"Follow me to the Royal," said Bowles. "We can converse quietly there. I shall not return to Burnley to-night."

"All right, sir."

The speaker stepped on the opposite side of the way, so that if either he or William encountered any person who knew them they might not be noticed as being together.

"Well, my man," said William, as soon

as they were seated in the private room where he and Henry Beacham had so often passed the evening together, "what do you want with me?"

"I want to consult you, sir."

"Well, I am ready."

"Ah, but you must promise not to betray me; for if you should, Mr. Small would turn me out of my situation. Indeed, he threatened to do so only this morning—the upstart!—and all because I was ten minutes too late."

"I promise you faithfully that if, through any communication you make to me, you lose your place in their employ, I will take you into mine."

"Then I'll speak out. Young Matthew Small has robbed the firm!"

"Robbed the firm!" repeated Bowles.

"And I can prove it," said the man.

"Stay," observed William, taking out his memorandum book and preparing to write. This is serious. What is your name, my good man?"

"My name is Pike—John Pike; but don't write till I have done. I shall never be able to tell you, if you take down what I say."

Like most of the ignorant and uneducated, he thought there was something dangerous in having his words taken down.

"Go on, my man," said Henry's friend, at the same time closing his memorandum book.

"Young master is at St. Petersburg."

"Yes, yes, I know that."

"I must tell it my own way," observed Pike, or I can't tell it at all. "Well, sir, I found this letter in young Matthew Small's great-coat pocket. He ordered me to brush it yesterday; and when I told him I was not hired to brush the clerk's coats, he kicked me out of the office."

"But did you brush it?"

"I did; or how should I have found this letter? Read it."

It was the letter which contained the notes which Grindem had sent to Henry Beacham, and given to Matthew Small to post; but which that hopeful youth, trusting to his father's influence over his partner, had appropriated to his own private purposes."

"The letter," observed William, after he had carefully read it, "may never

have been intended to be sent—that is, the writer may have altered his mind."

"No, he did n't."

"How can you possibly tell that?"

"Because I looked into the letter book in Mr. Grindem's room this morning, when sent to dust it out to receive the lawyer and the gentlemen; and found it entered, 'Letter to Henry Beacham, 500L.'"

"The same date?"

"The same date."

"And in Mr. Grindem's handwriting?" demanded William Bowles.

"No sir; in Matthew Small's."

The circumstance certainly began to look very suspicious, as far as the last-named gentleman was concerned; but Henry's friend, conscious of the interest he took in proving, if possible, to Grindem that he had been robbed by the Smalls, felt almost doubtful to himself.

"This must be inquired into," he observed. "Perhaps Matthew Small may be able to explain?"

"No, he can't," interrupted Pike with a chuckle; for he has spent the money."

"How do you know?"

"I'll tell you, sir. I was, some evenings since, at the tap of the Royal—this very house—taking my pint of beer, when Edward—that's the brother of the head waiter—comes down in a great passion, cussing and swearing like a trooper."

"What's up?" says I. 'I've been knocked down,' says he. 'Who by?' says I. 'Matthew Small,' says he. 'I'm as good a man as he is, if I don't wear so fine a coat, or carry a *hundred pound note* in my pocket!'"

"But what does this prove?" demanded William, who began to tire of the narrator's prolixity.

"You shall hear, sir. I knew Matthew Small could n't have *sich a thing* as a hundred pound note of his own, so I began chafing Edward, and told him it was only a flash one; and what do you think was his reply?"

"I do n't know."

"Flash one or not, master has changed it."

"Enough, my good fellow," said Mr. Bowles. "You have acted the part of an honest man, and shall not go unreward-

ed. If any thing occurs that you should lose your situation, come to me, and you shall have employment at the same wages."

"Thank you, sir," said Pike. "I should like to go at once. I can't bear to see that upstart a full partner. He was once no better than myself."

"Poor humanity," thought his listener. "After all, the seeming disinterested honesty of this man, he is as much prompted by jealousy and envy as by principle."

But he kept his opinion on the subject to himself.

"Come to me in the morning and we will think about it," he answered; "and, in the meantime, leave this letter with me."

The man hesitated.

"I will give you ten pounds," added the speaker.

The porter's salary was only eighteen shillings per week; for everything was conducted on a most economical scale in the office of Grindem and Company. He, too, had been more than human had he resisted it. Probably he had never before been master of so much money. The sum was counted out, and the letter was safely deposited in William Bowles' pocket.

"Take no notice of the affair to any human being?" he said.

"Certainly not, sir, if you wish it."

"And let me know if any thing particular occurs in the firm. Of course I don't mean business matters. I shall, before taking any proceedings, write to Mr. Beacham, and follow his instructions how to act."

"You may rely on me. Good night, sir. If any thing good turns up for Mr. Henry I shall be so glad. He is a real gentleman, and not one of your upstarts like Matthew Small. He never kicked an old servant out of the office for refusing to brush his coat—not he!"

"Good night."

The porter walked to the door, reached it, and then retraced his steps close to the table where Bowles was sitting.—Striking his knuckles on the table, he exclaimed:

"Hang him if you can, sir; hang him. I am a poor man, but I would give back the ten pounds, and a month's wages to

boot, to be revenged on that Matthew Small!"

With this emphatic declaration, Mr. Pike left the Royal Hotel.

Bowles remained for some time reflecting how to act. From what had passed at the dinner, he felt convinced that some extraordinary influence had been used to induce Grindem to concede an equal share in the firm to his subordinate; a man whom he had frequently seen him treat with a degree of contempt which amounted to brutality. The announcement, also, of the marriage of his friend, uncontradicted by the uncle; he knew not what to think. That foul play had been practiced somewhere, he felt convinced; and, for Henry Beacham's sake he determined to find it out. His first object was, if possible, to obtain possession of the note.

"Without that," he muttered, "exposure would be useless."

With this resolution he made the best of his way to the private bar, where the landlord was sitting with one or two commercial travelers. From his affability, William Bowles was always welcome to a seat and a cigar in the sanctum of the worthy Boniface, who received him with a friendly nod, and "You are late."

"Yes," replied the young man. "I have just left Small's party."

"Grand set-out?"

"Very. By-the-by, can you furnish me with such a thing as a note for a hundred pounds for my check? I shall require one in the morning before banking hours."

"All right, sir."

The landlord opened his cash-box, looked over his notes, and threw across the table one for the sum required.

"You are fortunate," he observed, "it's the only one I've got."

"It's a good one, I suppose?"

"Good!" repeated the landlord, "good as the bank. I had it from young Matthew Small, you will see his name on the back of it. I never take any thing over ten but I make my customers endorse it, and put my own private mark upon it."

"You could swear to it, then?" observed William.

"That I could," replied the man, with a look of surprise at the observation, "If I did not see it for ten years to come!"

Bowles looked at the back of the note; it was a new one, and bore the name of "Matthew Small," endorsed at the back, as well as the initials "G. G." (Gilbert Grindem,) in small letters, at one of the corners. With a smile of satisfaction he carefully put the note in his pocket, after giving his check for the amount.

"There is something up," observed the landlord to his commercial friends, as soon as the young man left the bar. "William Bowles would not have made that observation for nothing. Mark my words, *we shall hear of that note again!*"

## CHAPTER XXII.

### SOUR GRAPES.

Vice is a monster of such hideous mien,  
That to be hated, needs but to be seen;  
Familiar grown, accustomed to her face,  
We first endure, then pity, then embrace.

MISS HANNAH HEARTLAND was a maiden lady, no longer of that uncertain age which the poets describe as preceding the last bloom, the tinge of the yellow on the autumnal leaf before it falls; every trait of youth and grace had long disappeared from her sharp, peevish face, no longer an object to inspire love. Like most old maids, she had taken to piety as an occupation of her heart, not that pure and healthy religion which, like the dew of heaven, revives and expands the half-withered flower, but more resembling hoar frost, which crisps and contracts the feelings till they are centered in the small compass of self.

Like most old maids, she either had, or appeared to have, an insuperable aversion to marriage; and as men ceased to pay her those attentions which are grateful at all ages to the sex, her bitterness against the deceitful race, as she termed them, increased.

With these feelings it may naturally be supposed that she regarded the attachment of her niece and William Bowles with any thing but unmixed satisfaction. An orphan, left from early infancy under her guardianship and that of a cousin, a rich old bachelor, Mary Heartland had been reared by her female relative, who had endeavored to implant upon her youthful mind the same distastes and opinions; Mr. Majorbanks, who was merely the

guardian of her portion, very seldom, if ever, venturing to interfere; the shrewd old man was perfectly aware how soon the ice would melt when once in contact with the world and the generous sympathies of youth. Frequently he used to observe, with a smile, when his co-guardian would triumphantly point out the effect of her lessons and example:

"Wait a little, cousin; we shall see, we shall see."

Never were two persons more unlike than the two guardians; one was all heart and love of humanity, the other was humanity curdled; a peach and a crab-apple.

It was through the introduction of Mr. Majorbanks that William, who was a great favorite with him, became acquainted with Mary. As the old bachelor anticipated and wished, they soon fell in love, and the aunt was shocked at the levity, as she expressed it, with which her niece gave herself up to the idle passion; the indelicacy of a preference astonished her; and, but for the firm remonstrance of their mutual friend, the poor girl would not have been permitted to accept the invitation which Mrs. Bowles had given for her to pass a few weeks at Burnley.

A week after the dinner given by the Smalls, the old lady was seated in her drawing-room, reading a letter from her niece, in which the artless girl described the happiness she experienced in her visit, which the disingenuous little puss ascribed, of course, to the presence of Amy Lawrence. William was only mentioned in the postscript; but Miss Heartland was not so old but she remembered that young ladies generally reserve the real subject of their correspondence for that part of their letters.

She had just thrown it down with an air of dissatisfaction, when Mrs. Small was announced. As the ladies were both of the charitable committee, for disseminating moral influence among the poor, they were upon speaking, although not visiting terms, for there was a species of rivalry between them; each was jealous of the other's influence and success. Hitherto it had been quite sufficient for one to propose to cause the other to oppose. Such is the world, jealousy even in charity.

Miss Heartland received her rival po-

lately, but coldly; but Mrs. Small, who had an object to attain, knew the weak side of the old maid, and directed her attack accordingly.

"My dear Miss Heartland," she exclaimed, (when ladies of a certain or rather uncertain age, "dear" each other, there is generally very little sincerity between them,) "pray excuse this unceremonious visit; but I have such a favor to request of you."

"A favor, Mrs. Small?"

"Yes, and I am sure you will not deny me. You know that I have been for two years president of the Ladies' Monthly Baby Linen Society, and really my avocations are so numerous that I must resign; indeed, I should have done so long since, but really it was so difficult to find a successor; but since you have become a member, that difficulty no longer exists. Your intelligence, charity and usefulness will soon cause me to be forgotten."

To say that Miss Heartland was gratified would but ill express her feelings: it was triumph, delight; the presidency was what she had long been secretly aiming at, and to have it forced upon her by her rival, as an acknowledgment of her inferior merit, was more than she could have anticipated. The ladies were friends from that instant. The spinster's refusals were coy, and Mrs. Small's entreaties pressing; the former were easily overcome.

"I must thank you in the name of the ladies; they will be delighted to hear the news. I shall send in my resignation to-morrow."

"Oh, that will be too soon!"

"Not a minute; I am anxious to see you at your duties. Ah! Miss Heartland, you are a happy woman; no children, no cares, able to devote all your time to the good work of improving your fellow creatures."

"I am not without my cares," answered the lady, confidentially, "I have a niece."

"Ah! yes, I remember: I saw her a few days since at Burnley, when I called to visit the orphan sister of a late clerk in my husband's counting-house."

"Amy Lawrence?"

"Dear me!" exclaimed the visitor, with a well-affected air of surprise; "how did you know her name? But I guess, you are so charitable."

"Not exactly as you suppose," replied Miss Heartland, "my niece, Mary, is on a visit to Mrs. Bowles, at Burnley, and she is quite fascinated with the girl."

Mrs. Small was quite shrewd enough to perceive the tone of spleen and mortification with which the aunt spoke of her niece's friend, and it encouraged her to proceed.

"Ah! youth, youth, how easily led astray! More follies have been committed from the influence of improper friendships than the world imagines. Not that I mean to speak against Miss Lawrence; she is a very pretty girl, and *may* be a good one, at least I hope she is; but who can judge, the world is so dreadful.—Would you believe it, my dear Miss Heartland, when I called upon her to propose that she should make my house her home, till Small or I could place her in some respectable position in the world, she refused, and not in the very civillest terms, to avail herself of my protection."

"Her hopes," said the old maid, "point higher."

"I know," said her visitor, with a smile, "to young William Bowles; but surely his parents never will be so mad as to consent to such a preposterous match."

"You are mistaken."

"Oh, dear, no; I know he has long been attached to her."

Miss Heartland drew her chair nearer to Mrs. Small in the most confidential manner. The hope of hearing something to break off her niece's match was delightful, something to prove to Mary, the world, and that odious Mr. Majorbanks, that she was right, her warning true; that men were all alike, and not one of them to be trusted.

"Attached to Miss Lawrence!" she repeated. "Are you quite sure, my dear Mrs. Small? It has been represented to me that she is engaged to Mr. Henry Beacham, William Bowles' friend, not that I believed it, no, no!"

Mrs. Small drew from her reticule a newspaper, it was the *Times* of the preceding day, and pointed out to the lady a paragraph which announced the marriage of Henry Beacham, Esquire, with the daughter of the correspondent of the firm of Grindem and Small, at St. Petersburg.

"Is it possible? What deceit!"



"More than possible, it is true, (the speaker had written the paragraph herself.) Mr. Beacham went out for the very purpose. My husband and his uncle intends if he conducts himself properly, which I very much doubt, for by all accounts he is a sad libertine, to establish him there as a sort of under agent for the house. But you look surprised!" she added.

"And well I may be," replied the old maid. "Why, Mr. Bowles has been paying his impudent addresses to my niece, Mary, poor, silly child. Despite my warnings, she believed in his fine speeches; but if this does not open her eyes, nothing will. My dear Mrs. Small," she added, "if you have no particular use for that paper——"

"Quite at your service." Of course it was, the hypocrite had brought it with no other intention; her aim was, by the pretended marriage of Henry Beacham, to cast suspicion upon the real nature of William Bowles' interest for Amy, excite the jealousy of Mary, cause Amy to leave Burnley for her home, and so bring about a marriage between the orphan and her son Matthew.

"This is a very singular affair," observed Miss Heartland.

"Very," significantly answered her visitor.

"What can be William Bowles' motive?"

"Surely not to blind his parents as to his real intentions, and induce them to receive the girl under their respectable roof?" said Mrs. Small. "Oh, no, he never could be base enough for that. Trifle with the affections of an innocent girl, your niece, too!"

"I see, I see it all!" exclaimed the spinster, bridleing up. "Thanks, my dear madam; what do we not owe you, my poor deceived Mary and myself! Oh these men, these men!"

"Remember I assert nothing," said the mischief-maker, fearing she had gone too far.

"Nothing more than I divined," replied the lady. My dear Mrs. Small, it is impossible we should both be mistaken."

Soon after the ladies separated, and Miss Heartland, ordering her carriage, started on her errand of duty, as she termed it, to Burnley.

## CHAPTER XXIII.

### HEARTACHES.

How oft will envy's breath harsh discord blow  
Between two loving hearts; interpret looks  
As innocent as angels' smiles to mischief,  
And sunder bonds which heaven had seemed to knit.

THAT very same afternoon poor Amy Lawrence was standing alone at the window of the drawing-room at Burnley, when William entered. He had just returned from Manchester; his countenance was flushed, and it was evident, even to a casual observer, that something had occurred to disturb the usual happy serenity of his mind.

"Thank Heaven!" he murmured to himself, as Amy turned round, and smilingly extended her hand to him; "she has not seen it."

He alluded, of course, to the announcement of Henry Beacham's marriage in the *Times*—not that he believed it. Still he knew the effect such a piece of intelligence must have upon her susceptible nature. His satisfaction, however, was quickly changed to terror, when he discovered the fatal journal in her left hand.

"Oblige me with the paper, Amy!" he exclaimed.

"Willingly," said the fair girl, with an air of surprise, "I have almost done with it. But have you seen Mary?"

"Not yet."

"What?" she playfully continued, "ask for the newspaper before you have seen her! For shame, sir! Go directly, or I shall begin to doubt your love for the sweet girl, despite your protestations, sighs, and vows. Oh, you men!"

"I shall see her directly. But pray give me the paper."

"Not till I have finished the marriages."

"I must have it."

"Must! Must, indeed! A pretty word from the lips of a gentleman!" Suddenly struck by his agitated countenance, she added, "Forgive me, there is something in it you do not wish me to see?"

"No, no."

"I am sure of it, William. The anticipations of the heart seldom deceive."

The next instant the fatal paragraph caught her eye. No shriek, no groan escaped her; but, like a delicate flower whose support is suddenly withdrawn, her head sank upon her breast, and she

would have fallen had not William sprung forward and caught her in his arms.

"Amy!" he exclaimed, "sister, friend, dear Amy, it is false. I'll pledge my life on Henry's truth. He loves but you. It is impossible he should be the heartless scoundrel that paragraph would make him. Belie a life of honor!—renounce his love! Amy, look up, and listen to me."

The suffering girl burst into a violent flood of tears, and placing her hand upon her heart, as if to control its agony, murmured, "Broken, broken!"

"Listen to me," continued the young man. "I have already written to Beacham; wait a few days before you judge him; there is a mystery in all this. The Smalls are playing a game with the uncle; I do not understand the move at present, but I soon shall; I have already obtained one clue. Wait the reply; be calm till then."

"Calm! Oh! William, William, he was my childhood's love. Before I knew the nature of my feelings, my poor heart would beat when I heard his step—bound like a living thing at his dear voice. I worshiped him as a woman worships the idol of her choice—gave him without reserve my love—and now, cast off, like a worthless thing, without one word—one little token of regret—to support me in my loneliness—one thought—one sigh—"

Overcome with the violence of the shock, the unhappy Amy found a momentary relief from the agony of her feelings in insensibility. Her head fell upon the shoulder of the warm-hearted young fellow, whose eyes bore womanish testimony of his commiseration.

William Bowles would have been humiliated had any one seen a tear in his eye, for he was not less spirited than kindly in his nature; he almost blushed at his weakness as he thought of it. He need not have done so; that tear was no dishonor to his manhood; such weakness is more beautiful than strength, and does greater honor to the heart than the stoic's coldness or the worldling's philosophy.

"Amy," he exclaimed, "it is no marriage; believe me, the report is false."

At this instant the door of the drawing-room opened, the speaker was too much occupied with attempting to soothe his unhappy burden to notice it, and the

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countenance of Mary Heartland made its appearance. At first it was full of smiles and generous confidence; she had been listening to her aunt's dilation, and, confident in her lover's honor and Amy's truth, had hastened to the drawing-room to inform them; for in her confiding nature she deemed it a treason to friendship to keep the slander, and her disavowal of all credence in it, a secret from them for one moment. The scene she saw, changed her warm heart to ice. She turned deadly pale, and, closing the door, returned to her aunt in the dining room wretched as poor Amy.

"Take me home," she sobbed, as she threw herself upon the neck of her relative; "take me home or I shall die!"

"What has happened?" asked the old maid, curiously.

"Don't ask me, pray don't ask me. Oh, William! and I, I to have believed him!"

Miss Heartland was too much delighted at her niece's sudden resolution, and too anxious to avoid an explanation—for she feared that whatever had occurred to excite Mary's feelings might be capable of one—to insist. Fortunately for her project, both Mr. and Mrs. Bowles were from home.

At this moment William knocked at the dining-room door.

"Mary," cried he, "Amy is ill—very ill; I'm off for the surgeon. Go to her, my dear girl. I shall be back in half an hour."

Without waiting for a reply the speaker started off, little dreaming of the additional misery which would meet him on his return.

"Insolent!" said the old maid, "ask you to go to the creature!"

"No!" exclaimed her niece, with sudden resolution, "he shall not find me so tame spirited as he imagines. In five minutes I will be ready and leave this house for ever."

"Can I assist you, my love?" inquired the aunt.

Without waiting for a reply she followed the excited girl to her room. At any other moment the old lady would have remonstrated on the untidy manner in which her niece thrust dresses, visiters, ribbons, and laces indiscriminately into her trunk. The fact was, Mary feared

her resolution would give way if she once more saw the man whom despite his apparent falsehood, she still fondly loved.

In a very short time all was prepared. The various little presents William had made her were placed on her dressing table, and the astonished servant who answered her summons was directed to take the trunks to her aunt's carriage.

"Why, sure your not going to leave us, Miss?" inquired the honest fellow.

Mary could not reply.

"My niece returns with me," said Miss Heartland, in her stateliest manner; "and bitterly do I regret that I ever consented to her setting foot in such a house; but thank Heaven her eyes are opened at last?"

The eyes of poor Mary could not under any circumstances have been opened wider than the domestic's at the speech of the old maid, as she pointed with her parasol to the things he was to take to the carriage. They were soon arranged, and the ladies seated ready to depart.

"Any message to my master or mistress?" demanded the man, respectfully.

"None."

"Or to Mr. William?" added the poor fellow, kindly; for he had lived many years in the family, and seen quite enough to convince him how deeply his young master would feel this sudden departure.

"Home!" exclaimed Miss Heartland to the coachman, at the same time drawing up the window of the carriage; and the next instant it was rolling at a rapid pace along the lawn, which terminated in the highroad leading to Manchester.

Poor William met the vehicle on his return from his errand of friendship, and was so astonished at seeing Mary on her way home with her aunt, that for a few moments he could neither speak nor stir. When he in some degree recovered from his surprise, it was too late.

Although an affectionate son, never had he seen his mother's kind, cheerful countenance with so much pleasure as when, about an hour after the occurrence above narrated, in company with his father, she returned home. Giving her a hasty outline of what had occurred, and commending Amy to her care, he mounted his horse and galloped like a madman along the road to Manchester.

"Not at home, sir," said the servant, as William, his horse covered with foam, dashed up to Miss Heartland's door.

"I know better, my good fellow," answered the agitated lover, at the same time thrusting a sovereign into his hand. "Say to Miss Mary that I entreat to see her but for one moment."

"More than my place is worth," observed the man, pocketing the coin. "My young lady is ill—very ill. Dr. Currey has been sent for. We were obliged to lift her out of the carriage when she arrived. Good evening, sir."

"Stay—one word. Will you take a message from me?"

"I dare not."

"A note?"

"I should lose my place."

"I'll make that sovereign five!" added the distracted William.

The footman hesitated; but the next instant he heard the voice of his mistress on the stairs, and prudence prevailed over temptation; he closed the door.

At that moment one of the grooms belonging to the Royal Hotel happened to pass; to him William Bowles consigned his panting horse, and then continued to pace up and down the street more like a madman than a reasonable being.

Soon after the carriage of the physician drove to the door. To the affectionate heart of the distracted lover it seemed an age till he returned. He fancied a thousand things—that Mary was ill—dying. It never once occurred to him that she might have witnessed the scene between him and Amy, and misinterpreted it, as really was the case.

Just as the doctor, after visiting his patient, was about to enter his carriage, a hand was laid upon his arm. The benevolent old man turned round, and saw to his astonishment that it was his young friend, William Bowles.

"Ah, William!" he exclaimed, "is that you? Heavens, how pale you look! My good boy, tell me what is the matter with you?"

"Never heed me; but say, how have you left that suffering angel? What has occurred? Is she really ill? If so, I will see her despite fifty aunts."

"She is really ill," replied the physician.

The young man without another word sprang toward the door of the house, and was about to demand entrance in no very measured or courteous terms, when the skillful practitioner added:

"So ill that the least emotion may be fatal."

The upraised knocker fell from the hand which grasped it, as though it had been of molten iron; he knew too well both the veracity and skill of the speaker to doubt either the truth of his assertion or the ground on which it was made. Unable to master his emotion, William clasped his hand over his eyes to conceal the tears which, despite his efforts to hide them, trickled through his fingers.

"Come," said the physician kindly, "the street is no place for a scene like this. In my experience through life I have as often been called upon to administer to a mind diseased, as the poet hath it, as a diseased body; get into the carriage and ride home with me. Once more I repeat," he added, "that I will not answer for the consequences if you should persist in your mad attempt to see my patient to-night."

These words were quite enough to induce the poor fellow to comply with the kind advice as docilely as a child; he entered the vehicle, and in a few minutes after was seated in the library of the doctor, who, having attended him from his infancy, felt more than a common interest in his welfare.

"Tell me, William," he began, soothingly, "what is the cause of all this? I heard while at Liverpool, something of an engagement between you and Mary Heartland, from my old friend Majorbanks. What has occurred?"

"I do not know. I left her this morning the best of friends. She even pressed my return, saying she should be lonely till she saw me again. She looked and smiled so like an angel, that I must have been worse of the devil to have given her cause of uneasiness."

"This is some lovers' quarrel," observed the old man; "I felt convinced that her illness was of the mind; and once I thought she murmured your name."

"Did she!" exclaimed William; "Bless her! God bless her! even though she should persist in her cruelty, and break

my heart. You spoke of a quarrel; how could I quarrel with a being all gentleness and candor? Never, doctor, from the moment I first loved her have I suffered my thoughts to wander to another."

"Strange!" observed Dr. Currey, musingly; "there must be some mystery in this."

"Some slander," observed William. "Her aunt came this afternoon to Burnley, and took her off while I was absent for Surgeon Whiting."

"Was she ill then?"

"No, but another poor girl was, a friend of hers, one whom she loves like a sister; an orphan, whose heart has received a blow like that which is breaking mine."

"And you have given her no cause?"

"None, on my honor."

"Oh! this love! this love!" exclaimed the physician; "what a fortune would he make who could find a cure for it!"

"But I don't wish to be cured," observed William, with a faint smile.

"I dare say not; few madmen ever suspect that they are ill; not that I consider love as a species of madness, although the symptoms are similar. You must not return to Burnley to-night; my groom shall ride over with a note to your father—not from me—that would alarm them—but from yourself; you will find pens and paper on the table beside you," added the master of the house; "so write like a good boy, as rationally as you can, and then go to bed."

"Thank you; but I can sleep at the hotel."

"You will sleep here," said the doctor. "Remember I am absolute; you know my practice—implicit obedience from my patients, or I wash my hands of them; and although yours is not altogether a medical case, still it requires quite as skillful treatment."

"You must be obeyed," replied the young man; "but if you should be summoned to her again will you let me know? Promise me that, or I will walk all night before the house of her cruel aunt."

"And catch a fever," said his host.

"Better a fever of the blood than of the heart."

"Perhaps you are right," observed the physician; "the former is the more easily cured. Well, then, I promise you.

But don't, if you hear the night-bell, be starting from your bed, imagining all sorts of improbable miseries. Remember I have other patients beside Miss Mary Heartland."

His guest knew he could rely upon the promise of his kind-hearted host, and William Bowles retired to bed, but not to sleep. A thousand times did he review his conduct since he had become acquainted with Mary, and could find nothing to reproach himself with; for he had loved her with that purity, that singleness of heart which, when once the affections are engaged, knows no second object; little did the poor fellow suspect that the very kindness of his nature had been the cause of his misfortune.

Poor William, and poor Amy!—both were equally unconscious of the wound they had given—of the doubt which hung over them.

The next day Dr. Currey's report was sufficiently favorable to permit the lover to ride over to Burnley and inquire after Amy Lawrence. The orphan had so endeared herself both to Mr. and Mrs. Bowles by the gentle unobtrusive kindness of her manners, and affectionate, grateful attentions, that her illness was a positive affliction to them. Both the old people attributed the extraordinary departure of Mary to some caprice of her aunt's; and although they said but little, to avoid hurting the feelings of their son, they felt its unkindness at such a moment. What between Burnley and Manchester, the poor fellow had but a sad time of it.

"Did you send Perkins the invoice?" demanded old Mr. Bowles, the second morning after the *contretemps* had taken place.

"Yes, sir."

"He complains that he has not received it," observed his father, referring to a letter he had just opened.

"Then I could not have sent it."

The old gentleman was about to make one of his quiet, dry replies, when a look from his wife restrained him. The mother's heart divined what was passing in her son's, and felt with it.

"I shall go to Manchester myself, William," said the father; "you have been overworked lately, and require a little relaxation."

His son could not speak, but he felt

grateful. Soon after, he mounted his horse and rode to the house of Dr. Currey, who met him with a smile. It was a good omen when the benevolent physician smiled: many an anxious mother, husband, and friend, had felt a weight removed from their hearts when he did so.

"Good news," he said, shaking him by the hand warmly; "good news! our little friend is better; the fever has all but left her; in fact, her heart is now more affected than her health, though that is still weak enough."

"And have you gleaned from her the cause of this unhappy illness?" demanded the lover, anxiously.

"I can glean nothing," exclaimed the doctor, with an impatient shrug: "when I question her, she only replies by tears, and her aunt pours forth an accompaniment of groans, and rails more bitterly against our sex than ever. The old lady is remarkably skilled in expletives, and uses them with surpassing liberality. I believe it would give her pleasure to write the epitaph of every male creature in creation."

"The milk of human kindness is curdled, indeed, in her," observed William; "from the very first she was opposed to my love for her niece."

"Milk of human kindness!" repeated the old man, with a shrug; don't believe she ever had any—whey, all whey. Hang me, if I am quite certain whether she properly belongs to the class *mammalia*. Naturalists are at fault: there should have been a class set apart for all bachelors and old maids, or class them with the nondescripts. But, come," he added, "I am about to try an experiment upon the nerves of my patient this morning."

"An experiment!" repeated William, alarmed at the word. "Oh! be careful—pray, be careful!"

The doctor smiled.

"Should it not succeed?" continued the young man; "should it prove dangerous!"

"That will depend on my assistant. The aunt, I find, will be from home; and I had some thoughts of allowing you to see her just for an instant; but, as you say, should it prove dangerous!"

The young man grasped his hand.

"I had better put it off, perhaps."

"Who can doubt your skill? Let me see her: one word from me will explain this mystery, whatever its source. Pray, pray, take me with you—when the heart is diseased, the sight of those we love is worth a thousand physicians."

Probably the doctor thought so too; for, after many cautions, and as many promises from William to control his feelings, it was finally arranged that the lover should accompany him in his visit to his patient. The only difficulty to overcome was the opposition of the servants, which the old gentleman readily undertook; indeed, so respected was he, both in Liverpool and Manchester, that there were few who would venture either to oppose or dispute his orders. He was as absolute as Abernethy with his patients.

Mary was seated, or rather reclining, on the sofa in the drawing-room, when the practitioner entered. Traces of severe suffering, both mental and bodily, were visible upon her pale cheeks, and her whole person presented that languor and debilitated appearance which shows the very springs of life are relaxed and weakened.

"Better—better," said Dr. Currey, after feeling her pulse; "change of air and a few tonics, and we shall soon bring back the runaway roses to your cheeks."

"Never," murmured the patient, with a faint smile.

"But I say yes. Besides, I have another stimulant to apply—society."

"I hate it."

"Not all? Is there no one whom you would wish to see—whose heart has been torn, like your own, by some frightful misconception, which a word or a look can perhaps explain?"

"No one—no one."

"Not William?"

Mary started. During her illness she had frequently thought that she should like to see him once more: not to listen to his vindication—that she believed to be impossible—but to forgive him; to wish that he might be happy, even though it should be with another.

"Come," said the physician, "I do not often interfere in love affairs; but really the poor fellow is so wretched—he has been almost as ill as yourself. I know how susceptible the heart is when it loves.

Skeptics say it is merely a forcing-pump to send the life-stream through the system. I wonder if the fools ever loved any thing besides their own vain theories."

"Yes!" exclaimed Mary, "I will see him, forgive him, and die!"

"Forgive him and be happy, like a good little sensible girl. Die! Pooh! nonsense! I intend to dance at your wedding."

Here the doctor coughed: it was the signal for William, who was waiting at the door of the drawing-room, to make his appearance.

The instant Mary beheld him, despite her resolution, she started from her recumbent position, and tottered toward him, exclaiming:

"Do n't approach me, William—do n't touch me! You have broken my heart, but I forgive you—I forgive you!"

True to the instincts of her heart, and perfectly unconscious of what she was doing, how wide was the discrepancy between her words and actions! The poor suffering girl sank upon the manly breast of her lover in a flood of tears, murmuring, as her thin, wasted arm, like the tendril of some delicate vine, clung round his shoulders:

"Do n't come near me, William!"

"Mary—dear Mary! you have been deceived. What have I done—how forfeited your love? By heavens! could I lay my heart bare before you, you would only read in it the true passionate devotion of every pulsation for you. If I have offended, let me at least know my crime. You are too generous to judge the criminal unheard. If," he added, "I have lost your love—if you prefer another—"

"Another, William!" interrupted the indignant girl; "oh, never—never! You may—you will—despise me for the avowal, but, betrayed and insulted as I have been, never will another replace your image here. It is not I who have changed, but you."

Seeing that things were in a fair train for an explanation, Dr. Currey, who had watched the commencement of the interview with considerable anxiety, suddenly recollected that he wanted to consult a book in the library below, and left the lovers to themselves.

(To be continued.)

## THE CHURCH TRIAL;

OR, JYNIN' THE MASONS.

BY ROB. MORRIS.

THE Rev. Baruch Heidleberger was arraigned before the Effete congregation for jynin' the Freemasons. People *cum fur and neere* to see him tried. It was better nor a horse race to the folks in them diggins, and most as good as a hanging.

The members of the church, many of them, brought their families in wagons, *detarmed to see it out*, cost what it mout.

Old Miss Slowup, the cake ooman, brought her whole stock along; so did free Josh, who makes temperance beer out of whisky and molasses; so did Sock Freelinghysen, who peddles cowbells of his own manufacture. Candidates were there, agents were there, the devil (printer's) was there. The masons, of whom there are not many among those desolate hills, mustered in full strength. Finally, there was a general turnout, and to conclude, we were there ourself.

Parson Heidleberger's wife, who had gone sick when she *heern tell* that her beloved Baruch had pitched headforemost into masonry, got well again when she found he was likely to be expelled from the church on account of it, and tuck her lord's part with infinite vivacity. She had *sarched* in vain for the brand; it could n't be found.

It was the Saturday before the third Sabbath in May. Effete church was early crowded, *chockful*. Its seats, made of rails, whose sharp edges would have aroused the sympathy of a rooster, were crowded thickly on their points of gravity, by human beings painfully balanced. The pulpit was but a pen closed on three sides, but it was crowded by five and one-half preachers, come to help the *breethrin* try the case, and degrade the criminal. The reverend monster himself was on the spot. He was an old man, with thin gray hairs, tall in stature, but with a downcast look like an omphalopsychite; meek in countenance, gentle of speech, benevolent in visage—who would have thought, to see him sitting there, gazing calmly around him, that he, Baruch Heidleberger, for twenty years a zealous minister, who had stemmed the

torrent of religious innovations, could so grievously have overstepped church rules and *jyned the masons*. But he had, and here was the result. What's the world coming to? Who knows?

Effete church was not at all like the Temple of Luxor, either in shape or magnificence, still less did it resemble king Solomon's Temple. On the contrary, it was a low, dirt-daubed log-cabin of a thing, forty by thirty, plain as linsey, and cold as a Quaker. As Rev. Mr. Heidleberger arose in it, to answer the charges read by the moderator, and to plead to the merits of the case, his bald top just reached the cross-beam that bound the *eends* of the building together.

The charges were specific; the plea was *guilty*.

A hurried consultation, in a hoarse whisper, heard to the horse-block, and then the moderator, in a confused manner, *begged leave to ax the congrugashun ef he should deklar the guilty brother expended or suspelled*.

Another hurried consultation, during which *eleaving* old oomen who wore black bonnets and no shoes, loudly clamored, *suspell him, suspell him!* after which the moderator prudently expressed the idea that had been hinted to him by one of the older members, and told Parson Heidleberger, "Ef he'd any thing to *norate* in the way of vindicshun, he mout."

The criminal acknowledged the courtesy by a low bow, and went on, in his meek, quiet way, to *norate*:

"I feel to admit, breethern beloved, (the old man differed from Webster in his orthoepy, as the reader will perceive,) I feel to admit, that cordin to church rules, I done wrong. Yes, I done wrong. Masonry is a seacurt instushun, and you all done gin in your testimonies gin seacurt instushuns, long ago."

A fat sort of a groan from the old ladies, and a general expression of *yes, praise the Lord*.

"I know that when Bob Clink got drunk, and set my bakky barn to fire, you *suspelled* him, and when you tuck him back, and he quit drink, and jyned the Sons, you *suspelled* him again."

An asservation, contradictory to the intention of the second commandment,

from the aforesaid Bob, who was present, and the chorus from the aforesaid antiquaries, *yes, praise the Lord!*

"But, brethern, I want you to zamin this matter, tiklurly by the light of scriptur."

An interruption from the moderator, who informed the bad man, with great correctness, "that scriptur had nothin' to do with this matter, and ef he'd any thing to norate *why* he jyned the masons, he'd better do it to wonste."

"I ollers thought, brethern beloved," pursued the criminal, with some hesitation, "I ollers thought that our church rules was the same as scriptur. Leastways, that's how I ollers construed the matter for twenty year that I've been trying to preach the gospel, and you never set me to rights afore. Well, brethern beloved, I *have* jyned the masons, and I'll tell you *why*: I did it soze to understand scriptur better, and bekase I thought I mout be more useful. I haint found nothing wrong in it so fur. It's a good thing; it's a blessed thing, brethern beloved. You'd all of you say 't was good if you had it. There's mysteries in it that makes a man think better of hisself, his God, and humans. There's mysteries in it. \* \* \* Now how many brethern and sisters is there of you here who'd like to know the mysteries of masonry? Let em rise at wonste to their feet."

Up, by a common impulse, flew the crowd. Up, in spite of rheumatics and old age, the very foremost of all, flew the old women, with a *praise the Lord* half out of their throats. Up hopped the moderator, his mouth flung open, gate-like, from ear to ear. Up bounced Bob Clink, with an oath. Up popped the masons with surprise. Up sprung the rosy-cheeked maidens, with cheeks rendered yet more rosy by mysterious conjectures and imaginations. Up hitched the young men, who had hoped now to get out all the kernel of *masonry* without having to break the shell.

All were on the perpendicular before the echo of Parson Heidleberger's proposition had ceased to vibrate along the dusty roof.

The old gentleman glanced benevolently around the church, looked over

the pulpit, scanned the moderator's countenance with a half smile, and went on with his exposition:

"Your curiosity, brethern beloved, is just like mine was before I jyned the masons. Now, the lodge ain't full yet, and if you'll do like I did, the masons will, may be, let you in."

The hit was too good to be overlooked. A general roar from the crowd acknowledged it. Bob Clink took a duck-fit, and was carried out in spasms. The masons clapped with their hands, and stamped with their feet. The maidens giggled. The five preachers and a half (the fraction represents the moderator), and the old women, were the only serious faces.

For half an hour, it seemed as if the meeting would break up without further discussion.

Silence was at length restored, and old Parson Heidleberger continued his remarks, as he took a spider out of his hair, that had been shaken down from the roof.

"I did n't try this plan, brethern beloved, to pick you up—not by no means. I only did it to see whether I stood alone in curiosity to learn the secrets of masonry. I am proud to find all the brethern and sistern in the same fix. Then I think, brethern beloved, you ought to bear with me, beloved."

A tear from the old man.

"I have been in and out before you, for many a year, and it's in my heart to live and die with you."

A low shout from Mrs. Heidleberger, and weeping among the women generally, all but the aforesaid antiquated.

"I promise you, brethern beloved, on the word of a mas—, of a Christian I mean, that my masonry shall only make me more industrious and praying. I'll love you better, if possible, than ever I did before, beloved; and I pray the Lord to put it into your hearts to deal justly with me, brethern beloved."

\* \* \* \* \*

But the church expelled him forthwith, without a dissenting voice, and we came away.



PROSPERITY is no just scale; adversity is the only balance to weigh friends.



## THE NARROW ESCAPE.

## A REVOLUTIONARY INCIDENT.

UPON one of the lovely farms that lie along the Delaware, dwelt Israil Israel, and his fair young wife Althea. The blast of war which was desolating the land, long delayed to reach their borders, and as yet, each true-hearted American, their neighbor, dwelt unmolested under his own vine and fig-tree. It is true, that many of the young men, the forward, the enterprising, the crossed-in-love, and the bowed-down with debt, had enlisted; and their communications, blood-stained, from the various battle-fields, awakened sympathy and gladness by turns, among their friends at home. But Mr. Israel felt no call to leave the blooming wife, and the merry twins, whose voice was his home-music, for the stern music of the war. He served his country in a more quiet, but perhaps equally efficient manner, by working sedulously in his vocation, paying the large taxes incumbent upon the war-drafts, making an occasional loan to government from his thriving treasury, and nursing up the promising twain whom Providence had vouchsafed as the fruits of wedded love.

But the sounds of strife began to come nearer his district. The defeats upon Long Island, and the dark season that followed, sent many a poor fellow back to his neighborhood, maimed or ragged, or starving, to tell how the heart of the great Washington was nigh despairing at the gloomy prospect ahead, and to ask an alms of the full-handed farmer, for God Almighty's sake!

Such appeals were not suffered to fall unheeded. There was bread and to spare in the buttery; there was raiment and to spare, in the old clothes-press; there was shelter and to spare, in the big gable-roofed house: these were bountifully dispensed to the suffering patriots at the hands of the kind-hearted Israel or his affectionate spouse. For Israil Israel was a Freemason. It is with such as he, that our pen is most pleased. There is a freer flow at its point when it glides upon this topic. There is an inner gate, rarely opened; an interior vail not frequently

drawn up; a kind of ninth arch seldom entered, which opens, rises, and is entered, as the character of such a man comes before us in review. Brother Israel was a Freemason. He was, what a writer styles in one of his favorite analogies, "A *born* mason; a mason in the bud and flower; a mason in the milk and grain; a mason in the lint and thread, in cloth, dye and garment, thoroughly a mason!"

Therefore, the man was liberal—it is one of the virtues of masonry to be liberal—and patriotic; the world-wide attachments of the order do not, in the least, blunt the delicate home-sympathies which are natural to us all.

The masonic lodge, in his vicinity, acknowledged the superior ability of Mr. Israel, and placed him at the head of the various finance boards, relief boards, emergency boards, etc., which that emergent season demanded. This position, necessarily, made him the medium of payment for the masonic charities of the district. It must be confessed, however, and the circumstance is related not to disparage the other brethren, but to show the general state of poverty and distress prevailing, that the drafts drawn upon the lodge-treasurer, for the aid of the poor at home, and the prisoners in the prison-ship at New York, were usually cashed from the pocket of Mr. Israel himself. Quarterly dues could not be collected to keep pace with the demand; there was too much pressure from without to justify a resort to harsh measures for collection; so Mr. Israel trusted to the future consideration of his brethren, and favored the orders from his private funds.\*

When the suffering patriots passed near his residence, on their disastrous retreat from Long Island, an opportunity was afforded for a liberal display of his disinterestedness; for although provisions were scarce, and commanded a high price in the best markets of the country, yet, on the personal application of General Washington, Mr. Israel supplied the

\* At the close of the war, when a general settlement was made with this noble-hearted mason, as Chairman of the Relief Board, it was found there was more than two thousand dollars due him, for money advanced, in gold and silver.

American forces with fifty large beeves, contenting himself with a plain Commissary's receipt, in lieu of the more negotiable funds, the hard metal.

The war drew further and further south. Philadelphia was occupied by the British. The surrounding country was daily ravaged for their sustenance. Although the English officers were noted for their prompt payments, and even generosity where their own friends were concerned, yet, if the slightest suspicion of a disposition favorable to the patriotic party rested upon a farmer's head, woe to his possessions! He was well escaped if the foraging parties contented themselves with stripping him of his beeves and grain. An empty roost, a vacant stack-yard, untenanted stalls, were but a light infliction. It was oftener the case, that the stalls were fired, the dwelling consumed, and the poor farmer, whose highest crime was to love his country better than his country's foes, was left far off to commence the world anew.

While the dark cloud yet rested over the patriots' prospects, the Roebuck frigate anchored in the Delaware, not far from Mr. Israel's house, and a detachment was sent on shore to capture that gentleman, and secure his cattle. Mr. Israel was easily taken, for he rather put himself in the way of the party, thinking no further evil than that his property would be subjected to a heavy draft. Much to his surprise, however, the soldiers seized him rudely, bound his hands, led him to the boat, and sent him on board to be tried by court-martial, that very day! All this happened in plain sight of his wife, who stood in the doorway; and no sooner did it pass, than she instantly divined that mischief was brewing. To prevent the soldiers from capturing the stock, she hurried to the cow-yard, turned out all the cattle, and set the big house-dog after them. He soon ran them out of sight into the woods. The horses in the stables were liberated in the same manner. By this time, the party had arrived at the gate, and seeing her plan, they fired their muskets at her, but without effect.

Some harsh language was then used; but a British officer is a gentleman, however stern he may be in executing orders, and as the one in command of this de-

tachment had no instructions to damage the property, he soon recalled his party, and the strong-hearted woman was left to rock her little twins, and ponder upon the dangerous condition of her husband.

Let us follow Mr. Israel to the frigate. As he was pushed unceremoniously up the ship's side, and allowed to stand a few minutes by the gangway, while the boat was rowing round to the stern, a common sailor approached him, and in a low tone of voice inquired, "Hark'e, friend, ain't ye a Freemason?" What prompted the question in the man's mouth, can not be known; but the reader will presently perceive that Mr. Israel's life was involved in the answer. Startled by the inquiry, but feeling new heart at the very word *mason*, Mr. Israel whispered in reply, that he was. "Then," pursued the sailor hastily, for an officer was approaching where they stood, to order the prisoner below, "then you'd better remember it, for the officers will hold a lodge in the cabin to-night."

A very few hours sufficed to prepare an indictment, summon officers enough for a court-martial, and commence proceedings. As Mr. Israel was led from the fore-castle to the cabin, he observed certain ominous preparations, in which a block, a rope and a yardarm were striking features. In truth, a short trial and a speedy shrift were in store for the rebel; and the rebel took a glance across the still water to his pretty homestead, which he felt was not long to claim him as its proprietor. It may be sufficient to account for that very unsoldier like sob and tear with which he entered the cabin, that he saw Althea distinctly gazing upon the ship, and in her arms something that he could not fail to recognize, having so truly its father's form.

The trial was a mere formality. Witnesses testified to any thing that was desired of them. The Judge Advocate evidently felt that the whole matter was beneath him; he asked but a few questions, and those in a careless tone. The judges leaned back listlessly, and whispered to one another on frivolous topics, or read English papers; but there was a pre-determination in all this, and it spoke of death. One witness, as a crowning point to his testimony, averred, that when

Lord Howe sent a messenger to Mr. Israel, offering to purchase his fine beeves with specie, that rebellious individual returned for answer, "that he would rather give his cattle to Washington than receive thousands of British gold!" and that his whole course, from the beginning of the war, had been calculated to encourage the revolutionists.

"What have you to say in plea, prisoner?" inquired the senior officer; in the same breath giving a low order to the sergeant which hurried him on deck, where the rattling of the block, now fixed to the yardarm, could be distinctly heard. The rattling ceased. A file of marines marched across the deck. Something there was, awful in all this, and and Mr. Israel's lip paled as he answered. He made a manly defense, avowing his predilections to the patriotic cause, but solemnly averring that he had never taken protection or given any encouragement to the British authorities that he would do so. He was a plain man; loved his home; loved his country; thought no harm to any one; and hoped the court would not deprive an innocent man of his life in the very presence of his family and home.

At the conclusion of his last remark, which was pathetic enough to call the attention of the whole court, he gave the sign of the brotherhood. A hasty whisper passed among the judges; an evident interest took the place of their former listlessness. Their haughty bearing was changed; and the senior officer, in a tone of voice strikingly contrasted with his former abruptness of manner, ordered the Judge Advocate to call back the witnesses. This being done, the members of the court by turns, cross-examined them most searchingly. It was not difficult now to sift out of their testimony so much malice and envy that the senior officer finally dismissed them with a stern rebuke, "for seeking to hurt so honorable a man as Mr. Israel!"

The verdict was unanimously, *not guilty*. The court being dismissed, a private meeting was held, and within half an hour (the fatal block still dangling from the yardarm) Mr. Israel was sent on shore in the captain's own barge, and with a splendid present to the heroic wife, whose

coolness, in defending her husband's property, had been already reported to the officers.

It is scarcely necessary to say, that he returned to the ship after dusk, and was not allowed by his hospitable entertainers to take his accustomed place by Althea's side until nearly day, nor then until a strong scent of French wines betokened that the brothers had sealed their mutual acquaintance with something stronger than water.

So long as the Roebuck retained her position in the bay, there were frequent communications of this sort, and no evil of any description was ever inflicted upon the fortunate man.<sup>1</sup>

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### THE BROKEN TESSERA.

#### AN ANECDOTE OF THE REVOLUTION.

"Two are better than one; because they have a good reward for their labor."

WHEN Philadelphia was about to be evacuated by the British army, under Sir Henry Clinton, June 18, 1778, there was a merchant, one Hubbard Simpson, largely engaged in the sale of English goods, who had become highly obnoxious to the American residents, for supplying the British commander with mercantile facilities, and with information, that had been used to the detriment of the American army.

This man was in high repute with Sir Henry, and his immediate predecessor, Lord Howe. From the former, he now received a notification in time to enable him to sell his goods, and depart under the protection of the British army.

It was not possible, however, to dispose of so large a stock at short notice. To sell upon a credit was impracticable, so far as any of the American merchants

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<sup>1</sup> Lossing, in his very excellent publication, the *Field-Book of the Revolution*, (a book, by the way, that should be on the shelf of every American householder,) refers to the above incidents, and adds, what we were not previously informed of, "The records of the Grand Lodge of Pennsylvania show that Israel Israel, for many years Grand Master of that State, was saved from an ignominious death by the use of masonic signs." He cites Mrs. Ellet's *Women of the Revolution*, a reliable and valuable book, to the same end.

were concerned, and as for those in the tory interests, they were not to be trusted. To make a cash sale, in the present state of the funds, was impossible. Thus Mr. Simpson revolved the matter in his mind till the very day preceding the evacuation. A final notice from Sir Henry found him undecided, sitting in his crowded warehouse, soon to be devoted to spoliation and fire by the incensed Americans.

Now, this man was a member of the masonic Fraternity. Before the breaking out of strife, he had held a distinguished place in the provincial lodges. Although his understanding of right and wrong, in the present war, differed from that of the majority of his countrymen, yet the most zealous patriot could not accuse him of inconsistency or turpitude. What he had professed to be from youth—a warm loyalist—he still maintained; and this had led him to adopt the unpopular side in the revolutionary struggle, and to follow the British army, even at the expense of a large part of his property.

As things now stood, he was likely to lose more. Already he had begun to contemplate the idea of throwing open the doors and departing, when a rap was heard without, and, in answer to his invitation, an old friend, Mr. Jonas Lee, entered, and asked for a conference.

This gentleman, come at so critical a moment, was a person of note in the city—one who had suffered more than most others for his attachment to liberty—and a zealous mason.

For three years and upward, no intercourse had been held between the pair, once fraternally intimate; they had only acknowledged each other's acquaintance by a nod of recognition when they met in the streets.

The object of the present call was stated in a few words.

"My old friend and brother, I have heard of your approaching danger, and am come to offer you a service. We have taken opposite sides in politics; but you have sustained your choice, like myself, at great sacrifices; and while I can but regret that you are arrayed against our common country, I yet respect your honesty of purpose. Masonry knows no principle but duty, and this is your hour of depression; therefore am I come. My

influence is now in the ascendant, and I hereby offer it to you in brotherly truth. For old time's sake, I will take charge of your property, otherwise the spoil of our soldiers, before to-morrow morning, sell it for you at the best time and advantage, and hold the proceeds subject to your order."

The grateful merchant was profuse with his thanks.

"None of that, Bro. Simpson. My own heart is a sufficient reward. You can say all that when we meet again. Time presses. You are in immediate and great danger."

A clear sale was forthwith made of the whole property, amounting to more than fifty thousand dollars. No documentary evidences relative to the debt were retained by Mr. Simpson. Prudence pointed out this as the only course that promised a successful result.

At parting, while yet the boat was waiting at the pier, and the drums of the American advanced-guard were sounding in the suburbs of the city, Mr. Simpson took a gold piece from his purse, broke it in two parts, and handing one to his noble-hearted friend, observed: "You and I used to debate the purpose of the ancient *tessera*; now we will make it a practical question. Whoever presents you with this fragment of gold, to him I authorize you to render up whatever in your hands belongs to me. Farewell."

Years rolled by, and Jonas Lee heard no more of his old friend. With great difficulty, and by the aid of powerful friends at head-quarters, he had succeeded in disposing of the property without much loss; and by a judicious use of the money, he had become rich. Old age then crept upon him. His daily walks about the city began to be shortened. The almond-tree flourished. The grasshopper began to be a burden. From year to year, he drew nearer to his own mansion, and finally confined himself within his retired apartment, to wait for the Summoner of all flesh.

One day, as he was reclining in the listlessness of old age, with but the Word of God and the person of his good wife for companionship, and the voices of his grandchildren ringing from the next room,

in happy harmony, he was accosted by a beggarly-looking young man, who prayed a gift of money, "for a poor shipwrecked foreigner, who had lost his all, and barely escaped with life itself."

Jonas Lee was not a person to refuse such a demand. He made him a bountiful gift of money, clothes and kind words. But when the foreigner was about to depart, he walked up to Mr. Lee's couch, and pressing his hand with thankfulness, he dropped into it a worn and ragged piece of metal, and asked him if he would accept that piece of gold as a token of a poor beggar's gratitude?

There was something peculiar in the foreigner's tone, which led Mr. Lee to draw out his spectacles, and examine the offering intently. What was the surprise of his wife to see him rise from his chair, draw a similar fragment from his bosom, where it had been suspended by a ribbon for a long time, and applying the pieces together, to hear him triumphantly declare: "They fit! they fit! The broken *tessera* is complete! the union is perfect! Thank God, thank God, my brother is yet alive!"

The foreigner turned out to be the youngest son of Mr. Simpson, who had been shipwrecked, as he stated, to the great hazard of his life. Preserving the golden fragment, he had landed at Philadelphia, ragged and poor, charged by his father with a message to Mr. Lee. Why the former had so long delayed his claim, does not appear. The history informs us, however, that he had followed the British army through the remainder of the war; amassed a large fortune by some successful government contracts; gone to England; embarked in extensive speculations there; and finally, retiring from business immensely wealthy, was made a baronet, for his loyal services.

His son was received with open arms, and introduced into the first circles of Philadelphia. Report, concerning the masonic part of the transaction, became public, and gave a new impetus to the Order.

But when a full account of his stewardship was prepared by Mr. Lee, and the property, both principal and interest, tendered to the young man, the proffer was met by a letter from Sir Hubbard Simp-

son, just received, in which he declined receiving a shilling of it, and presented it, with his warmest regards, to his old friend and brother, Jonas Lee.

### THE OLDEN TIME.

BY ROB. MORRIS.

Give me the faith my fathers had,  
When home-worn ties they cast,  
In stern contempt forever back,  
Like chaff upon the blast.  
These prayers, lip-measured, leave me chill,  
As icy fount sends icy rill;  
No passion bidding nature start—  
No fire struck out to warm the heart,—  
There's nothing here to make me glad—  
Give me the faith my fathers had.

A patriot now is bought and sold,  
For price, but render me  
The hopes that braced the hearts of old,  
My fathers' Liberty.  
What's fine-drawn speech and wordy war!  
A candle-ray to freedom's star!  
The hand to hilt, the sword abroad,  
The flag to heaven, the heart to God,  
These are the tokens I would see—  
Give me my fathers' Liberty.

Give me my fathers' walk below:  
No artful mind was theirs,  
To compass kindred hearts about,  
With treachery and snares;  
No nets of artifice they spread  
To lure the innocent to tread;  
Life's blessings all they freely shared,  
Life's fear they boldly met and dared,—  
A blameless life, a death sublime,  
These were the things of olden time.

Give me the friendships that entwined,  
The upright trunks of yore:  
The tendrils that so sweetly vined  
A beauty and a power.  
My heart is sad to think this earth,  
With all its joy, with all its mirth,  
Has lost the chain our fathers wove,  
The chain of holy, holy love,—  
Has lost the path our fathers trod,  
The path that led them up to God.

Oh then bring back the palmy days,  
Of innocence and truth,  
When honesty was in its prime,  
And selfishness in youth.  
When man allowed to man his place—  
When probity unbared its face—  
When justice poised an equal scale—  
And faith sang through the dying wail.  
Away this age of care and crime,  
Give me the days of olden time!

MASONRY.

BY W. C. CAPERS.

(Our readers will share our pleasure at the perusal of these vigorous and beautiful lines.—*Editor American Freemason.*)

THREE thousand years have rolled away,  
Upon the tide of time;  
Since Masonry began her march  
Of noble deeds sublime;  
And though the angry storms of war,  
Have swept the earth with fire,  
Her temple stands unscathed, unhurt,  
With SUNLIGHT on its spire.

Old Empires, long the praise of men,  
Have faded from the earth;  
Kings, with their thrones, have passed  
Since Masonry had birth. [away,  
The sceptered monarch in his pride,  
Has long since met his doom;  
And nought is left of his domains,  
But solitude and gloom.

Proud Egypt, with her wondrous arts—  
Her mysteries of old;  
Has slept beneath the tide of time,  
As swift his current rolled.  
And Greece, with all her ancient wealth,  
Of genius and of fame,  
Scarce holds amid the nations now  
The honor of a name.

The glittering towers of Troy, to which  
The foes of Priam came,  
To meet a welcome for their deeds,  
From lips of Spartan dame,  
Have long since toppled from their base,  
And moldered to decay;  
The glory of that mighty race,  
With *them* has passed away.

Amid the ravages that swept,  
The cities of the plain—  
'Mid crumbling of imperial thrones—  
The fall of tower and fane,  
Fair Masonry has still survived,  
The nations' horrid doom;  
A BEACON 'mid the night of years,  
To gild the clouds of gloom.

Through every age stern bigotry  
Has sought to crush her form;  
But, unsubdued, she bravely met  
The tempest and the storm.  
The clouds of persecution fled  
Before her steady ray,  
As shades of deepest night, before  
The orient orb of day.

From oriental climes she came,  
To bless this Western world;  
And rear her temple 'neath the flag,  
That Liberty unfurled.

Fair Freedom welcomed to our shores,  
This maid of heavenly birth;  
While thousands of our humble poor,  
Now own her generous worth.

Ten thousand widows in their weeds,  
Have blest her advent here;  
And many a homeless orphan's heart,  
Has owned her tender care.  
Full many a frail and erring son,  
To dissipation given;  
Has heard her warning voice, and turned  
His wayward thoughts to Heaven.

Long may her beauteous temple stand,  
To light this darkened sphere;  
To gild the gloom of error's night,  
And dry the falling tear.  
And when the filial winds of time,  
Shall sweep this reeling ball;  
Oh, may its glittering spires be  
The last on earth to fall.

*Mobile, Ala.*

THE MAIDEN'S CHOICE.

BY CHARLES SWAIN.

A YOUNG maid sat by her cottage-tree,  
A beautiful maid, at the dawn of day;  
Her sewing fell idle upon her knee—  
For her heart and her thoughts were far away:  
When a sober old wooer came up the dell,  
A wooer whose hopes, one would think, were few;  
But a maiden's heart is a puzzle to tell—  
And though old his face—yet his coat was new;  
Oh, a young maid's heart is a puzzle to tell,—  
And though old his face—yet his coat was new.

The wooer he gave her a wistful look—  
And wistful, too, were the words he said;  
While merry she sang, like a summer brook,  
And played with her needle, and knotted the thread;  
He spoke of the ring and the wedding chime,  
He pressed her hand, and he bended his knee;  
And he begged and implored her to *fix the time!*  
No—go, and ask my mother, said she:  
Oh, fix it yourself, my darling, said he—  
No—go, and ask my mother, said she.

Scarce into the house had the wooer gone,  
When a young man leaped o'er a neighboring stile,  
And sad was the look that the youth put on;  
And playful and gay was the maiden's smile:  
Pray who is this carle that comes here to woo?  
And why at your side does he talk so free?  
Must I ask your mother, dear Mary, too?  
No, Harry, she whispered—you must ask *me!*  
I'd better go in your mother to see?  
No, Harry, no—no! you must kneel, and ask *ME.*

There was waiting one morn at the village church,  
Waiting, and weeping, and words of woe:—  
For the wealthy old wooer was left in the lurch,  
The maid had gone off with a younger beau:  
Warmly the sun on the hedgerow glowed,  
Warmly it shone on the old farm gate;  
And wild was the laughter upon the road,  
As Harry rode off with his wedded mate!  
Ha, ha! cried she—Ho, ho! laughed he—  
They may wait a long while ere the bride they see.

## DECEASED MASONIC WRITERS OF AMERICA.



WILKINS TANNEHILL,

*Past Grand Master of Tennessee, Editor of the "MASONIC PORTFOLIO," and compiler of a "FREEMASON'S MONITOR," and other works.*

TO the Craft in Tennessee the death of Bro. Tannehill was announced by the following well written circular, issued from the office of the Grand Secretary and P. G. Master Charles A. Fuller, on the 5th of June, 1858.

*"To the Officers and Members of Lodges, working under the Jurisdiction of the M. W. Grand Lodge of the State of Tennessee:*

"BRETHREN: It is my painful duty to announce to you the mournful intelligence that again Death has invaded our ranks, and removed from our midst one whom you have frequently honored with the highest office in your power to bestow. Brother WILKINS TANNEHILL, Past Grand Master, is no more! He expired on Wednesday, June 2, A. L. 5858, aged 71 years;

and on the succeeding day was consigned to his last earthly resting place with appropriate masonic honors.

"The masonic life of our departed brother has been one of eventful interest. Connected, by official relations, with the masonic Fraternity of this State, a history of his life would be a record of the most interesting portion of the acts of the Grand Lodge of Tennessee. Associated with those eminent Patrons of the Order who composed the first Grand Council in the organization of the Grand Lodge at Knoxville, in the year 1813, he was fully imbued with those sterling traits of character which peculiarly distinguish the good man and the true mason. His compeers of that early day appreciated and recog-

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nized his worth by appointing him to the responsible position of Grand Secretary, which station he filled for several successive years with honor to himself and the Fraternity. Wise in counsel, prudent in action, he was regarded as peculiarly fitted, by his habits of life and high moral standing, to conduct the affairs of the Grand Lodge of Tennessee as its honored Grand Master. Six times was he subsequently re-elected to fill that dignified office. In the language of one of his earlier associates, "Bro. TANNEHILL was hailed as the Genius of Masonry, and all bore willing testimony to his worth as a Man and as a Mason." And even down to the present time, when those few in number have swelled to a mighty army of the good and true, his name has been as a watchword in our assemblies, and from the oldest in the ranks to the youngest tyro in our mysteries, all have bowed with reverence before its influence. But he has passed away, and we have now only the recollection of his many virtues, his noble worth, his deeds of charity performed in the presence of One who seeth all secret things, to stimulate us who remain to follow his illustrious example. Simple in feeling as a child, with a heart warm and tender to the infirmities of his brethren, generous even to a fault, he passed through the temptations and trying scenes of an eventful life, without a soil upon the purity of his garments. Whether enjoying the smiles of prosperity, or enduring the frowns of adversity, no turn of Fortune's favor was suffered to change the even tenor of his course. Under all circumstances, he was ever the same urbane gentleman, the same generous friend, the same zealous and self-sacrificing mason. Such was the man you honored and loved, and whose loss we now mourn.

"Thus, brethren, is another link broken between us and the distant past. One by one, the "Old Guard" are fast disappearing. Successively have we been called to lament over the passing away of a BURTON, a DILLAHUNTY, a DOUGLAS, a CLABORNE, and now a TANNEHILL.

"In consideration of the important positions heretofore occupied by Bro. WILKINS TANNEHILL, both in the Grand Lodge of Tennessee, and in the affection-

ate regard of his brethren,—and of his exceeding great worth as a man and as a mason—it is ordered by the M. W. Grand Master, THOMAS McCULLOCH, Esq., that this communication be read in open lodge at the first meeting after its reception, and entered upon the Minutes. It is also desired by the M. W. Grand Master, that your Lodge adopt such testimonials of respect for the memory of our deceased Brother, as may be deemed proper; and that the Brethren wear the usual badge of mourning for thirty days thereafter."

In compliance with the foregoing, several of the lodges in the State, among which were prominent *Mount Lebanon*, No. 59 and *Masters'*, No. 244, both at Knoxville, adopted resolutions corresponding in tenor with the Circular, and ordered the same to be spread upon the Minutes of their respective lodges.

#### RENOUNCING FREEMASONRY.

In 1835, during the political excitement in Massachusetts, many of the lukewarm of the Fraternity endeavored to find a door of escape from their masonic obligations, and various plans to that end were conceived. The Grand Lodge of Massachusetts at an adjourned communication, Sept. 25, 1834, thus legislated upon the subject: "Whereas this Grand Lodge has noticed with deep regret that certain members of the Fraternity have assembled in pursuance of public notice from some person or persons unknown, for the purpose of considering their masonic relations, and to take measures to promote the dissolution of the institution, and have thereupon published proceedings calculated to embarrass their more steadfast brethren and mislead the public—therefore

"*Resolved*, That the assemblies referred to were irregular in their constitution and conduct, and of a character altogether unknown to the usages of the Craft and in opposition to the constitutions of the Order.

"*Resolved*, That while the members of the Grand Lodge acknowledge with pleasure the general soundness and candor of the public sentiment in this community to which it is their happiness to belong,



and highly appreciate the opinions and feelings of their intelligent fellow citizens, they nevertheless believe, and, in view of some of the sophistries of the day, feel constrained to declare that public opinion does not deserve respectful regard, and that tranquility of society is not worth its price which calls upon citizens to surrender THE IMPRESCRIPTIBLE RIGHT OF ASSOCIATION—especially when they demand the sacrifice of an institution, “in the spirit, objects and practical influences of which nothing has been observed inconsistent with the religious and civil duties of its members, nothing dangerous to the order and the security of society, and nothing adverse to the absolute supremacy of the law.

“Resolved, That although the masonic connection is a voluntary one, and, altogether the Grand Lodge is far from wishing if they had the power, to retain dissatisfied members, she nevertheless feels bound by the relations she sustains to the Craft to remind all whom it may concern, that there are more becoming methods of withdrawing than public conventions, and that masons can not in such meetings vote nor recommend a dissolution of the institution without violating engagements from which neither temporary unpopularity of Freemasonry nor its political inconvenience can honorably discharge those who have voluntarily contracted them.

“Resolved, That the faithful members of the Fraternity be exhorted to persevere in their fidelity—to observe the regular communications of their respective lodges and prescribed methods of charity—to maintain peace and self-respect—to discountenance all irregular assemblies of masons, and scrupulously to avoid connecting Freemasonry with any political controversies or speculations, being assured, notwithstanding statements to the contrary which may be made for political effect, that the Grand Lodge of Massachusetts is still in existence, enjoying her quarterly meetings, superintending the affairs of the Craft, and, through the weekly sessions of her “Board of Relief,” distributing the income of her little property to sick and needy brethren, their widows and orphans; that while she will sustain the Lodges under her jurisdictions

by all proper means in her power, she is willing and desirous to receive immediately the charters of all such as may wish to surrender them according to the conditions in such cases made and provided.”

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#### THE PAUPER'S DEATH-BED.

TREAD softly, bow the head,  
In reverent silence bow,  
No passing bell doth toll,  
Yet an immortal bed  
Is passing now.

Stranger! however great,  
With lowly reverence bow;  
There's one in that poor shed,  
One by that paltry bed,  
Greater than thou.

Beneath that beggar's roof,  
Lo! Death doth keep his state;  
Enter!—no crowds attend,  
Enter!—no guards defend  
This palace gate.

That pavement damp and cold,  
No smiling courtiers tread;  
One silent woman stands,  
Lifting with meager hands  
A dying head.

No mingling voices sound,  
An infant wail alone;  
A sob suppressed, and then  
That short deep gasp, and then  
The parting groan.

Oh! change—oh! wondrous change,  
Burst are the prison bars,  
This moment there so low,  
So agonized, and now  
Beyond the stars!

Oh! change—stupendous change!  
There lies the soulless clod;  
The sun eternal breaks,  
The new immortal wakes,  
Wakes with his God.

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MISFORTUNES are moral bitters, which frequently restore the healthy tone of the mind after it has been cloyed and sickened by the sweets of prosperity.

# Masonic Law, History and Miscellany.

## MASONIC LAW.

### A COMPENDIUM OF THE FUNDAMENTAL PRINCIPLES OF INTER-MASONIC COMITY:

*Being a Digest of the Laws, Usages and Compacts which compose the polity of Freemasonry, considered morally, historically and philosophically.*

BY JAMES THEODORE HOLLY, S. P. R. S. S.

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PART I.—DIGEST OF MASONIC POLITY.

## CHAPTER IV.

### THE PRAGMATIC LANDMARKS.<sup>1</sup>

THE Pragmatic Landmarks are divided into three sections, forming a code of conventional compacts embracing the general stipulations, regulations and decrees adopted and promulgated in the

<sup>1</sup> We have now traced out the Theocratic Landmarks from Adam's rules of life, given to him when first placed in the garden of Eden, to their divine summary given by Christ. We have also traced the Ritualistic Landmarks from the first animal sacrifice, which took place at the expulsion from that garden, down to the primitive age of the Apostolic Church, when the doctrines, practices and precepts of Christianity infused new ideas in the religion, politics and philosophy of the world. The former landmarks, beginning at the golden dawn of the patriarchal age, were traced, in their development, through the Jewish Theocracy. And the latter, also beginning in the patriarchal age, when the mist of sin and crime had dimmed its orient beauty, were traced from thence, through the usages of those governmental polities of the nations of antiquity, so celebrated for their literature, arts, sciences and polite learning of all kinds, down to that same epoch when the Christian Church gave a new polity to the world. Thus we have now arrived at that junction of the two roads, marked out by the Theocratic and Ritualistic Landmarks respectively, where the Pragmatic Landmarks take their rise. The original derivation of the word Pragmatic we have already given, in a note, elsewhere. The English acceptations of this term Webster defines to be "forward to intermeddle; meddling; impertinently busy or officious in the concerns of others, without leave or invitation." Accordingly we find that these landmarks commence to develop themselves from the *officious intermeddling*, if we may presume so to speak, which the perfected Law of

various masonic jurisdictions throughout the world, from time to time, as experience and circumstances have required.

### SEC. 1.—Esoteric Compacts.

These compacts constitute the fundamental basis upon which the Esoteric Usages, of the Ancient Mysteries, as set forth in the Ritualistic Landmarks, are reformed, reorganized and perpetuated.

1. In order to preserve the occult wisdom of the sages of antiquity, the secret usages of the Lesser and Greater Mysteries of the ancient civilized nations shall be reformed and reduced to their simplest principles, by being divested of all their national and local peculiarities; and hereafter perpetuated as a universal brotherhood, extending to all nations, and continuing from generation to generation.<sup>2</sup>

Christ, (by his summary to the Theocratic Landmarks,) and the practices of the Apostolic Church, made upon the usages of the nations of antiquity, much against their will, or without their leave or invitation. Their polity clave asunder before the godlike power of the Great Gospel intermeddler. The gigantic Roman empire was brought low at the foot of the Christian Cross in three short centuries. The sacred mysteries were outlawed and finally abolished as a system; the Ritualistic Landmarks were rendered entirely useless as a constitutional polity; and whatever of wisdom remained connected with them, after their fiery ordeal with Christianity [see the controversies between the early Christian fathers and the ancient philosophers], has been preserved by virtue of these Pragmatic Landmarks, until we find it surviving, in our midst, at the present day, in the Fraternity of Speculative Masonry.

<sup>2</sup> The breaking up of the Ritualistic Landmarks of the Sacred Mysteries as the fundamental polity of nations, by the universal aggressions of Christianity, must have given rise to earnest considerations and anxious inquiries among the philosophic adepts, as to the future preservation and perpetuation of such information as might be found wise and valuable in these ancient usages. Such philosophic reflections, therefore, was necessarily anterior to the reformation and reorganization of the mysteries as we have them in the masonic Fraternity at the present time. Freemasonry has sprung into being only as the result and consequence of these sage resolves of the first ages of our era, to perpetuate the imperishable truths that now remain to us of the sacred science of the

2. In order to establish a fixed uniformity, as a common bond of union and coöperation among this brotherhood, the secret usages of the Lesser Mysteries, as reformed, shall always be conferred in a successive division of three symbolic degrees; and these shall always hereafter be essentially conformed to the usages, in this respect, that have been adopted by the original organizations, which have thus reformed and perpetuated<sup>3</sup> them.

dead nations of antiquity. Hence, the formation of these Esoteric Compacts may be carried back to the fourth century, when the mysteries were outlawed in the Roman empire, or even as far back as the second century, when this system first felt its waning power by its contact with Christianity; and from thence traced downward through various mystic sects of religion and philosophy, as the Gnostics, Manicheans, Cathari, Alchemists, etc., etc., who kept up these secret practices, until the auspicious moment, when the Rosicrucian philosophy, which constituted the last mystic link of connection with the ancient mysteries, united them with the usages of Operative Masonry, through the intervention of Elias Ashmole, one of the last of its disciples, in the seventeenth century. The mysteries were not fully reformed and purged of their heathen tross, which made them obnoxious to the Christian Church, until this union with Operative Masonry, after undergoing a final lustration at the hands of this English antiquarian. Hitherto they had been constantly placed under the ban of the church, in the proscribed and heretical sects and societies that were known to cherish and practice these mystic usages. The dissolution of the Knight Templars, and the execution of James B. Molay, their last *General Grand Master*, in the fourteenth century, was owing to the fact that the ancient mysteries had found a refuge with them, during the crusades to the Holy Land, in the middle ages. But, finally, having become thoroughly reformed, according to the first and second Esoteric Compacts, and united with the corporations of Operative Masonry, no practices were retained inconsistent with Christianity; and thus they are now recognized by liberal and enlightened Christians to be a powerful supporter of morality and virtue, and the hand-maiden of practical religion throughout the world. Only the Papal Church, which, strangely enough, perpetuates in her own bosom the most miserable caricature of the worst pagan practices, and her sister despotism of the Russo-Greek Church and State, have been so illiberal as to proscribe the present masonic brotherhood.—(On the succession of the ancient mysteries, as given here, consult the 9, 10, 11, 12 and 13 chapters of Barruel's *Memoirs*, vol. ii.; Hartford, 1799.)

<sup>3</sup> The object of resolving upon a united and definite organization of the lesser mysteries to the exclusion of the greater, may be apparent in the fact that the whole science of symbolic instruction pertained mostly to them as the preparatory school for the greater; and it is for the excellency of the symbolism of the ancient Gentile sages alone, that it is at all desirable to perpetuate them. It is

3. In order to give the widest possible limits to the expansion of the occult wisdom of the ancients, by the continued acquisition of the profoundest erudition of every succeeding age, the sublime secrets of the Greater Mysteries shall be committed to the free investigations, future reform, and subsequent reorganization of such learned and zealous adepts as shall be duly invested with the three symbolic or reformed degrees of the Lesser Mysteries.<sup>4</sup>

only in this respect that they are superiors to all who have succeeded them. Even the symbolism of the Mosaic economy, which was developed subsequent to that of Egypt, was only superior thereto, not as a question of symbolic science, abstractly considered, but simply in this, that the unity of God was *openly* taught among the Hebrews, instead of *secretly* as in Egypt. Hence, as it is not the manner of teaching that doctrine for which the mysteries need now be perpetuated, but rather for the superior science of symbolic instruction which they contain, therefore the reformed reorganization of the lesser mysteries furnish us with the end designed. Another reason why the greater mysteries was thus left in a disorganized state by these compacts, is given us in the fact that the knowledge of the unity of the Godhead, which was the chief end of their institution, and the great secret revealed to the exalted and sublime egypt, is now indiscriminately taught to every one wherever the gospel of Christ is preached. A word may here be said also, in order to explain why the Gentile nations carried their ritualism of symbolic instruction to such a wonderful perfection. They possessed, in common with the Jews, the patriarchal truths of revelation coming down from Noah and his sons. But subsequently God, finding among men on earth Abraham alone possessing the true faith, confined his continued revelations to the Jewish nation, who were the descendants of this patriarch. This people being thus openly taught of God as the compliment of Abraham's faith, needed no human expedients to preserve and teach the truth, from generation to generation; but the Gentile nations not being so blessed with a continuation of divine revelation, had to devise a system to preserve and teach the few truths which they inherited from the patriarchal age. Hence, their superiority in the science of symbolic instruction. And it is this superiority, transmitted to us in the *Ritualistic Landmarks* of the ancient mysteries, which have been so effectual in preserving the few truths of the patriarchal age amid a world of idolatry, that Freemasonry now applies, under a renovated aspect, to enforce among men the great moral truths of the Theocratic Landmarks, as they have been developed and expanded under the Jewish Theocracy, and completed and sealed up by the gospel of Christ proclaimed, as the law of grace to both Jew and Gentile. Thus has the faithful preserver of a few truths been made the great depository of many.—(Matt. xxv: 20-23.)

<sup>4</sup> It is reasonable to suppose, that when the last remnant of the mystical societies of the middle

SEC. 2.—*Esoteric Compacts.*

These compacts are those which established the relation between the Ancient Mysteries, as reformed by the Esoteric Compacts, and Operative Masonry; and thus has sprung into being the present organic form of the mystic brotherhood.

1. The title of the Ancient Mysteries, as they are now perpetuated by the Adepts, is derived from the union with Operative Masonry; wherefore the brotherhood is called The Ancient and Honorable Fraternity of Free and Accepted Masons.

2. The titles of the three symbolic grades, as they are now conferred, is also derived from the same source, and are therefore named 1st Apprentice or Entered Apprentice, 2d Companion or Fellow Craft, and 3d Master or Master Mason.

3. The geometric symbology of the Fraternity is conformed to a similar usage derived from the same source; and hence, many of these emblems bear the name and form of the tools of Operative Masonry.

4. The Fraternity, in consequence of the origin and derivation of its present titles and symbols, practices so much of

ages lingered on the verge of existence, that a desire was generally felt among the philosophical adepts throughout Europe to organize a universal brotherhood, by which the secret science of antiquity, of which they were now the only remaining depositories, might be for ever thereafter perpetuated. Hence, any organization to this end, that might be effected anywhere, would be hailed by all with delight. And therefore, when Elias Ashmole had succeeded in insinuating the secret science among the corporations of operative masons in England, in 1646, as the first step toward accomplishing this end; and when this step finally germinated into the philosophic organization of speculative masonry in 1717, as the complimentary result, the great desire of their hearts was on the eve of being accomplished; and hence this organization was hailed every where with joy by the friends of the ancient science; and in less than one generation it had belted the globe. In extension of these seemingly gratuitous conclusions about the plan of reorganizing the ancient mysteries as here explained, let it be remembered that these are the *Esoteric* compacts which we are endeavoring to elaborate; and being such, no direct *written* evidence is to be expected in confirmation of them. Circumstantial proof only can be relied on to establish these oral resolves of our reforming brethren; and this kind of evidence will be made more complete by written historical facts, pertaining to the subsequent practice of the Fraternity, when we pass to the consideration of the following sections of these landmarks.

Operative Masonry, as to conduct the ceremonies attendant on laying the corner stones of public edifices whenever required so to do; but more particularly is this practice observed in the construction of Masonic temples.<sup>5</sup>

SEC. 3.—*Esotero-Exoteric Compacts.*

These compacts embrace all the fundamental stipulations, regulations and

<sup>5</sup> Among the reasons that may have induced the English Rosicrucian philosopher to unite the Ancient Mysteries with Operative Masonry are the precedents of similar unions of the kind before. First, in the case of H. A. A. who was, doubtless, a member of the Dyonisian Fraternity, and who is supposed to have propagated the mysteries among the builders of king Solomon's temple; and, secondly, in the case of the *Collegia Artificum*, established by Numa, at Rome, about 714 B. C., composed of members brought from Attica, in Greece; and who, being priests of Bacchus, established from this period the celebration of these Grecian Mysteries at Rome. See "Roman Colleges of Artificers" and "Hiram the Builder," Mackey's *Lexicon*. Also Clavel's *Histoire Pittoresque*, chap. 7, première partie.

The Brother Ragon thus describes this last union between the Mysteries and Operative Masonry, which resulted in the organization of the present Fraternity of Speculative Masonry:

"Mais en 1646, le célèbre antiquaire Elie Ashmole, Grand Alchimiste, fondateur du Musée d'Oxford, se fait admettre avec Colonel Mainwarring dans la confrérie des ouvriers maçons à Warrington, dans la quelle on commençait à agréger ostensiblement des individus étrangers à l'art de bâtir.

"Cette même année, une société de Rosse-Croix, formée d'après les idées de la *Nouvelle Atlantis* de Bacon, s'assemble dans la salle de réunion des *Freemasons* à Londres. Ashmole et les autres frères de la Rose Croix ayant reconnu que le nombre des ouvrier de métier était surpassé par celui des ouvriers de l'intelligence, parce que le premier allait chaque jour en s'affaiblissant, tandis que le dernier augmentait continuellement, pensèrent que le moment était venu de renoncer aux formules de réception de ces ouvriers, qui ne consistaient qu'en quelques cérémonies à peu près semblables à celles usitées parmi tous les gens de métier, les quelles avaient, Jusque-là, servi d'abri aux initiés pour s'adjointre des adeptes. Ils leur substituèrent, au moyen des traditions vales dont ils se servaient pour leurs aspirants aux sciences occultes, un mode écrit d'initiation calquée sur les anciens mystères et sur ceux de l'Egypte et de la Grèce; et le premier grade initiatique fut écrit tel, a peu près, que nous le connaissons. Ce premier degré ayant reçu l'approbation des initiés le grade de compagnon fut rédigé en 1648; et celui de maître, peu de temps après; mais la decapitation de Charles I<sup>er</sup>, en 1649 et le parti que prit Ashmole en faveur des *Stuarts*, apportèrent de grandes modifications à ce troisième et dernier grade devenu biblique, tout en lui laissant pour base ce grand hiéroglyphe de la nature symbolisée vers la fin de décembre."—*Orthodoxie Maçonnique*, p. 28-9.

decrees which form the basis of the Reformed Mysteries as they are now perpetuated under the character of Speculative Masonry.

1. The sacerdotal or moral functions that shall hereafter characterize the polity of the Ancient Mysteries shall be the inculcation of precepts of rectitude and morality as revealed in the Word of God, and taught in the Patriarchal,<sup>6</sup> Hebrew and Christian Scriptures.<sup>7</sup>

<sup>6</sup> There is a patriarchal portion of the revealed word of God as distinguished from the Hebrew and Christian scriptures. That portion of Genesis which gives the history of the world from Adam down to the separation of the sons of Noah, constitute the primitive revelation which all the nations of the earth received in common, as their sacred writings fully attest. The creation and fall of man, the promise of a deliverer and the deluge, are truths recorded in the sacred cosmogonies of all nations. And it is by no means an undoubted fact that the antediluvian records of the Jewish scriptures are the original writings, though they are certainly the most faithful copy that has been preserved of the original. Moses, by his quotations from sacred books, mentioned in the Pentateuch, shows clearly that he had ancient writings before him from which he copied. In the 21st chapter of Numbers, 14th and 15th verses, he quotes from the books of the wars of Jehovah, which our Ill.<sup>d</sup> Bro.<sup>r</sup> Swedenborg declares to have been the historical books of an ancient Word; and at the 27—30 verses of the same chapter, Moses also quotes from what Swedenborg declares to have been the prophetic books of that word; and who, in rectifying the received version of the scriptures, says that word Moshalim **המשלים**

in the original Hebrew, which is translated with the article, "They that speak in Proverbs," (composers of Proverbs,) should be rendered "The Enunciators or Prophetic Enunciators." A book of Jasher, supposed to belong to the ancient word, is also quoted from by David, 2 Sam. i: 17, 18, and by Joshua, in the book bearing his name, x: 12, 13. (See Swedenborg's True Christian Religion, paragraphs 264—266.)

<sup>7</sup> The basis of the reform and reorganization of the ancient mysteries in the 17th century was the entire rejection of the sacred books of the ancient pagan nations of antiquity, and the full and unequivocal recognition and acceptance of the Hebrew and Christian scriptures as the only foundation of masonic morality. This fact is demonstrated by the Master's ritual, which that great English Rosicrucian philosopher drew up when he perfected the union between the Ancient Mysteries and Operative Masonry, and to which our mystic brother Ragon refers with regret in the preceding quotation, when he speaks of the great Biblical modifications of the third degree, which he wholly attributes (very erroneously, in our opinion) to the influence of the banished Stuarts (*La décapitation de Charles I<sup>er</sup>, en 1649 et le parti que prit Ashmole en faveur des Stuarts, apportèrent de grandes modifications à ce troisième et dernier grade devenu*

2. The regal, magisterial or administrative functions that shall hereafter be maintained in the polity of the Ancient Mysteries shall be a harmonious *fraternity of equals, voluntarily* organized for the promotion of *Brotherly Love, Relief, and Truth*; and *contrived, supported and adorned* by the best results and the soundest experience of all ages and nations, past, present and to come.<sup>8</sup>

3. The philosophic or scientific functions that shall hereafter be maintained in the polity of the Ancient Mysteries shall be the cultivation of an enlightened taste for literature, the arts and sciences, as illustrated by the practices of the learned magi and skillful artisans of antiquity.<sup>9</sup>

4. The mysteries of the three symbolic decrees shall be dispensed in local assemblies, to be called lodges.<sup>10</sup>

*biblque*). Our opinion on this point, as those who have followed our reflections may judge, is that it was the last necessity and only condition of the revival and continued survival of the mysteries, that they should become biblical, so to speak, in their future organization.

<sup>8</sup> We have, in this compact, another striking evidence of the thorough reform of the mysteries in their reorganization. By this pragmatic resolution, the sacred science broke the clannish bans which had so long kept it enchained to the exclusive behests of particular national polities in the ages of antiquity; and thus, unfettering itself, was prepared for that cosmopolitan flight around the globe, on its glorious mission of humanity, that one generation saw at once planned and accomplished. This landmark, it will be noticed, gives the three most sacred formulas of masonic polity which have since become so endeared to the Fraternity as the household words of Freemasons around the globe. In describing the government of masonry as the *voluntary fraternity of equals*, we produce the first sacred formula, "Liberty, Equality, Fraternity;" in describing the object of its labors we have the second formula in the words, "Brotherly-love, Relief and Truth;" and, finally, in describing the lights of experience by which the Fraternity would be *contrived, supported and adorned*, we find the third mystic formula of "Wisdom, Strength and Beauty." In making our usual application of these formulas to the capacities of man's threefold nature, it is sufficient to say that the first gives activity to the physical powers of the body; the second, to the moral powers of the soul; and the third formula to the intellectual powers of the mind or spirit.

<sup>9</sup> In this landmark we see the mysteries, after having divested themselves of the sacerdotal and regal peculiarities of the nations of antiquity, still clinging, with an undying pertinacity, to their most precious jewel; viz: the philosophic wisdom of her ancient sages.

<sup>10</sup> The Masonic Lodge is made to take the place

5. No local lodge can be formed for the dispensation of the mysteries, unless composed of at least seven Master Masons, who have been duly invested with the secrets of the same in a regular lodge.<sup>11</sup>

6. A lodge in order to be regular in its organization, must be constituted by some lawful dogmatic power in masonry.<sup>12</sup>

7. A dogmatic power in masonry is an organization formed to exercise supreme masonic authority within a certain sovereign political jurisdiction.<sup>13</sup>

8. There may be more than one dogmatic power organized within the same political jurisdiction, provided each shall be at the head of a particular rite or rites of masonry.<sup>14</sup>

9. Separate rites exist in masonry according to the difference between dogmatic powers in the practice of the sublime degrees which they may have reorganized and reformed from the usages of the Greater Mysteries as provided in the Esoteric Compacts.<sup>15</sup>

of the Assemblies, which celebrated the lesser mysteries by this compact.

<sup>11</sup> See remarks on the number 7, in the preceding chapter.

<sup>12</sup> Brother Finley M. King, in an article in the 2d No. of the 2d vol. of the Masonic Union, of which he is editor, mentions an exception to this compact in the masonic usages of continental Europe. He says, in speaking of the same in connection with other things, "There is another feature of their policy which may strike the American mason as singular; it is, that independent isolated lodges are permitted to exist, and are held in full fellowship. There are seven of these lodges now working in Prussia."

<sup>13</sup> The dogmatic power in the York rite is vested in a representative body, called a Grand Lodge; in the French rite it is reposed in a partially representative body, styled a Grand Orient; and in the Scottish rite it is exercised by the Supreme Council, 23d and last degree.

<sup>14, 15, 16, 17</sup> These four compacts form so many parts of one of the most delicate subjects that have, or ever can come under the general jurisprudence of the Fraternity. That separate dogmatic powers of masonry may exist in the same jurisdiction, and exercise authority on the basis of diversity of rites, may be evident to all, in the fact that Grand Lodges, Grand Chapters, Grand Councils, Grand Encampments, and Supreme Councils exist throughout the American masonic jurisdiction, as dogmatic powers, in their respective rites; and a similar diversity of organizations might be cited in nearly every masonic jurisdiction of note throughout the world. That the sublime degrees which may be appended to the symbolic is what constitute diversity of rites, we think can be established without an exception. The dogmatic powers of Ancient York Masonry in America, which

10. In developing and reducing to a system the sublime secrets of the greater mysteries, the dogmatic power may so arrange, modify, explain, and promulgate the fixed usages established by the Esoteric Compacts for the symbolic degrees, as to make them harmonize with its sublime system, provided, however, that none of the essentials of these usages shall thereby be abolished or destroyed.<sup>16</sup>

11. A lodge has the right to organize and pursue its labors in any regular masonic rite it may choose; and therefore may seek to be covered or protected by any regular dogmatic power in masonry whose right it may elect; provided, however, that no foreign Orient in power be asked to, or do assume such control in any political jurisdiction, where a dogmatic power of the same rite is already established.<sup>17</sup>

clinging so pertinaciously to the three symbolic degrees alone, are not an exception. Even they have organized the sacerdotal, regal and philosophic functions of the Greater Mysteries in the esoteric and exoteric rituals of the Past or Chair Master's degree, and which is essentially a dogmatic or Grand Lodge degree, though it may be conferred by a local convocation of Past Masters. And unless the master was duly invested with the august prerogatives of this degree, in addition to the three symbolic degrees, no lodge would be considered regular for a moment by any American Grand Lodge. The Grand Chapter Rite differs from that of the Grand Lodge, because its sublime system is expanded beyond that of Past Master to the H. A. A. The rites of the Grand Councils and Grand Encampments are a still further expansion of the same sublime system one beyond the other.

The Supreme Council of the Scotch rite comprehends, in one dogmatic power, the whole design of all these rights just enumerated, but arranged and modified on another explanatory system, reaching even to the ritualistic instructions of the ancient symbolic grades, as provided in the tenth compact. A dogmatic power of the French rite in ritualistic comprehensiveness of design, is the Scotch rite in miniature; but radically divergent from the York and Scotch rite in its explanatory system. In this rite important liberties are taken with the ancient order of the Esoteric usages in the symbolic grades under cover of the tenth compact, in order to adjust them to its sublime system of instruction. In promulgating their respective rites, the Grand Chapters, Councils, and Encampments of America have no need to charter symbolic lodges, because their sublime system is made to harmonize with these degrees as conferred under the Grand Lodges. Even the Supreme Councils of the Scottish, as a matter of masonic harmony with the Grand Lodges of America, waive their right to establish such lodges, although unlike the Grand Chapters, etc., they can not do so without some detriment to their system of dogmatic teach-

12. The functions of masonic government are divided into seven immunities, privileges, or prerogatives, as follows: 1. Elective; 2. Executive; 3. Legislative; 4. Judicial; 5. Dogmatic; 6. Diplomatic; and, 7. Pragmatic.

13. These prerogatives constitute respectively so many departments of masonic polity; and they are distributed and exercised in a threefold series, or order of organic action, as follows, viz: I. The elective prerogative is the inherent right of every Master Mason in good standing in the Fraternity, and its exercise forms the basis of all the other prerogatives.<sup>18</sup> II. The executive, legislative, and judicial prerogatives are the inherent immunities of every regularly established lodge; but may be transferred therefrom to the supervision of Orients in power for correc-

tion or approval, on the appeal of Master Masons, by delegation of the lodge, or by the dogmatic intervention of the masonic power exercising jurisdiction; and, III. The dogmatic, diplomatic, and pragmatic<sup>19</sup> prerogatives, which are the inherent privileges of Orients in power; but which may also be exercised by a universal masonic congress composed of the representatives of sovereign masonic powers.<sup>20</sup>

14. The Theocratic, Ritualistic and Pragmatic landmarks of masonry form

<sup>19</sup> These three are the fundamental divisions of all organic action in a combined association. In masonry, the executive prerogative pertains chiefly to the W. M. of a lodge, and is properly exercised in all that relates to the ritualistic performances of the three degrees; the legislative prerogative is centered chiefly in a majority of the Master Masons composing the membership of the lodge, and relates to the enactment of such regulations as may be necessary to secure the good government of the same; and the judicial prerogative is centered concurrently in the W. M. and the majority of the Master Masons holding membership in a lodge, and relates to the enforcement of masonic discipline, to maintain the purity and integrity of the Landmarks of the Order.

<sup>20</sup> The dogmatic prerogative of masonic government is exercised by the Grand Master or Masonic Chieftain of the order within a certain jurisdiction under the advice and consent of a majority of the members of the power over which he presides, and relates chiefly to the decision of all questions coming up by appeal, or otherwise, whether executive, legislative, or judicial, from a local lodge. The diplomatic prerogative of masonic government is exercised by the majority of the members of a masonic power with the executive concurrence of their presiding head, and relates to the regulation of the intercourse of local lodges with each other within the same jurisdiction and the establishment of fraternal intercourse with foreign Orients in power. The pragmatic prerogative of masonic government is exercised by the unanimous concurrence of the members of a masonic power with the joint executive concurrence of their masonic head, and relates to the alteration, adoption or cumulation of masonic rituals under the dogmatic system of an Orient in power. This latter prerogative is somewhat of a novelty in American masonic jurisprudence; but the Grand Lodge of Louisiana, which has cumulated the three principal rites under its jurisdiction, and the Grand Lodge of Illinois, which has recently recommended the adoption, wherever practicable, in its jurisdiction, of the seventh article of the Universal Masonic Congress, held in Paris, June, 1855, are instances of pragmatic legislation in reference to the Ritualistic Landmarks by the masonic powers of this country. Some of the Orients in power in Europe not only cumulate preëxisting rites, but form peculiar rituals of their own, as that of the twelve degrees of the Grand Lodge of Sweden; the ten of the Three Globes Grand Lodge in Prussia; and the seven degrees of the French rite established by the Grand Orient of France.

ing in the sublime degrees; to suit which the ancient symbolic degrees have been partially modified in this rite. It would be still more detrimental to the sublime system of the French Rite, if a dogmatic power, exercising jurisdiction over the same, was precluded from establishing symbolic lodges of its rite. Hence the provisions of the eleventh compact, the foundation of which was laid in the Eclectic system, which emanated from, or followed as the result of the masonic congress or convention held at Wilhelmsbaden, in 1782, in respect to the sublime degrees of Freemasonry; which was further supported by the action of the Mother Grand Lodges of the masonic world, in the second article of union agreed upon by the two rival dogmatic powers of England, in 1813; and which was finally brought to a climax by the Masonic Congress of Paris, held in 1834, which, in a "Treaty of Union, Alliance, and Masonic Confederation," set forth the following stipulation:

"Each masonic power, regularly and legally constituted, duly acknowledged, and invested with the full dogmatic power of a rite for a particular territory, possesses incontestibly and solely the right of founding and governing lodges of its rite throughout the whole extent of its dominion. But this right can never give to this power, that of excluding, of forbidding, or of hindering the masonic power of another rite, even that of a foreign Orient in power, to grant the necessary charters for the regular establishment of lodges and chapters, or even of a power of the rite in the extent of the same territory, to such masons as may solicit them in a regular manner." (C. W. Moore's Monthly Magazine, Vol. X, No. 7, p. 196.)

<sup>18</sup> Since the sublime mysteries no longer form a uniform part of the ancient ritual, as at present reformed, the adepts or masters of the third symbolic degree are invested with the ruling prerogatives that pertained to the ancient *epoptæ*. Hence the elective franchise is that prerogative of theirs by which they exercise voice, vote, and action, in deciding all questions pertaining to the welfare of the Fraternity that may come before a local lodge.

the only constitutional limitations to the exercise of these prerogatives of masonic government, by the respective bodies that are duly invested with the same.

15. Official incumbents in masonry may be invested with the prerogatives of their office for a limited period of time; or for life, subject to removal for misbehavior.<sup>21</sup>

16. Grand Masters of masons have authority to dispense with the ordinary probation of candidates in special cases, as his judgment may dictate, and make, or cause to be made, masons at sight.<sup>22</sup>

17. An age different from that fixed by the civil law for a man's majority in the country where he resides may be prescribed by the masonic powers of that country, provided no one be initiated who has not a mature mind, as well as the other ritualistic qualifications.<sup>23</sup>

18. The following general usages have been developed and established by various masonic powers working in different rites, in pursuance of the plans laid down for the reformed organization of the ancient mysteries; and are, therefore, corollaries of the pragmatic landmarks of masonry.

I. The publication of books of constitution, monitors, guides, illustrations and symbolic charts of masonry establishing

the order of conferring and giving instructions in the symbolic and sublime degrees of masonry.

II. The order or ceremonies for the installation of masonic officers; for the dedication or consecration of masonic halls; for the funeral obsequies of deceased Master Masons, and for laying the corner stone of public edifices.

III. Adoptive masonic rites or androgynous degrees of masonry in order to enlist the coöperation of the female relatives of masons in advancing the prosperity of the Fraternity, and for the purpose of conferring on them the protecting shield of the brotherhood.<sup>24</sup>

IV. A ritual for the masonic adoption of the infant sons of masons in order to shield them with the protection of the Fraternity, and to enlist them early in the cause of masonry.<sup>25</sup>

V. The promulgation of rituals regulating the manner of constructing masonic temples; of celebrating masonic feasts or fraternal banquets, and of commemorating the anniversary of the death of worthy deceased Master Masons.<sup>26</sup>

VI. Conferring masonic titles, styles, decorations and ranks of office, and merit on members of the Fraternity, aside from those which they may bear in the world.<sup>27</sup>

VII. In distributing offices or trusts of honor and *power* in masonry, when masonic qualifications are equal, brethren occupying the most eminent station, in society at large, are selected.<sup>28</sup>

VIII. In distributing offices or trusts of honor and *emolument* in masonry, when masonic qualifications are equal, brethren occupying the humbler positions, in society at large, are chosen.<sup>29</sup>

<sup>21</sup> The masonic powers of the York and French rite elect their officers periodically; but the supreme power of the Scotch rite is vested in the officers and members of a council who hold their position *ad vitam*.

<sup>22</sup> This compact is based on that Ritualistic discretion given to the Grand Pontiff of the Ancient Mysteries, to lengthen or shorten the ordinary probation of aspirants as he deemed it necessary to edification in any special case. A similar prerogative is inherent in the chieftains of all dogmatic systems. The judicial power which Christ conferred on his Holy Apostles, (Jno. xx: 22, 23; Matt. xvi: 19; xviii: 18,) were of the same nature, to be exercised over the prescribed probations of Christian penitents.

<sup>23</sup> This compact is also one that indicates the complete severance of the sacred science of the mysteries from all peculiar religious or political systems. Hence neither the age prescribed by the civil laws of a country as that of a man's majority, nor the *immature* years of childhood when religious sects begin the inculcation of their peculiar tenets, any longer form a criterion for the philosophic requirements of Freemasonry. And, therefore, the minimum age required descends no lower than 18 years, and ascends as high as 25; one being three years below the usual civil age, and the other four years above the same; but neither being within the general range of immature childhood. (See a note on this point in the Ritualistic Landmarks.)

<sup>24</sup> See articles "Adoptive Masonry," and "Androgynous Masonry," Mackey's Lexicon.

<sup>25</sup> See the article "Lewis or Louvetean," in the same book; also "Clavel's Histoire Pittoresque," p. 40, and Teissier's Manuel Général, p. 312, Paris, 1856.

<sup>26</sup> See articles "Lodge Room," "Sorrow Lodges," and "Banquet," Mackey's Lexicon; Clavel's Histoire Pittoresque, p. 30, and Manuel Général, p. 301.

<sup>27</sup> See the constitutions and regulations of all Lodges, Grand Lodges, Councils, etc.

<sup>28, 29</sup> In European countries the monarch of the nation, a prince or nobleman is selected for the Grand Mastership of the order, if such should be zealous and proficient masons. The offices of Grand Secretary, Grand Tiler and others to which salaries are attached, are awarded to such brethren of humble circumstances in life who have the ne-



IX. The computation of the chronology of symbolic masonry is dated from the foundation of the world or the creation of light.<sup>30</sup>

X. Each masonic rite in this respect adopts that chronology which it deems most reliable.<sup>31</sup>

XI. Each masonic rite or system adopts its own method of computing the beginning and ending of each year and the minor subdivisions of the same in monthly periods.<sup>32</sup>

XII. The appendant systems of symbolic masonry in each rite, called the high or sublime degrees, may have a peculiar chronology of their own, computed from the historical events which they commemorate, or with which their traditions may in some way be connected.<sup>33</sup>

XIII. The masonic power of a rite may be a general or grand representative body, composed of the presiding officers and representatives of local lodges of the same rite within a given political jurisdiction; or it may be a supreme local body, composed of a limited number of members invested permanently with the highest prerogatives of its rite in a given

cessary qualifications for the same. The usage among the American Grand Lodges are of the same nature in this respect, except as there is no blood titled aristocracy here, the Grand Masterships are awarded to such distinguished civilians as may be found to be zealous and proficient masons among the Craft.

<sup>30</sup> The York rite uses the term A. L. L. (year of light), the Scotch rite A. L. M. (year of the world,) and the French rite L' A. V. L. (year of true light,) in their chronological eras.

<sup>31</sup> The York and French rites add 4000 years to the common or Christian era; the Rite of Misraim, 4004; the Scotch rite adds 3760 years to the same.

<sup>32</sup> The York rite commences the year with that of the civil; the French rite commences its year with the 1st day of the month of March in the civil year; and the Scotch rite with the 31st of the same month. The York rite uses the ordinary names of the month; the Scotch rite uses the Jewish names, and the French rite styles the months numerically.

<sup>33</sup> Royal Arch Masons commence their era with the year in which Zerubbabel began to build the second temple, which was 530 years B. C. Select Masters date their era from the completion of the temple, 1000 years B. C. And the Knight Templars commence theirs with the year in which that order was established, A. D. 1118.

These four chronological compacts are founded on that Ritualistic usage of antiquity which kept the computation of a sacred year in distinction from the common or civil. (Consult Clavel's *Histoire Pittoresque*, p. 72, and the article "Calendar Masonic," Mackey's *Lexicon*.)

political jurisdiction, by virtue of its Esoteric grade in sublime masonry.<sup>34</sup>

XIV. The masonic power of a rite grants written dispensations, charters, or warrants to local lodges working within its territorial jurisdiction, as an evidence of the regularity of such lodges, and as the basis of the dogmatic supervision of the masonic power granting the same, which grants may be recalled or forfeited on account of any irregularities of the lodges holding them.<sup>35</sup>

XV. The masonic power of a rite, on the certificates of its regular subordinates, grants diplomas to Master Masons who are members within its jurisdiction, to serve as commendatory letters to the Fraternity throughout the world, of the good masonic standing of the brethren bearing the same.<sup>36</sup>

XVI. The masonic rites have adopted, as festivals of the Fraternity, such religious and national feast-days as occur near the equinoxes, solstices, or the monthly processions of the signs of the zodiac.<sup>37</sup>

XVII. The lodge is made the umpire of first resort for the decision of all questions of difference that may arise between its members.<sup>38</sup>

XVIII. All *partisan* questions in politics, and *sectarian* questions in religion, are carefully excluded from all meetings of the Fraternity.<sup>39</sup>

XIX. Masonic powers have established between themselves the following means of carrying out the diplomatic functions of masonic government, viz: 1. Interchange of masonic correspondence; 2. Accrediting masonic representatives intermutually near the respective Grand Orients of each; and 3. By general representation for counsel, agree-

<sup>34</sup> See the preceding note, No. 21.

<sup>35</sup> See "Warrant of Constitution," Mackey's *Lexicon*.

<sup>36</sup> See "Certificate," Mackey's *Lexicon*.

<sup>37</sup> See "Festivals," Mackey's *Lexicon* and Clavel's *Histoire Pittoresque*, p. 72.

<sup>38</sup> These two compacts have the same praiseworthy end in view; not only the exciting divisions of opinion in religion and politics are to be kept out of the lodge, but brethren are not allowed to prosecute one another by resort to ecclesiastical or civil courts, without first having recourse to the lodge to settle their differences, whenever they shall arise, in a fraternal manner, by the tolerant spirit of masonry.

ment and concert of action in universal masonic congresses.<sup>40</sup>

XX. Temples are constructed for the ritual purposes of masonry; funds created; and hospitals, infirmaries and asylums constructed to dispense masonic relief; and libraries established, and schools, seminaries and colleges erected, to promote education, and the dissemination of masonic light and truth.<sup>41</sup>

XXI. The sacred books received among any people as the revealed will of the One True God, may also be used as the first great masonic light among the same. But instead of such sacred books, the ancient constitutions, or a volume containing the universal landmarks of masonic polity, may be substituted as this great light.<sup>42</sup>

XXII. The symbols, mysteries and dogmas of masonry are illustrated and explained according to the general tenets of morality; the problems of science; the doctrines of religion; and the ratiocinations of metaphysical philosophy.<sup>43</sup>

<sup>40</sup> The first and second means of fulfilling the diplomatic functions of masonry are very generally practiced in the Fraternity. The American Orientals in power, by means of their committees of Foreign Correspondence, and the representative system inaugurated by the masonic power of the State of New York, have probably carried the system to the greatest perfection. The regular convocation of universal masonic congresses is yet needed to make this bond of brotherhood complete. The congress held in Paris, June, 1855, by constituting a permanent committee to appoint future convocations, made an important step in the right direction. — (See "Correspondence," Mackey's Lexicon.)

<sup>41</sup> (See the articles "Relief" and "Benefit Fund," Mackey's Lexicon; also Clavel's *Histoire Pittoresque*, pp. 69, 70, 71.)

<sup>42</sup> (See Morris' Code of Masonic Law on using the Koran on the masonic altar, p. 230.) Bro. Ragon also says of the usage of masonry in France: "Autrefois, le serment se prêtait ainsi: *Je jure et promets sur les saints Evangiles et sur cette Epee D'Honneur*. . . De nos jours, on a substitué les Statuts Généraux aux Evangiles où la Bible; on a bien fait, car c'était une contradiction et une inconvenance au symbole maçonnique qui n'a aucun point d'analogie avec les cultes modernes; mais on dit: *Je jure et promets sur les Statuts Généraux de l'Ordre et sur ce glaive symbole DE L'HONNEUR*."—*Cours Philosophique*, p. 92.

<sup>43</sup> The explanations in the York Rite is confined to the general tenets of morality; those of the French are astronomical; those of the rites of Swedenborg and Zinnendorf contain peculiar dogmas of religion; and those of Fessler's rite are distinguished by the ratiocinations of philosophy.

XXIII. The principal masonic rites adopt the following order of historical chronology in the conventional distribution of their ritual. 1. The symbolic degrees are assigned to the patriarchal age from the creation to the erection of Solomon's temple. 2. A series of sublime or capitular degrees, reaching back over the historical epoch of the symbolic degrees, and extending forward to the construction of the second Jewish temple; and, 3. A series of sublime or Christian and philosophic degrees, embracing events of the two preceding epochs, and extending down to the dissolution of the Order of Knight Templars.<sup>44</sup>

XXIV. Masonic alphabets, numerals, abbreviations, and protocols, are made

<sup>44</sup> The first historical epoch of the world is uniformly commemorated in all masonic rites, by virtue of the common bond of union between them in the three symbolic degrees, effected by the Esoteric compacts. The first symbolic degree may be assigned to the antediluvian age; the second to the postdiluvian age following the development of science among the refined Gentile nations of antiquity; and the third to the period when the Jewish theocracy was set up by a bond people brought forth from under the philosophic polity of Egypt, and finally consolidated into a first class kingdom under Solomon.

The Royal Arch Chapter and Select Council's degrees are assigned to the second historical epoch in the American sublime rites; those from the fourth to the sixteenth, inclusive, in the Scottish rite; and the fourth, fifth, and sixth, in the French rite, answer to the same chronological period.

To the third historical epoch, the Encampment degrees of the American chivalric rite answers; and the seventeenth to the thirty-third, inclusive, in the Scotch rite, and the seventh in the French, also correspond to the same period.

This chronological distribution of the rites of masonry suggests the appropriate acknowledgements of Deity, which should be so carefully observed in the degrees assigned to each epoch respectively. Thus, as the first symbolic degree carries us back to the creation of light, the Supreme Being should be alluded to in this degree under

his title of Creation; viz: God אלהים The

Creator, בורא etc. This title may be rendered in masonic language, T. G. A. O. T. U. In the second degree, He should be addressed under his title of Dominion, as the Lord, ארון

such being the title, under various modifications, as ON, ADONIS, etc., by which he was addressed among those civilized nations of antiquity, from which the liberal arts and sciences inculcated in this degree, were derived. This title,

use of in the chirography of various masonic degrees, rites, and systems.<sup>45</sup>

XXV. Assemblies of the sublime degrees in the various rites are entitled Chapters, Councils, Encampments, Con-

in masonic language, may be given as, T. G. M. O. T. U.:

In the third degree, He should be addressed under the covenant title of Power, as Almighty God,

or Almighty, אֱלֹהֵי שְׁדֵי because it was under

this title that he taught Abraham how to make the *first grand offering* on Mount Moriah, which offering is peculiarly commemorated in this degree. This title, in synonymous masonic language, may be rendered T. Sup. Arch. O. T. U.:

In the Capitular and Cryptic degrees, he should be addressed under his Theocratic, or covenant title of Sovereignty, which he revealed to Moses,

viz: Jehovah, יְהוָה, because the historical events of these degrees are all subsequent to the call of Moses, and the setting up of the Jewish Theocracy.

In the Chivalric, Philosophic, or Christian degrees, He should be addressed under His Redemptive title, as The Anointed, מְשִׁיחַ God with

us, עֲמָנוּאֵל or the Lord Jesus Christ.

These last two titles of the Capitular and Philosophic degrees should not be veiled in the mystic language peculiar to the symbolic degrees: because in these appendant orders of the sublime degrees, the *Autoplon Agalma* (ΑΥΤΟΠΛΟΝ ΑΓΑΛΜΑ) of the Greater Mysteries, is displayed before his vision, (ΑΥΤΟΨΙΑ) of the exalted Eopots, (ΕΠΙΟΨΙΑ).

Thus, in the Ritualistic use of the name of Deity, in Speculative Masonry, we have five classes of titles; which exhibit a perfection in their adaptation, that may be apparent at once to the enlightened mason, who can unfold the mysteries of the *Pentalpha*.

We hope that all masonic chaplains will bear these suggestions in mind whenever they are called upon to perform the sacred function of addressing the Throne of Grace in behalf of the Fraternity. Let them remember the sacred chronology of the masonic grades, wherein they are called to officiate, and then pray according to the *spirit* and the *understanding* of the same.

<sup>45</sup> This Compact is founded on that Ritualistic usage of the ancient mysteries, by which there was a sacred system of symbolic writing peculiar to the sacred records, different from that in common use. This usage came under the duties of the philosophic functionary of the ancient mysteries. Hence he was called in Egypt the Hierogrammatist, or *Holy Scribe*, a name which the transcribers of the Holy Scriptures bore among the Jews, and which title is still retained by the third principal in the American Royal Arch Chapter. See *Ancient Mysteries and Freemasonry*, pp. 91, 92, 93. *Historie Pittoresque*, p. 72, and "Abbreviations," Mackey's *Lexicon*.

claves, Colleges, Areopagii, Tribunals, Consistories, etc., etc.

XXVI. The stated meetings of Symbolic Lodges are styled *communications* or obligatory sessions (*Tenue d'obligation*); and those of Chapters, Councils, etc., held in the sublime degrees of a rite, are called *Convocations, Assemblies*, etc.

XXVII. Every regularly organized masonic body assumes a distinctive title under which it is known; and adopts a seal, by which all of its official documents are duly authenticated.

XXVIII. Dogmatic Powers, in establishing local masonic bodies under their jurisdiction, assign to each a numerical registration, according to the seniority of its warrant of constitution.

XXIX. Certain emblematic colors distinguish the order or rank of masons by the cordons which they wear, as follows: 1st, *Blue*, for the Symbolic degrees; 2d, *Scarlet*, for the Capitular; and 3d, *Black*, for the Christian or Philosophic degrees.

XXX. These colors chiefly appertain to the highest degree of each of these three ranks respectively.

XXXI. The masonic bodies, organized in the respective ranks or orders of masonry, are duly constituted and established by being *consecrated* to God, *dedicated* to the universal purposes of the Fraternity, and *named* in commemoration of the virtues of some holy personages, known, in a mystic sense, as the Patrons of Freemasonry.<sup>46</sup>

<sup>46</sup> Masonic bodies of the Symbolic, Capitular and Philosophic orders or ranks of masonry, have each a generic name as such, aside from the particular name of each lodge, chapter or conclave may assume to itself. Hence, in the French rite, all Symbolic Lodges are styled *Sts. Johns' Lodges*, qualified by the distinctive appellation of each. Thus, for instance, a lodge that we would simply style "Hiram Lodge, No. 1," according to our American usage, would be entitled, according to the usage of the French rite, "The Lodge of the *Sts. Johns*, under the distinctive appellation of *Hiram Lodge, No. 1*."

In regard to these patrons, after whom the organic bodies of the respective ranks or orders of masonry should be named, there seems to be a little *confusion* among the Craft. The symbolic degrees once were universally assigned to the patronage of the *Sts. Johns*; the general usage of the Craft even now, in various countries, still concur in this designation; but the Grand Lodge of England, in 1813, changed her Landmarks in this respect, and assigned them to Moses and Solomon;

## GRAND PIVOTAL LANDMARKS OF MASONRY;

OR GENERAL COROLLARIES DEDUCED FROM ALL THE LANDMARKS OF MASONIC POLITY.

1. *Masonic Development.*—The development of the object of masonry is secured by continual *progress* toward perfection in Morals, Science and Art, in order to dignify man and elevate and ennoble human nature wheresoever dispersed around the globe.

and thus, by the Pragmatic act, placed herself in a singular attitude on this point, with respect to the general usage of the rest of the Craft.

The usage in this country is to assign the Symbolic degrees to the Sts. Johns; the Capitular, to Zerubbabel; and the Christian degrees to St. John the Almoner. The whole usage, in this respect, we would humbly suggest, seems to us, might be properly rectified as follows; viz: the Symbolic Lodges to be named in memory of Noah and Abraham; the Chapters, in memory of Moses and Zerubbabel; and the Encampments in memory of St. John the Baptist and St. John the Evangelist.

The propriety of this rectification would be, first, *Chronological.* The Symbolic degrees carry us back to the Patriarchal age; our ancient brethren rejoiced under the name of the Noachids; and Abraham made the *first grand offering*, which every Symbolic master is made to perpetuate; and, therefore, no holy personages are so worthy to be held up for imitation to symbolic masons as these two patriarchs—those fathers of the faithful, who were so signally favored by Jehovah as to be separated from their wicked contemporaries, and called into special covenant with him. The Capitular degrees are chiefly founded upon historical events relating to the construction of the 1st and 2d temples. Around these temples the glory of the Jewish polity centered. Its world-wide celebrity cluster around the construction of the 1st temple; and the subsequent restoration of its tarnished glory, after a season of decay, belong to the 2d. Then, as Moses was their chieftain, who led them forth from Egyptian bondage as the antecedent condition of erecting the 1st temple; and Zerubbabel was their Prince who led them forth from Babylonian captivity as the antecedent condition of constructing the second; therefore, these sacred personages furnish the companions of the Capitular degrees with the best patrons of their historical epoch.

Finally, as the philosophical degrees are Christian in their historical connection, St. John, the Baptist, as the opening revelator of the gospel of Christ, and St. John, the Evangelist, as the closing revelator of the same, give to the adepts of these degrees their two most exemplary and worthy models.

Again, the propriety of this rectification is, in the second place, *Ritualistic.* This selection of patrons would furnish to each of the three orders of masonry *two perfect parallels*; by which a true craftsman ought always to be circumscribed; whereas, at present, the symbolic degrees only have the two; and but one—a mere straight line without a

2. *Masonic Concord.*—Universal harmony, by mutual forbearance, and the interchange of reciprocal offices of love in a brotherhood of freedom and equality, is the chord that gives tone to this progress.

3. *Masonic Eclecticism.*—A judicious selection and adoption of the best results that the experience of humanity has everywhere developed, is the system by which this Fraternity continually evolves its harmonious progress.<sup>47</sup>

## MASONIC HISTORY.

### THE HISTORY OF MASONRY IN ENGLAND, ETC.

BY WILLIAM PRESTON, P. M., 1798.

SEC. IV.—*History of Masonry in the South of England, from 1471 to 1567.*

MASONRY continued to flourish in England till the peace of the kingdom was interrupted by the civil wars between the two royal houses of York and Lancaster; during which it fell into an almost total neglect, that continued till

*parallel*—is assigned to each of the appendant orders.

Finally, the propriety of this rectification is, in the third place, *Theocratic or Biblical.* All of the characters here suggested are scriptural personages—they are named in the word of God, and their virtues recorded for our example by *divine authority*; whereas the one now assigned to the Christian degrees, viz: St. John, the Almoner, is an *ecclesiastical* but not a scriptural saint. That all masonic parallels should be scriptural, in order to be perfect, we think no intelligent mason can doubt for a moment, when he reflects on the import of that mystic symbolism, which places the HOLY BIBLE, and not the *Tiara*, upon the *vertex* of the circle inclosed within the *parallels*.

<sup>47</sup> This eclecticism is the most valuable of all the masonic jewels of jurisprudence. By its light, she has selected, and kept progress with, the purest revelation of morals in the Patriarchal, Jewish and Christian scriptures; by its luster, she has selected, and progressed in the highest development of science, as evolved under the polity of Egypt; and, finally, by its brilliant guidance, she has selected and cherished the most wonderful perfections of art from the more modern, yet ancient, nations of Greece and Rome. Thus does masonry, by her eclecticism, present to her adepts in these *chef d'œuvres* of morality, science and art, the most exquisite feast for the development of every moral, intellectual and physical faculty of man's wonderfully formed and compound nature of body, soul and spirit.

1471, when it again revived under the auspices of Richard Beauchamp, Bishop of Sarum, who had been appointed Grand Master by Edward IV, and honored with the title of Chancellor of the Garter, for repairing the castle and chapel of Windsor.

During the short reigns of Edward V, and Richard III, masonry was on the decline; but on the accession of Henry VII, A. D. 1485, it rose again into esteem, under the patronage of the Master and Fellows of the order of St. John at Rhodes, (now Malta,) who assembled their Grand Lodge in 1500, and chose Henry their protector. Under the auspices of this prince, the Fraternity once more revived their assemblies, and masonry resumed its pristine splendor.

On the 24th of June, 1502, a lodge of Master Masons was formed in the palace, at which the king presided in person as Grand Master; who, having appointed John Islip, abbot of Westminster, and Sir Reginald Bray, knight of the garter, his wardens for the occasion, proceeded, in ample form, to the east end of Westminster Abbey, where he laid the foundation stone of that rich master piece of Gothic architecture, known by the name of Henry the Seventh's Chapel.<sup>25</sup> This chapel is supported by fourteen Gothic buttresses, all beautifully ornamented, and projecting from the building in different angles; it is enlightened by a double range of windows, which throw the light into such a happy disposition,

<sup>25</sup> This chapel was erected by William Bolton, prior of St. Bartholomew's, who is denominated the "Master of the work," in the will of King Henry VII. Leland styles it the miracle of the world, *orbis miraculum*; and Britton (Arch. Ant., vol. 5, p. 178,) adds, "However extravagant that eulogium may appear, there is probably no other edifice on the globe in which such profound geometrical skill has been displayed, mingled with such luxuriance of ornament and such aspiring lightness of design. It would seem, indeed, as though the architect had intended to give to stone the character of embroidery, and enclose his walls in the meshes of lace work. The buttress towers are crested by ornamental domes, and enriched with niches and elegant tracery; the parapets are gracefully wrought with pierced work; the cross springers are perforated into airy forms; and the very cornices are charged even to profusion, with armorial cognizances, and knotted foliage. The interior is yet more embellished; and, at the same time, altogether unparalleled for its surrounding ranges of rich statuary, and the gorgeous elegance and peculiarly scientific construction of its vaulting.

as at once to please the eye, and afford a kind of solemn gloom. These buttresses extend to the roof, and are made to strengthen it, by being crowned with Gothic arches. The entrance is from the east end of the abbey, by a flight of black marble steps, under a noble arch, leading to the body of the chapel. The gates are of brass. The stalls on each side are of oak, as are also the seats, and the pavement is black and white marble. The cap-stone of this building was celebrated in 1507.

Under the direction of Sir Reginald Bray, the palace of Richmond was also built, and many other stately works. Brazen-nose College, Oxford, and Jesus and St. John's Colleges, Cambridge, were likewise finished in this reign.

Henry VIII succeeded his father in 1509, and appointed Cardinal Wolsey Grand Master. This prelate built Hampton Court, Whitehall, Christ-church College, Oxford, and several other noble edifices; all of which, upon his disgrace, were forfeited to the crown, A. D. 1580. Thomas Cromwell, Earl of Essex, succeeded the cardinal in the office of Grand Master; and employed the Fraternity in building St. James' Palace, Christ's Hospital, and Greenwich Castle. In 1534, the king and parliament threw off allegiance to the pope of Rome; and the king being declared supreme head of the church, no less than 926 pious houses were suppressed; many of which were afterward converted into stately mansions for the nobility and gentry. Under the direction of John Touchet, Lord Audley, who, on Cromwell's being beheaded in 1540, had succeeded to the office of Grand Master, the Fraternity were employed in building Magdalene College, Cambridge, and several other structures.

Edward VI, a minor, succeeded to the throne in 1547, and his guardian and regent, Edward Seymour, Duke of Somerset, undertook the management of the masons, and built Somerset-house, in the Strand; which, on his being beheaded, was forfeited to the crown in 1552. John Poynet, Bishop of Winchester, then became the patron of the Fraternity, and presided over the lodges till the death of the king, in 1553.

The masons remained without any

nominal patron till the reign of Elizabeth, when Sir Thomas Sackville accepted the office of Grand Master. Lodges were held, during this period, in different parts of England; but the General or Grand Lodge assembled in York, where the Fraternity were numerous and respectable.

The following circumstance is recorded of Elizabeth: Hearing that the masons were in possession of secrets which they would not reveal, and being jealous of all secret assemblies, she sent an armed force to York, with intent to break up their annual Grand Lodge.<sup>26</sup> This design, however, was happily frustrated by the interposition of Sir Thomas Sackville, who took care to initiate some of the chief officers whom she had sent on this duty. They joined in communication with the masons, and made so favorable a report to the queen on their return, that she countermanded her orders, and never afterward attempted to disturb the meetings of the Fraternity.

Sir Thomas Sackville held the office of Grand Master till 1567, when he resigned in favor of Frs. Russell, Earl of Bedford, and Sir Thomas Gresham,<sup>27</sup> an eminent

<sup>26</sup> This confirms the observations in a former note, on the existence of the Grand Lodge at York, p. 108, et seq.

<sup>27</sup> Sir Thomas Gresham proposed to erect a building, at his own expense, in the city of London, for the service of commerce, if the citizens would purchase a proper spot for that purpose. His proposal being accepted, and some houses between Cornhill and Threadneedle street, which had been purchased on that account, having been pulled down, on the 7th of June, 1566, the foundation stone of the intended building was laid. The work was carried on with such expedition, that the whole was finished in November, 1567. The plan of this edifice was formed upon that of the Exchange at Antwerp; being, like it, an oblong square, with a portico, supported by pillars of marble, ten on the north and south sides, and seven on the east and west; under which stood the shops, each seven feet and a half long, and five feet broad; in all 120; twenty-five on each side east and west, thirty-four and a half north, and thirty-five and a half south; each of which paid Sir Thomas £4 10.s a year on an average. There were, likewise, other shops fitted up in the vaults below; but the dampness and darkness rendered them so inconvenient, that the vaults were soon let out to other uses. Upon the roof stood, at each corner, upon a pedestal, a grasshopper, which was the crest of Sir Thomas' Arms. This edifice, on its being first erected, was called simply the Bourse; but, on the 23d of January, 1570, the queen, attended by a great number of her nobles, came from her palace of Somerset House in the Strand, and passing through Threadneedle street, dined with Sir Thomas at his house in Bish-

merchant, distinguished by his abilities, and great success in trade. To the former, the care of the brethren in the northern part of the kingdom was assigned, while the latter was appointed to superintend the meetings in the south, where the society had considerably increased, in consequence of the honorable report which had been made to the queen. Notwithstanding this new appointment of a Grand Master for the south, the General Assembly continued to meet in the city of York, as heretofore, where all the records were kept; and to this assembly appeals were made on every important occasion.

#### SEC. V.—*Progress of Masonry in the South of England, from the reign of Elizabeth to the fire of London, in 1666.*

THE queen, being assured that the Fraternity were composed of skillful architects and lovers of the arts, and that state affairs were points in which they never interfered, was perfectly reconciled to their assemblies, and masonry made a great progress during her reign. Several lodges were held in different parts of the kingdom, particularly in London and its environs, where the brethren increased considerably, and many great works were carried on under the auspices of Sir Thomas Gresham, from whom the Fraternity received every encouragement.

Charles Howard, Earl of Effingham, succeeded Sir Thomas in the office of Grand Master, and continued to preside over the lodges in the south, till the year 1588; when George Hastings, Earl of Huntingdon, was chosen, who remained in that office till the death of the queen, in 1603.

opsgate street; and, after dinner, her Majesty returned through Cornhill, entered the Bourse on the south side, and having viewed every part of the building, particularly the gallery which extended around the whole structure, and which was furnished with shops, filled with all sorts of the finest wares in the city, she caused the edifice to be proclaimed, in her presence, by a herald and trumpet, "The Royal Exchange;" and, on this occasion, it is said, Sir Thomas appeared publicly in the character of Grand Master. The original building stood till the fire in London, in 1666, when it was destroyed, and a magnificent building erected in its place, which, also, was burnt to the ground on the 10th January, 1838.

On the demise of Elizabeth, the crowns of England and Scotland were united in her successor, James VI, of Scotland, who was proclaimed king of England, Scotland, and Ireland, on the 25th of March, 1603. At this period, masonry flourished in both kingdoms, and lodges were convened under the royal patronage. Several gentlemen of fine taste, who had returned from their travels, full of laudable emulation to revive the old Roman and Grecian masonry, brought home fragments of old columns, curious drawings, and books of architecture. Among the number was the celebrated Inigo Jones, son of Inigo Jones, a citizen of London, who was put apprentice to a joiner, and had a natural taste for the art of designing. Being first renowned for his skill in landscape painting, he was patronized by the learned William Herbert, afterward Earl of Pembroke. Having made the tour of Italy at his lordship's expense, and improved under some of the best disciples of the famous Andrea Palladio, on his return to England, he laid aside the pencil, and, confining his study to architecture, became the Vitruvius of Britain and the rival of Palladio.

This celebrated artist was appointed general surveyor to King James I, under whose auspices the science of masonry flourished. He was nominated *Grand Master of England*, and was deputed by his sovereign to preside over the lodges. During his administration, several learned men were initiated into the Order, and the society considerably increased in consequence and reputation. Ingenious artists daily resorted to England, where they met with great encouragement; lodges were instituted as seminaries of instruction in the sciences and polite arts, after the model of the Italian schools; the Communications of the Fraternity were established, and the annual festivals regularly observed.

Many curious and magnificent structures were finished under the direction of this accomplished architect; and, among the rest, he was employed, by command of his sovereign, to plan a new palace at Whitehall, worthy the residence of the kings of England, which he accordingly executed; but, for want of a parliamentary fund, no more of the plan than

the present Banqueting-house<sup>23</sup> was finished. In 1607, the foundation-stone of this elegant piece of true masonry was laid by King James, in presence of Grand Master Jones, and his Wardens, William Herbert, Earl of Pembroke, and Nicholas Stone, Esq., Master Masons of England, who were attended by many brothers, clothed in form, and other eminent persons, who had been invited on the occasion. The ceremony was conducted with great pomp and splendor, and a purse of broad pieces of gold laid upon the stone, to enable the masons to regale.

Inigo Jones continued in the office of Grand Master till 1618, when he was succeeded by the Earl of Pembroke, under whose auspices many eminent, wealthy and learned men were initiated, and the mysteries of the Order held in high estimation.

On the death of King James, in 1625, Charles ascended the throne. The Earl of Pembroke presided over the Fraternity till 1680, when he resigned in favor of Henry Danvers, Earl of Danby; who was

<sup>23</sup> This building is said to contain the finest single room of its extent since the days of Augustus, and was intended for the reception of ambassadors, and other audiences of state. The whole is a regular and stately building, of three stories; the lowest has a rustic wall, with small square windows, and by its strength happily serves as a basis for the Orders. Upon this is raised the Ionic, with columns and pilasters; and between the columns are well-proportioned windows, with arched and pointed pediments: over these, is placed the proper entablature; on which is raised a second series of the Corinthian order, consisting of columns and pilasters, like the other, column being placed over column, and pilaster over pilaster. From the capitals are carried festoons, which meet with masks and other ornaments in the middle. This series is also crowned with its proper entablature, on which is raised the balustrade, with Attic pedestals between, which crown the work. The whole is finely proportioned, and happily executed. The projection of the columns from the wall has a fine effect in the entablatures; which, being brought forward in the same proportion, yields that happy diversity of light and shade so essential to true architecture. The internal decorations are also striking. The ceiling of the grand room, in particular, which is now used as a chapel, is richly painted by the celebrated Sir Peter Paul Rubens, who was ambassador in England in the time of Charles I. The subject is, the entrance, inauguration, and coronation of King James, represented by Pagan emblems; and it is justly esteemed one of the most capital performances of this eminent master. It has been pronounced one of the finest ceilings in the world.

succeeded, in 1633, by Thomas Howard, Earl of Arundel, the progenitor of the Norfolk family. In 1635, Francis Russell, Earl of Bedford, accepted the government of the society; but Inigo Jones having, with indefatigable assiduity, continued to patronize the lodges during his lordship's administration, he was re-elected the following year, and continued in office till his death, in 1646.<sup>29</sup>

<sup>29</sup> That lodges continued regularly to assemble at this time, appears from the Diary of the learned antiquary Elias Ashmole, where he says :—"I was made a Freemason at Warrington, Lancashire, with Colonel Henry Mainwaring, of Kerthingham, in Cheshire, by Mr. Richard Penket, the Warden, and the Fellow Crafts, (all of whom are specified,) on 16th October, 1646." In another place of his diary he says: "On March the 10th, 1682, about 5 hor. post merid., I received a summons to appear at a lodge, to be held the next day, at Masons' Hall in London—March 11. Accordingly I went, and about noon was admitted into the fellowship of Freemasons, Sir William Wilson, Knt., Captain Richard Borthwick, Mr. William Woodman, Mr. William Gray, Mr. Samuel Taylour, and Mr. William Wise. I was the senior fellow among them, it being thirty-five years since I was admitted. There were present, beside myself, the fellows after named; Mr. Thomas Wise, Master of the Masons' Company this present year, Mr. Thomas Shorthose, and seven more old Freemasons. We all dined at the Half-moon Tavern, Cheapside, at a noble dinner prepared at the charge of the new accepted Masons."

An old record of the Society describes a coat of arms much the same with that of the London company of freemen masons: whence it is generally believed that this company is a branch of that ancient Fraternity; and in former times, no man, it also appears, was made free of that company, until he was initiated in some lodge of free and accepted masons, as a necessary qualification. This practice still prevails in Scotland among the Operative Masons.

The writer of Mr. Ashmole's Life, who was not a mason, before his History of Berkshire, p. 6, gives the following account of masonry:

"He (Mr. Ashmole) was elected a brother of the company of Freemasons; a favor esteemed so singular by the members, that kings themselves have not disdained to enter themselves of this society. From these are derived the adopted masons, accepted masons, or Freemasons; who are known to one another all over the world, by certain *signals* and *watchwords* known to them alone. They have several lodges in different countries for their reception; and, when any of them fall into decay, the brotherhood is to relieve them. The manner of their adoption or admission is very formal and solemn, and with the administration of an oath of secrecy, which has had better fate than all other oaths, and has ever been most religiously observed: nor has the world been yet able, by the inadvertency, surprise, or folly of any of its members, to dive into this mystery, or make the least discovery."

The taste of this celebrated architect was displayed in many curious and elegant structures, both in London and the country; particularly in designing the magnificent row of Great Queen street, and the west side of Lincoln's Inn Fields, with Lindsey House in the center; the late Chirurgeons' Hall and Theater, now Barbers' Hall, in Monkwell street; Shaftesbury House, late the London Lying-in-

In some of Mr. Ashmole's manuscripts, there are many valuable collections relating to the history of the Freemasons, as may be gathered from the letters of Dr. Knipe, of Christ-church, Oxford, to the publisher of Ashmole's Life; the following extracts from which will authenticate and illustrate many facts in this history:

"As to the ancient Society of Freemasons, concerning whom you are desirous of knowing what may be known with certainty, I shall only tell you, that if our worthy brother, E. Ashmole, Esq., had executed his intended design, our Fraternity had been as much obliged to him as the brethren of the most noble Order of the Garter. I would not have you surprised at this expression, or think it at all too assuming. The sovereigns of that Order have not disdained our fellowship, and there have been times when emperors were also Freemasons. What, from Mr. Ashmole's collection, I could gather, was that the report of our society taking rise from a bull granted by the pope, in the reign of Henry VI, to some Italian architects, to travel over all Europe to erect chapels, was ill-founded. Such a bull there was, and those architects were masons; but this bull, in the opinion of the learned Mr. Ashmole, was confirmative only, and did not by any means create our Fraternity, or even establish them in this kingdom. But as to the time and manner of that establishment, something I shall relate from the same collections.

"St. Alban, the proto-martyr, established masonry here, and from his time it flourished, more or less, according as the world went, down to the days of King Athelstane, who, for the sake of his brother Edwin, granted the masons a charter. Under our Norman princes, they frequently received extraordinary marks of royal favor. There is no doubt to be made, that the skill of masons, which was always transcendently great, even in the most barbarous times; their wonderful kindness and attachment to each other, how different soever in condition; and their inviolable fidelity in keeping religiously their secrets; must have exposed them, in ignorant, troublesome and superstitious times, to a vast variety of adventures, according to the different state of parties, and other alterations in government. By the way, it may be noted that the masons were always loyal, which exposed them to great severities when power wore the appearance of justice; and those who committed treason, punished true men as traitors. Thus, in the third year of Henry VI, an act was passed to abolish the society of masons, and to hinder, under grievous penalties, the holding chapters, lodges, or other regular assemblies; yet this act was afterward [virtually] repealed; and even before that, King Henry and several lords of his court became fellows of the Craft."



hospital for Married Women, in Aldersgate street; Bedford House, in Bloomsbury square, which is now taken down to make room for the new buildings in the improvement of the Duke of Bedford's town estate; Berkeley House, Piccadilly, lately burnt and rebuilt, now in the possession of the Duke of Devonshire; and York stairs, on the bank of the Thames, etc. Beside these, he designed Gunnersbury House, near Brentford; Wilton House, in Wiltshire; Castle Abbey, in Northamptonshire; Stoke Park; part of the quadrangle at St. John's, Oxford; Charlton House and Cobham Hall, in Kent; Coles' Hill, in Berkshire; and the Grange, in Hampshire.

The breaking out of the civil wars obstructed the progress of masonry in England for some time; but after the Restoration, it began to revive, under the patronage of Charles II, who had been received into the Order during his exile.<sup>30</sup>

On the 27th of December, 1663, a general assembly was held, at which Henry Jermyn, Earl of St. Alban's, was elected Grand Master; who appointed Sir John Denham, Knt., his deputy, and Mr. (afterward Sir) Christopher Wren<sup>31</sup> and John

Webb his wardens. Several useful regulations<sup>32</sup> were made at this assembly, for the better government of the lodges, and the greatest harmony prevailed among the brethren at their various meetings.

Thomas Savage, Earl of Rivers, having succeeded the Earl of St. Alban's in the office of Grand Master, in June, 1666, Sir Christopher Wren was appointed deputy under his lordship; in which office he distinguished himself, more than any of his predecessors, in promoting the prosperity of the few lodges that occasionally met at this time, particularly the old

*veterum*; how to find the velocity of a ship in sailing; of the improvement in galleys; and how to recover wrecks. Beside these, he treated on the convenient way of using artillery on shipboard; how to build on deep water; how to build a mole into the sea, without *Puzzolan* dust or cisterns; and of the improvement of river navigation by the joining of rivers. In short, the works of this excellent genius appear to be rather the united efforts of a whole century than the production of one man.

<sup>32</sup> Among other regulations made at this assembly were the following:

1. That no person, of what degree soever, be made or accepted a Freemason unless in a regular lodge, whereof one to be a master or a warden in that limit or division where such lodge is kept, and another to be a craftsman in the trade of Freemasonry.

2. That no person hereafter shall be accepted a Freemason, but such as are of able body, honest parentage, good reputation, and an observer of the laws of the land.

3. That no person hereafter, who shall be accepted a Freemason, shall be admitted into any lodge or assembly, until he has brought a certificate of the time and place of his acceptance from the lodge that accepted him, unto the master of that limit or division where such lodge is kept; and the said master shall enroll the same in a roll of parchment, to be kept for that purpose, and shall give an account of all such acceptations at every general assembly.

4. That every person who is now a Freemason, shall bring to the master a note of the time of his acceptance, to the end the same may be enrolled in such priority of place as the brother deserves; and that the whole company and fellows may the better know each other.

5. That, for the future, the said Fraternity of Freemasons shall be regulated and governed by one Grand Master, and as many wardens as the said society shall think fit to appoint at every annual general assembly.

6. That no person shall be accepted unless he be twenty-one years old, or more.

Several records of the society, of this and the preceding reign, were lost at the revolution; and not a few were too hastily burnt in our own times by some scrupulous brothers, from a fear of making discoveries prejudicial to the interests of the Order.

<sup>30</sup> Some lodges, in the reign of Charles II, were constituted by *leave* of the several noble Grand Masters, and many gentlemen and famous scholars requested, at this time, to be admitted among the Fraternity.

<sup>31</sup> He was the only son of Dr. Christopher Wren, Dean of Windsor, and was born in 1632. His genius for arts and sciences appeared early. At the age of thirteen, he invented a new astronomical instrument, by the name of *Pan-organum*, and wrote a treatise on the origin of rivers. He invented a new pneumatic engine, and a peculiar instrument of use in gnomonics, to solve this problem, viz: "On a known plane, in a known elevation, to describe such lines with the expedite turning of rundles to certain divisions, as by the shadow the style may show the equal hours of the day." In 1646, at the age of fourteen, he was admitted a gentleman commoner in Wadham College, Oxon, where he greatly improved under the instruction and friendship of Dr. John Wilkins and Dr. Seth Ward, who were gentlemen of great learning, and afterward promoted by King Charles II to the miter. His other numerous juvenile productions in mathematics, prove him to be a scholar of the highest eminence. He assisted Dr. Scarborough in anatomical preparations, and experiments upon the muscles of the human body; whence are dated the first introduction of geometrical and mechanical speculations in anatomy. He wrote discourses on the longitude; on the variations of the magnetical needle; *de re nautica*

Lodge of St. Paul's,<sup>33</sup> now the Lodge of Antiquity, which he patronized upward of eighteen years. The honors which this celebrated character afterward received in the society, are evident proofs of the attachment of the Fraternity toward him.

(To be continued.)

# FREEMASONRY IN TRINIDAD, W. I.

**H**ENRY PRICE, who was appointed Grand Master of New England in the year 1733, on his way to England in the year 1738, went by way of Antigua, where, finding a number of masons from Boston, he formed them into a lodge, gave them a charter, and initiated the governor and several gentlemen of high distinction. Freemasonry, however, did not find its way into Trinidad until the year 1795. Brother BENOIT DERT in that year arrived at Trinidad and brought with him a charter from the Grand Lodge of France for a lodge called "Loge Les Freres Unies," which had been applied for by some ancient masons residing in the place, empowering them to hold lodges, confer degrees, etc. In consequence of the Grand Lodge of France ceasing to exist because of the Revolution, the members of Loge Les Freres Unies made application to the Grand Lodge of Pennsylvania for a warrant, which was granted them in 1797, under them same title, and recorded No. 77 on the roll of the Grand Lodge.

The lodge was installed in 1798 by Bro. De Launay, who was deputed for that purpose. Benoit Dert was appointed W. M.; Chevalier De Gaunes, S. W.; J. B. Figuires, J. W.; Vincent Patrice, Sec.; Dominique Dert, Treas.

In the year 1803 the brethren built a Temple, which was dedicated in 1804 with great solemnity. The lodge remained under the jurisdiction of the Grand Lodge of Pennsylvania until 1814. The war existing between Great Britain

and the United States prevented regular communications being made, the brethren then petitioned the Grand Lodge of Scotland (under the patronage of his Royal Highness the Prince Regent) to take them under their jurisdiction, and to grant them a warrant. The petition was favorably received, their request complied with, and they were registered by the Grand Lodge of Scotland No. 327. This Lodge is still in existence, with the number 251 on the registry of the Grand Lodge of Scotland.

In 1802 Bro. — Leonard brought from Martinique a traveling warrant that had been granted to some brethren of one of the British regiments, and on the 12th November, 1802, a number of the brethren assembled and opened a lodge under its warrant. They afterward, at their own request, had the said charter confirmed, with the title of Union Lodge, No. 690, on the registry of the Grand Lodge of Ireland. We have no mention of this lodge after the year 1816, and as it is not to be found in the list of lodges, has possibly been merged into some other lodge with a different title and number.

In 1804 a number of the members of the Loge Les Freres Unies, who were Royal Arch Masons, were authorized by the Grand Lodge of Pennsylvania (then exercising the powers of a Grand Chapter) to open and hold a Royal Arch Chapter. In 1813, after continuous meetings from 1804 until that period, they applied to the Royal Grand Conclave of Scotland (then under the patronage of his Royal Highness the Duke of Kent) for a warrant of constitution, which was granted them in 1814, with the title of Trinidad Holy Royal Arch Chapter.

In 1814 a charter was granted by the Royal Grand Conclave of Scotland (Alexander Deuchar, Supreme Grand Master,) to the "Trinidad Grand Assembly of Knights Templar, No. 29."

In 1819, Sir Seth Driggs, Thrice Illustrious Royal G. M., etc., etc., established the Council of Royal Master.

<sup>33</sup> It appears, from the records of the Lodge of Antiquity, that Mr. Wren, at this time, attended the meetings regularly; and that, during his presidency, he presented to that lodge three mahogany candlesticks, which are still preserved, and highly prized, as a memento of the esteem of the honorable donor

HAD there never been a cloud there had never been a rainbow.

# REMARKS SHOWING THE ABSOLUTE AND IMMUTABLE CONNECTION BETWEEN FREEMASONRY AND RELIGION.

BY GEO. OLIVER, D. D.

BEFORE we enter on this discussion, it will be proper to determine precisely what religion is, in the common and most correct acceptation of the word. According to Cicero, the ancients believed religion to be "the study and practice of divine worship." The Christian differs from the heathen world in the interpretation of religion. Bishop Wilkins defines religion to be "that general habit of reverence toward the divine nature, whereby we are enabled and inclined to worship and serve God, after such a manner as we conceive most agreeable to His divine will." And Dr. Watts says, that "religion or virtue, in a large sense, includes *duty to God and our neighbor.*" Religion, then, is a system of *practical* duties, and thus stands opposed to theology, which is a system of *speculative* truths. The moral duties, which man commits to practice in this probationary state, with a view of pleasing his Creator, are acts of pure religion, which produce a corresponding influence on the mind and manners, and display his nature, as superior to the rest of the creation. They show that man has a rational soul, and from his unrestrained freedom of will, by choosing evil or pursuing good, his personal responsibility is demonstrated; whence, at some distant period, he will be brought to an account for his actions, whether they be good or whether they be evil, and receive an equitable recompense from the even hand of impartial justice.

Freemasonry was revealed by God himself to the first man.<sup>1</sup> But a wise and

good being would reveal nothing but what had a tendency to encourage the practice of those precepts which were given to preserve the newly created man in the strict line of moral duty; therefore masonry must be closely interwoven with the practice of religion. Its operative portion proceeded from the effects of human ingenuity, stimulated by human necessity after the fall. It was merely an application of its principles to the benefit of man, as far as was conducive to his comfort and convenience in this life, without any reference to a future state. Hence originated the two great divisions of masonry: Operative Masonry was of human institution; Speculative Masonry of divine.<sup>2</sup>

Masonry, in the first ages of the world, was therefore a system of pure religion; and when men degenerated into idolatry, and in their migrations carried with them the principles of the Order, it was, in every nation, applied to the same purpose, more or less perverted, in proportion as the inhabitants adhered to, or swerved from, the rites of true worship. In India, Egypt, and other nations, which very early became addicted to Polytheism, it branched out into pompous ceremonial observances, shrouded in mystery and withheld from the profane, but still applied to the national religion, and the worship of those gods which had been erected into objects of adoration, and placed on the foundation which Jehovah

observance of the duties of social life; inspires in the soul a veneration for the Author of its being, and incites to the pure worship of the Great Architect of the universe.

<sup>2</sup> It is for want of bearing in mind this distinction that so many errors arise respecting the nature and tendency of Freemasonry, even in the minds of some otherwise excellent brothers. They entertain the opinion that until the beginning of the eighteenth century, Freemasonry was exclusively Operative; when, in fact, Operative Masonry was but an emanation of the Speculative branch, whose vitality it was that produced those sublime structures which are at once the ornament and triumph of science. It was the exercise of Speculative Masonry that raised the edifices consecrated to religion, whether true or false, to a standard which civil architecture could alone have never attained. And hence we find in all nations, ancient as well as modern, that the structures erected in honor of the divinity are always superb and lasting, while those appropriated to domestic or even military purposes, occupied a very inferior station in the works of art.

<sup>1</sup> This may appear a bold assertion, but I am persuaded it is nevertheless true. Placed in the garden of Eden, Adam would certainly be made acquainted with the nature of his tenure, and taught, with the worship of his Maker, that simple science of morals which is now termed Freemasonry. This constituted his chief employment in paradise, and his only consolation after his unhappy fall; for Speculative Masonry is nothing else but the philosophy of mind and morals founded on the behalf of a God, the Creator, Preserver, and Redeemer; which instructs mankind in the sublimities of science; inculcates a strict

himself had laid. Nor is there a single instance on record, in which the mysterious institutions of any ancient nation in any part of the world, having the least resemblance to Freemasonry,<sup>3</sup> excluded religion from a share in their solemn pursuits.<sup>4</sup> On the contrary, religion was the main object of them all. Whether the Orphic or the Eleusinian, the Gothic or the Dionysian; whether the rites of Mithras or Brahma, of Pythagoras or the Druids; the Essenian or the Kasidean; all were instituted in honor of religion, and all enforced the practice of those duties which religion recommends.<sup>5</sup> Shall we, then, be told that masonry, the very origin and foundation of all these systems, has no connection with religion, and least of all with Christianity, the perfection of true religion? It is a fact, which I shall endeavor to prove, that every creditable writer on the subject of Freemasonry has publicly avowed his conviction that the most intimate alliance subsists between the two sister institutions; and has left behind him ample testimonies to repel this novel and very extraordinary opinion.<sup>6</sup>

<sup>3</sup> Initiation was so predominant in the minds of the heathen, that they denominated the sacrament of introduction into Judaism and Christianity—initiation. And they charged the Christians with initiating their converts, *de cæde infans et sanguine.* (*Mis. Fel.*, p. 30.)

<sup>4</sup> The priests were always the conservators of the spurious Freemasonry; and none but that order were permitted to advance to the superior degrees. This fact alone bears on the question, for it does not vitiate the principle to admit that they abused the power thus reposed in them. Human nature is frail; but if they had not possessed the power, it could not have been perverted to the purposes of superstition.

<sup>5</sup> The spurious Freemasonry was instituted pure, as we are informed by Plutarch, Livy, and many other ancient writers; and the abominations by which it was afterward defiled, were the result of innovations which successive generations introduced. True religion sank before the triumph of this successful imposture, and it was the deterioration of the latter which brought on an oblivion of the true principles of divine worship.

<sup>6</sup> It is much to be lamented that the casultry of the present day should be used to sever the connection between Freemasonry and religion. It arises out of the mistaken notion that Freemasonry entertains the ambition of superseding religion altogether; which is as wide of the truth as the poles are asunder. Freemasonry supersedes religion! Its most enthusiastic defenders never dreamt of such a result. That which Christianity can not effect, will in vain be attempted by

Freemasonry, as practiced at the present day, commemorates particularly five great events in the history of the world, *each typical of the Messiah.* These are, *the vision of Jacob*, where he beheld the celebrated ladder, reaching from earth to heaven; *the offering of Isaac* upon Mount Moriah, where it pleased the Lord to substitute a more agreeable victim in his stead; *the miraculous deliverance from Egyptian bondage* under the conduct of Moses; *the offering of David* on the threshing-floor of Araunah the Jebusite; and *the building of Solomon's Temple.* Now, these extraordinary events, which unequivocally point to our Savior Jesus Christ, are the principal historical events contained in our lectures.<sup>7</sup> This coincidence could not have been accidental, and must, therefore, have been designed. It follows, then, that masonry was intended to perpetuate in the mind of man that most important fact, the salvation of his soul through the sacrifice of Christ.<sup>8</sup> To accomplish this design more perfectly, the most prominent types, as they arose, were incorporated by wise and pious brethren

Freemasonry. It is not in itself religion; but the handmaid and assistant to religion. It is a system of morality, inculcated on scientific principles, and morality is not the groundwork, but the result and fruit of religion. Freemasonry recommends the practice of morality to its members, and illustrates the respective duties which they owe to God, their neighbor, and themselves, and these duties constitute an evidence of religion which the adversaries of Freemasonry can neither gainsay nor resist.

<sup>7</sup> In the lectures of Freemasonry there is no direct reference to Christianity; but its types and symbols clearly point to a perfect dispensation which should supersede all the ancient systems of religion, and bring all mankind into one fold under one shepherd.

<sup>8</sup> This was the first great fact incorporated into Freemasonry; and it is still preserved in our highest degree. After the unhappy fall of our first parents from a state of innocence and perfection, being "banished from the presence of their Creator, and impelled by the wants and necessities of their station to constant toil and care, they become sensible of their heinous sin, and with true contrition of heart they implored forgiveness. But fervent prayer restored their peace of mind and healed their wounded conscience. This raised a gleam of hope, and under its genial operation, they pursued their daily task with greater cheerfulness. With minds more calm, their toil seemed less severe; and cheered by the promise of a Savior who should bruise the serpent's head, they clearly saw redemption drawing on." I quote no more of this passage. Enough is said to show its typical reference to our holy religion.

into the original system, until it contained a perfect chain of evidence, which could neither be effaced nor misunderstood, illustrative of this fact, so essential to the future welfare of mankind.<sup>9</sup>

I presume not to say that masonry is exclusively Christian, because many are daily initiated into its mysteries whose religious opinions are inimical to Christianity; I only contend, and shall endeavor to prove, that being a system of ethics, and inculcating the morality of every religion under the sun, it is more particularly adapted to the Christian religion, because Christian ethics approach nearest to the standard of absolute perfection; and because the genius of masonry can assimilate with no other religion so completely as with Christianity.<sup>10</sup> The *historical* part of its lectures bears an undoubted reference to our pure religion: and this coincidence is so remarkably striking, that it would almost convince an unprejudiced mind, that masonry was formed as an exclusive companion for Christianity. The strength of this testimony is increased by the nature and tendency of its *symbolical instruction*, by the peculiar cast of its *morality*, and by the very extraordinary nature of its *allegorical mechanism*; extraordinary on any other principle than with a reference to Christianity.

Masonry is confessedly a universal system, and teaches the relative and social duties of man on the broad and extensive basis of general philanthropy.<sup>11</sup>

<sup>9</sup> This seems to be the uniform opinion of all the writers on Freemasonry. Hutchinson says, "The true believers, in order to withdraw and distinguish themselves from the rest of mankind, especially the idolaters by whom they were surrounded, adopted emblems and mystic devices, together with certain distinguishing principles, whereby they should be known to each other; and also certify that they were servants of that God, in whose hands all creation existed. By these means they also protected themselves from persecution, and their faith from the ridicule of the incredulous vulgar." (Ed. 1775, p. 101.)

<sup>10</sup> The types are numerous and significant; and can scarcely be mistaken by any candid inquirer who will take the trouble to apply them. In like manner the spurious Freemasonry is replete with typical allusions to Christianity, although the initiated either could not or would not understand them.

<sup>11</sup> It is well known that there are three definitions of masonry, either of which is in itself suffi-

A Jew, a Mahometan, or a Pagan may attend our lodges without fear of hearing his peculiar doctrines or mode of faith called in question, by a comparison with others which are repugnant to his creed, because a permanent and unalterable landmark of masonry is, the total absence and exclusion of religious or political controversy.<sup>12</sup> Each of these professors practices a system of morality suited to the sanctions of his own religion; which, as it emanated from the primitive system of divine worship, bears some resemblance to it; and consequently he can hear moral precepts inculcated, without imputing a designed reference to any peculiar mode of faith. But can it be concluded from these premises that masonry contains no religion? The whole compass of the world's experience refutes this bold and unqualified assertion. All our charges, all our regulations, assume, as a foundation which can not be moved,

cient to prove the fact which I am endeavoring to illustrate. 1. A peculiar system of morality, veiled in allegory, and illustrated by symbols. 2. The study of science, and the practice of virtue. 3. A science which includes all others, which teaches all human and divine knowledge, and the moral duties which are incumbent upon us as masons and members of civil society.

<sup>12</sup> In illustration of this principle, I copy a passage from Bro. Stephen Jones' reply to Le Franc's attack on Freemasonry. He remarks: "In contemplation of the wisdom, goodness, and power of the Great Architect of the Universe, the Turk, (under one name,) the Jew and the Christian, (under another,) can join in adoration; all agreeing in the grand essential and universal principle of religion, the recognition and worship of a Deity, in whose hands are the issues of life and death, though differing in some more minute tenets peculiar to each; and is it necessary that this admirable system of union for the best of purposes should be destroyed by the introduction in a Christian lodge of the doctrine of redemption, which must offend the Turk; or of the holy name of the Messiah, which offends the prejudices of the Jew; or in a Turkish lodge of the name of Mahomet, which must offend both Jew and Christian, and thereby defeat the universality of an excellent institution? No! we are brethren. The Godhead has taught us so to call each other—the innate principle persuades us that we are so. Shall, then, this temporary and happy accommodation of sentiment to good purposes, stamp us as deists? Very far from it; when the lodge is closed, each departs uninfluenced by the other; the Jew to his synagogue, the Turk to his mosque, the Christian to his church; as fully impressed as ever with the rectitude of his faith." In fact, as I have already said, Freemasonry, though it strongly recommends the duties of religion to our practice, is not a peculiar system of religious faith.

a belief in the being of a God, and a future state of rewards and punishments, and inculcate the necessity of moral purity, as a qualification for future happiness;<sup>13</sup> and this, according to our definitions, forms the sum and substance of religion in its most universal acceptation.

How can any brother considerably urge that masonry contains no reference to religion, when the very first step which a candidate makes in *advancing* to the floor of the lodge, is attended with an acknowledgment that he believes in an omnipresent Deity, and that he puts his trust in that great and omnipotent being to shield him from danger and to remove his apprehensions of evil? What is the ground of his solemn obligations? What is the sacred subject of the first charge delivered to him immediately subsequent to his initiation? Religion, if Watts' definition be correct. What can be the intended effect of our obligations, if they be not grounded on these fundamental truths? The progress of masonic knowledge moves step by step on these universally received principles. The first lesson which masonry teaches, is to persevere in the constant study of the Holy Bible as the sacred source of our *faith*, and containing the only certain information on a subject the most interesting to a responsible agent in this probationary state; and the next is an admonition to *practice* the three great duties of morality, one of which is the duty to God. As its instructions proceed, we learn that our *groundwork* is sanctified by the efficacy of *Three Religious Offerings*, which are typical of the great sacrifice of atonement by Jesus Christ; and that our splendid *can-*

<sup>13</sup> The first ancient charge preserved on our records, is an admonition "concerning God and religion," in the following terms: "A mason is obliged by his tenure to obey the moral law; and if he rightly understands the art, he will never be a stupid atheist, nor an irreligious libertine. But though in ancient times, masons were charged in every country to be of the religion of that country or nation, whatever it was; yet it is now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves; that is, to be good men and true, or men of honor and honesty, by whatever denominations or persuasions they may be distinguished; whereby masonry becomes the center of union, and the means of conciliating true friendship among persons, that must otherwise have remained at a perpetual distance.

*opy*<sup>14</sup> contains a LETTER of the most extensive reference, and the most comprehensive meaning. The *elevation* in the Third Degree refers to the resurrection from the dead; and this is a clear admission of the reality of a future state, because if there be no future state, there can be no resurrection. Our solemn dedications and consecrations speak the same language, and they are irrefragable evidences of the intimate connection which subsists between masonry and religion. If we proceed another step, the evidence becomes stronger. The Order of the Royal Arch is founded exclusively on religion. The degree is purely religious, and includes little but what is connected with the love and worship of God, and the wise and genial regulations of Divine Providence for the benefit of man. The very tests are founded on the fall of Adam, and the consequent degradation of the human race, enforced by the salutary promise of their future restoration through the intercession of a Mediator.<sup>15</sup> If this be not religion, if this be not Christianity, what is it?

The Military Degrees, though, indeed, they possess only a remote connection with masonry,<sup>16</sup> will, however testify that

<sup>14</sup> The canopy or covering of a lodge denotes its extent, for it penetrates to every part of what the ancients called the *Summum cælum*; and is commensurate with the presence of the Deity. It fills all space, extends through all extent; and points out, in common with the dimensions of the lodge, the universality of masonry, and the unbounded influence of its excellent rules and orders. See "A Brief History of the Witham Lodge."

<sup>15</sup> It will be observed that the creation and the fall of man from primitive innocence have not been introduced into the system of Freemasonry simply as matters of history, but to impress upon the mind a deep and lasting sense of the felicity of our great progenitors before they transgressed—the humiliation which their sin produced, and the consequent promise of a Savior who should atone for their faults—bruise the serpent which had tempted them to forsake the path of rectitude, and restore to mankind the possibility of eternal happiness in another life. This is the great truth on which Freemasonry is founded, and which places it foremost in rank amid human institutions.

<sup>16</sup> How remote soever the connection may be, its existence has been universally admitted. "It would be needless labor," says Laurie, "to enter into any investigation, in order to prove that the Order of the Knights Templars was a branch of Freemasonry. This fact has been invariably acknowledged by Freemasons themselves; and none have been more zealous to establish it than the enemies of the Order. The former have admitted

it is very closely allied to religion. They date their origin from the Crusades, and have Christianity for their basis and support. The whole system is exclusively Christian. Their banner was a RED CROSS, inscribed "IN HOC SIGNO VINCES," which was considered a safeguard and protection against all assailing dangers; for the cross was regarded as a sacred symbol, which alone could convey safety in their holy career. The tests and paraphernalia of these degrees bear the same exclusive reference to Christianity. It is true they were grafted upon masonry at the above period, and consequently form no part of primitive Lux: but still they bear on the point in question: for every knight was necessarily a mason, and no one was eligible for the dignity of the golden spur, but he who had been prepared by a previous initiation into the three degrees of masonry. This is a strong collateral proof of the ancient alliance between masonry and religion; for these high-minded men, who had nothing in view but the extension of Christianity, evinced their reverence for masonry, as a religious system, by making it a *sine qua non* with all who aspired to admission into their honorable body. Amid the enthusiastic spirit and sacred feelings which animated these champions of Christianity,<sup>17</sup> they would scarcely have shown such a distinguished predilection for any system founded on a basis which excluded religion.

The admission, on the part of certain mistaken brethren, who are surely unacquainted with the true nature of our constitution, that the science we profess does not inculcate the practice of religious duties, has given rise to an opinion

the fact, not because it was creditable to them, but because it was true; and the latter have supported it, because, by the aid of a little sophistry, it might be employed to disgrace their opponents."

<sup>17</sup> The elegant writer already quoted, says:—"As they were animated by a sincere regard for the Catholic religion, and with a decided abhorrence for the infidel possessors of Judea, it was never suspected that they transacted any other business at their secret meetings, but that which concerned the regulation of their Order, the advancement of religion, and the extirpation of their enemies." Nor do I believe that other business was admitted. Individual turpitude might exist, but I am persuaded the Order was pure, and free from the crimes which were afterward imputed to it.

among the uninitiated, very naturally resulting from the concession of a point of such vast importance, that we are infidels, if not atheists, and consequently friends to revolution and disorder. I grant that infidelity and atheism are inseparably connected with anarchy and demoralization; but it can by no means be inferred that we are atheists, except the proof be founded on stronger data than the fact of our being masons, joined with the assumption that masonry contains no religion. It should be shown by undeniable reasoning that we have literally renounced our allegiance to God, that we inculcate doctrines which tend to the subversion of religion, and that we are guilty of insubordination and contempt of the laws which are ordained for the preservation of peace and order in society.<sup>18</sup>

But so far from encouraging insubordination, masonry is a perfect system of obedience to superior governors lawfully constituted. And I am happy to be able to set the plea entirely at rest by a quotation from our statutes: "The rulers and governors, supreme and subordinate, of the lodge, are to be obeyed in their respective stations by all the brethren, according to the old charges and regulations, with all humility, reverence, love and alacrity."<sup>19</sup> Besides, though political discussions are prohibited in the lodge, our laws unequivocally inculcate loyalty

<sup>18</sup> There is a clause in the first section of the E. A. P. lecture which has been introduced for the purpose of illustrating the subordination necessary to secure the observance of strict discipline in a society where the members meet on the level. They are expected to observe the unity of the spirit in the bond of peace. But how could this be effected if every brother were to pursue a course which appears right in his own eyes? Confusion and disorder would be the undoubted fruits of such a practice. And this would lead to a speedy dissolution of the Order. But such is not, fortunately, the system of equality which masons practice and admire. The mason attends his lodge, not to do his own will and pleasure, which would fail to be profitable to him, and might produce results which would rather be injurious. He has in view something of a higher character than the mere gratification of curiosity or carnal desires. He aspires to the improvement of his mind in the duties of religion and morality, the exercise of his intellectual faculties, the government of his passions, the regulation of his discourse by a tongue of good report, and, in a word, to make due progress in the philosophy and science of Freemasonry.

<sup>19</sup> Ancient Charges, Sec. 4.

as a primary masonic qualification. "A mason is a peaceable subject to the civil powers wherever he resides, and is never to be concerned in plots and conspiracies against the peace and welfare of the nation; nor to behave himself undutifully to the inferior magistrates; for as masonry has always been injured by war, bloodshed and confusion, so ancient kings and princes have been much disposed to encourage the craftsmen, *because of their peaceableness and loyalty*; whereby they practically answered the cavils of their adversaries, and promoted the honor of the Fraternity, which ever flourished in times of peace."<sup>20</sup>

What were the feelings of our best and wisest brethren when this unfounded accusation was first publicly urged? Each worthy brother took up his pen in defense of an Order he revered, eager to repel a charge involving our reputation as individuals, and our dearest interests as a public body. One says that "the society of Freemasons model their ceremonies upon this foundation, that there is but one God, who must be worshiped in spirit and in truth."<sup>21</sup> Another says that "Freemasonry is an Order whose institutions arise on the most solemn and sacred principles of religion." "The knowledge of the God of Nature forms the *first* estate of our profession; the worship of the Deity, under the Jewish law, is described in the *second* step of masonry; and the Christian dispensation is distinguished in the last and highest order."<sup>22</sup>

Another respectable writer on masonry is still more explicit. He says, "The royal Order of Masonry, however secret from its most early foundation to the present moment, has nothing belonging to it but what is so far from giving birth or growth to the commission of any thing inconsistent with the strictest parts of our holy religion, whether it respects our duty to God or man, that every part of it, if duly followed, has a direct tendency to enforce and to encourage the performance of every one of its most holy precepts:" and, "*The precepts of the Gospel are universally the principles of masonry.*"<sup>23</sup>

<sup>20</sup> Ancient Charges, Sec. 2.—<sup>21</sup> Laurie's Hist. of Masonry.—<sup>22</sup> Hutchinson's Spirit of Masonry.—<sup>23</sup> Inwood's Sermon's on Masonry.

But in the ensuing chapter I shall bring forward abundant proofs, from the most celebrated writers on masonry, that this science has in all ages been considered to have religion for its basis and support. Those brethren who contend that religion is excluded from masonry, are admitting for truth a disgraceful imputation, which was founded on the mere gratuitous assertions of strangers to our institution, and who consequently could not be competent judges of the allegations boldly and inconsiderately urged, and which they were altogether unable to prove.

We need only inquire what a system of secrecy, founded on the plan of masonry, but excluding religion, may effect, to be convinced that our science, as practiced under the auspices of the Grand Lodge of England, can not be that system.<sup>24</sup> Religion being the only restraint on those who set at defiance all human laws, if that be also rejected, and an atheistical creed be substituted in its room—if men can so far succeed in promoting their own infatuation, as to absolve themselves from all apprehensions of retributive justice in a future state, they are prepared for the commission of any crime to which they may be stimulated by the operation of their own passions, or by the artful duplicity of designing men, who have purposes to fulfill which require the expulsion of religion from the heart before they are capable of engaging in conspiracies preliminary to murder and spoliation. The deep-laid plots of Professor Weishaupt, are a striking illustration of the ends to which a secret society may be made subservient, if divested of its connection with religion. The system of which he was the inventor held out to the world a promise of superior light and knowledge; enlisted un-

<sup>24</sup> It is now nearly twenty years since the present work was written; and my convictions on this point have acquired additional strength by time, and a more extended and deliberate consideration of the evidences on which our institution is founded. And if further proof were necessary, it is furnished in the present flourishing state of the Order. Our noble and learned brethren have extended to it their patronage from a firm conviction of its power over the morals of the community and its influence in the amelioration of the mind and manners. Vide Hist. of Freemasonry from 1829 to 1841.



suspecting Christians under its banners, by the plausible and delusive theories of emancipating mankind from the shackles of slavish prejudice, of diffusing human science, and fixing the mind firmly in the pursuit of virtue; and like the serpent at the ear of Eve, led them on by imperceptible degrees, first to doubt, then to cavil, and afterward to reject; the succeeding degrees of error making them still riper for guilt; and when the demon found his victims prepared for the reception of any doctrine by a renunciation of religion, the latent scheme was fully developed; that horrid scheme, which by its mystic agency and pernicious ramifications struck the whole continent of Europe with terror; which promised unconditional deliverance from the united tyranny of religion and civil government; and which threatened the subversion of all existing moral and religious institutions; to overturn empires, hurl princes from their thrones, level all distinctions, and reduce mankind to an equality on the broad and latitudinarian principle of universal ignorance and impiety; and crush the wretch! (meaning Jesus Christ) was the infernal watchword to every species of atrocity and crime! I confess I shudder while engaged in this discussion. I tremble at the simple idea of the application which our adversaries in this country may make of the admitted dogma, that masonry contains no religion.

We will, however, take a closer view of the doctrines and practices of the illuminati, or *masonry without religion*; for the system of Weishaupt, being a system of secrecy, though not actually of masonry, (for the professor had not even received initiation into a single degree of our science when he established it,) <sup>25</sup> was capable of being applied suc-

cessfully to the very worst, as well as the best of purposes. Zimmerman says: "Whether this sect be the same with that of the Freemasons or the Jesuits, both of which suppositions is improbable, is uncertain; but in 1774 or 1775, a society was undoubtedly established in Bavaria, of which a celebrated professor at Ingolstadt has been regarded as the founder. This society, under pretext of consulting the happiness of the people, and supposing that happiness to be incompatible with every species of religious and civil establishment at present existing, said with one voice, *Let us destroy them all, and raze their very foundations!* The secret Order of the Illuminati included among its mysterious principles, at present exposed to the world, the whole of the doctrine which the Jacobins of Paris have since put in practice, and it has been proved, by the most irrefragable documents, that they maintained an intimate correspondence together before the French Revolution.<sup>26</sup> The destruc-

his readers that he was the founder of the Illuminati, for no other reason than to make them believe that Weishaupt was a Freemason before he planned his new association. Now, the case was very different, indeed. Barruel asserts, that *it is a fact demonstrated beyond a doubt that Weishaupt became a mason in 1777 only, and that two years before this, when he established Illuminism, he was totally unacquainted with the mysteries of Freemasonry.*"

<sup>26</sup> A French author, in a work entitled, "The Veil Withdrawn, or the Secret of the French Revolution explained by the help of Freemasonry," thus charges the Freemasons with an abandonment of religion in their secret conclaves: "The horrible and sanguinary oaths which are taken in the several degrees of masonry, the daggers, cross-bones, and death's heads, the imaginary combats with the murderers of Hiram, and other horrid ceremonies they make use of, have a natural tendency to steel the heart; and have, in fact, paved the way for those revolting barbarities which have indeed been transacted by the enthusiastic multitude, but not until they had been coolly planned by their philosophic leaders." He then proceeds to detail certain "rabbinical tales concerning the death and burial of Adoniram;" and pretends to explain the meaning of what he calls "the master's watchword, Macbenac," together with a catechism used by the masonic Knights of the Sun at their initiation; all which he attempts to show are calculated to undermine genuine Christianity, and to establish a Socinian and Deistical system of religion, and a code of morality very different from that of the gospel.—See Gent's Mag., 1794. The mason will at once see on what a sandy foundation the above charges are founded. The assumptions are, one and all, groundless, and the conclusions, therefore, un-

<sup>25</sup> Laurie informs us, that "in 1775, the Order of the Illuminati was formed by Dr. Adam Weishaupt, Professor of Canon Law in the University of Ingolstadt. In this association, speculative opinions were inculcated, which were inconsistent with the principles of sound religion and social order; but that Illuminism originated from Freemasonry, is a circumstance for which the shadow of a proof has not yet been adduced. Dr. Robison, indeed, expressly affirms, that Illuminism took its rise among the Freemasons, *but was totally different from Freemasonry*; and by a deceitful anachronism, he represents Weishaupt as an active member of the German lodges, before he acquaints

tion of the Christian religion, and the subversion of every throne and of all governments, have been their aim ever since the year 1776. It was not understood by the new associates of this order, that the magic words, *the happiness of the people*, were the surest means to recruit their numbers with ease, and by which, in fact, the recruits became so numerous and well disciplined. Young men were chiefly pitched upon, who, not having yet formed a strong attachment to any particular opinion, were the more easily led away to embrace whatever was offered to them, and men of literary talents, whom it is important to secure<sup>27</sup> when the propagation of any new opinion is in agitation. When once a person was enlisted, and fully penetrated with the enticing words, *the happiness of the people; let us labor to procure the happiness of the people*;<sup>28</sup> he became impatient to know the obstacles which were in the way of this purpose, and the means to be made use of to remove them; these were, therefore, offered to his view in succession."

"The order has five degrees; in the lower, the mysteries are not unveiled; they are only preparatory, on which the minds of the novitiates are founded and prepared; then, by degrees, those who are found worthy, are initiated into the

higher ranks."<sup>29</sup> The mechanical part of the Order bore some faint resemblance to that of masonry, but the principles and doctrines of our science were never introduced, even subsequently to the admission of Weishaupt into a masonic lodge; nor could they, for bearing a character so decidedly hostile to his views; they would have destroyed the very foundation on which the illuminating scheme was erected. The artful professor adopted our secrecy to sanction his purposes, by screening him from public observation and legislative scrutiny. He used his utmost endeavors, by every means within his reach—not excepting, probably, his masonic privileges—to extend his doctrines throughout the continental nations; and, as is usual with all innovators, he succeeded in making many proselytes. His lodges were ultimately established all over Europe; they regularly communicated with each other; and their transactions were kept inviolably secret from the rest of the world. Men of all ranks and stations became members of these dark and mysterious assemblies;<sup>30</sup> but their most ac-

<sup>27</sup> Vide Preston's Illustrations.

<sup>28</sup> It may be useful to remark here, that many persons have endeavored to substantiate their objections to the institution of Freemasonry, from the admitted dogma that its members meet on the level; whence they conclude that the system abolishes all human distinctions, and promises to disorganize society, and reduce it to its primitive elements. But it does no such thing. There is, in fact, no other institution where the grades of rank are better defined and preserved. The W. M. sits in the East. For what purpose is he placed there? Why, *to rule and govern* his lodge. And he is invested with power even to despotism, should he consider it safe to use it. And the wardens are his assistants—not his equals. Each has a particular duty assigned to him, and beyond that he has no right to interfere. The next grade are the deacons. And what is their duty? Not, surely, to rank in equality with the master and wardens, but to perform the part of inferiors in office—to carry messages and commands. It is their province to attend on the master, and to assist the wardens in the active duties of the lodge; such as the reception of candidates into the different degrees of masonry, and the immediate practice of our rites. This is the business of the deacons; and, by its punctual discharge, the office becomes a stepping-stone to further preferment; for as it is incumbent on a brother to serve the office of a warden, before he is eligible for the chair of a lodge, so it would be well if the office of a deacon were preparatory to that of a warden. The treasurer, the secretary, the stewards, the inner guard,

sound. Some brethren entertain an idea that both Oliver Cromwell and Bonaparte attained their elevation through the medium of Freemasonry.

<sup>27</sup> Freemasonry interdicts her members from soliciting any one to join her ranks; and requires a solemn declaration to that effect before a candidate is allowed to be proposed for initiation. This is the form:

*To the Worshipful Master, Wardens, Officers and Members of the Lodge of ———, No. —.*

I, A B, being free by birth, and of the full age of twenty-one years, do declare, that, unbiassed by the improper solicitations of friends, and uninfluenced by mercenary or other unworthy motives, I freely and voluntarily offer myself a candidate for the mysteries of masonry; that I am prompted by a favorable opinion of the institution, and a desire of knowledge; and that I will cheerfully conform to all the ancient usages and established customs of the Order.

Witness my hand this — day of —.

<sup>29</sup> Insubordination is generally defended under the cloak of public benefit. But Freemasonry is not a system of insubordination; and, therefore, it seeks no other justification than its own intrinsic merits, and needs no popular cry to recommend it to public estimation.

tive emissaries were in the armies of every continental monarch; they guided the councils, they filled up the ranks, and were equally unknown and unsuspected.<sup>31</sup> The facility with which they succeeded in subverting the religious principles of their votaries, is a problem which it may be difficult to solve; suffice it to say that, whether the real intentions of Weishaupt were indeed what are generally imputed to him, it is certain that the seeds of impiety and insubordination which he scattered throughout Europe, impelled by other powerful incentives, lent their aid to the production of those rank weeds of savage cruelty and revolutionary bigotry, which swept a monarch from his throne, and produced a twenty years' war, which deluged the continent with the best blood of its inhabitants.<sup>32</sup>

and the tiler, have all their respective duties to perform, and rank to support, while the brethren are bound to obey the will and pleasure of the W. M. What is there in all this which tends to the destruction of order in society? Surely nothing. How, then, are we said to meet on a level? Because our occupations are distinguished by the most perfect brotherly love. When the lodge is open, the brethren, as masons, whatever be their diversity of external rank, are equal; and, in the process of working the lodge, each bears the burden assigned to him by the W. M., in pursuit of that common object, the acquisition of knowledge. And when the lodge is closed, and the jewels put by, we part on the square; each individual resumes his rank in society, and honor is given to whom it is due.

<sup>31</sup> "It would exceed our intentions," says a popular writer on this subject, "to give even an outline of the nature and constitution of this extraordinary society; of its secrets and mysteries; of the deep dissimulation, consummate hypocrisy, and shocking implicity of its founder and his associates; of their Jesuitical art in concealing their real objects; and their indescribable industry and astonishing exertions in making converts; of the absolute despotism, and complete system of espionage, established throughout the Order; of its different degrees of Novices, Minervals, Minor and Major Illumines; of Eopts, or Priests, Regents, Magi, and Mankings, of the Recruiters, or Insinuator, with their various and subtle methods of insinuating into all characters and companies; of the blind obedience exacted of the Novices, and the absolute power of life and death assumed by the Order; of their dictionary, geography, calendar, and cypher; . . . of the questions proposed to the candidates for degrees, and the various ceremonies of admission to each; and of the pretended morality, real blasphemy, and absolute Atheism of the founder and his tried friends."

<sup>32</sup> On the occasion of presenting an address to the throne from the Grand Lodge, the Prince Regent, then Grand Master, thought proper to allude to those fearful events in the following appropri-

Such are the ends to which a system of secrecy unguarded by religion, may be made subservient. But, under the sober garb and genial protection of a religious Christian faith, it is capable of producing much unqualified good. If it makes men more strict in the performance of their moral duties; if it conveys firmness under affliction, and directs them to look beyond the bounds of humanity for relief under the pressure of actual or impending calamity; if it ameliorates the mind, and unites men together in a chain of universal benevolence; if it instructs mankind to rule and govern their passions, to avoid slander and dissimulation, to look upon the Bible as a rule of faith, and to regulate their actions by the precepts it contains; if it does this, and much, much more than this, it may surely be entitled to the praise of conferring benefits on its professors, by enforcing the duties of religion. And this is the business of masonry.<sup>33</sup> Can it, then, be a system of Atheism? Can it lend a sanction to the perfidious schemes of revolu-

ate language: "When principles were first promulgated in France, which, to our conception, tended to the overthrow of all peace and order in society, we felt ourselves called upon to depart from a rule which had been till then religiously observed in our association. As a veil of secrecy conceals the transactions at our meetings, and our fellow subjects have no assurance that there may not be in our association a tendency injurious to their interests, other than the general tenor of our conduct, and a notoriety that the door of Freemasonry is not closed against any class, profession, or sect, provided the individual desiring admission be unstained in moral character. To remove, therefore, as far as possible, any ground for suspicion, it has been, from time immemorial, a fundamental rule, most rigidly maintained, that no political topic shall on any pretence, be mentioned in the lodge. The singular juncture to which we have alluded, seemed to call for some positive declaration, which might distinctly exhibit our opinions; we thence ventured to profess to your majesty the loyalty with which the Freemasons of England glowed toward your royal person, and their unalterable attachment to the present happy form of government in this country," etc.

<sup>33</sup> The lectures of masonry display a beautiful system of the purest morality. What, indeed, can be more estimable than the spirit of brotherly love which is here inculcated, equally with the sublime lessons of one of our great parallels in his gospel and epistles! Can any thing have a more direct tendency to promote the glory of God, peace on earth, and good will toward men? This is the use and end of Freemasonry. Let us consider a few of the moral duties which it teaches. It instructs us, as brethren, to dwell together in unity.

tionary demagogues? or the designs of those infatuated men, who would lead us back into the darkest ages of ignorance and infidelity? I answer, without hesitation, no. Masonry is a system of loyalty, which attaches us to the king, our patron, and to the soil which gave us birth. And, though political disquisitions are prohibited in our assemblies, yet an inherent attachment to our native land can never be thus suppressed. If masonry were a system that possessed the most indirect affinity to rebellion, would it be patronized by the monarch? would it be encouraged by his royal brothers, and the principal nobility of this realm? would it merit or receive the sanction of a deliberate act of legislation? The reign of Solomon was a perfect era in masonry; and why was it so glorious? Because of the indissoluble union which our Order conveyed to his subjects, and their invincible attachment to his person and government, as king and Grand Master; which causes his reign to be referred to as the most stupendous specimen of peace and happiness under a monarch, feared for his love of justice, beloved for his munificence, and respected for his piety and virtue.

Such is masonry united with religion; and, in truth, masonry could not be practiced without the aid of this magnificent supporter. No company of men, not altogether confirmed in the principles of Atheism, could so far forget themselves, their duty, and the Supreme Governor of the world, clad in majesty and splendor, as to exclude religion wholly from their minds, particularly the members of an institution professing superior light and knowledge. The Creator can

It teaches us to imitate the innocence, the wisdom of the serpent, the peacefulness of the dove; and to let the hand, the tongue, and the heart be united, as they ought, to promote each other's welfare, and to rejoice in each other's prosperity. It admonishes us to be candid to a brother's faults; and never to condemn, until we are thoroughly convinced of his unworthiness; and, even then, to adopt this golden rule: Always speak well of a brother, if you speak of him at all,—and if, unfortunately, you can not, with strict justice, give him your applause—be silent. This, while it affords him an opportunity to repent, and retrieve his reputation, will contribute to our own peace of mind, and we shall thus avoid all that dissension and dispute, which are never creditable, and often dangerous.

not be overlooked amid every incentive to virtue; nor can man so far disregard the voice of nature within him, as to forget by whom it was created, and to whom he is indebted for every blessing he enjoys on this side the grave. Masonry has set forms of prayer adapted to every one of its transactions. The lodges are opened and closed with prayer; the solemn initiations, passings, raisings, and exaltations, are accompanied by the same devotional exercises; and, if masonry be not allied to religion, to whom can these prayers be addressed, or what can be their efficacy? For prayer can only be beneficial so far as it includes a belief in the omnipresence of God, and his ability as well as inclination to confer blessings on his creatures, and to grant his omnipotent aid on all their undertakings. Indeed, the very act of prayer is a full acknowledgment of God's attributes of wisdom, power, and goodness, and thus becomes an unequivocal act of religion. But masons habitually use prayer in their lodges; and therefore it clearly follows, that masons never assemble for any purpose but they perform acts of religion.

#### EXTRACTS FROM AN ADDRESS,

DELIVERED BY BRO. INCREASE SUMNER,  
At Great Barrington Mass, on St. John's Day,  
June 24, 1858.

**B**ROTHERS, LADIES AND GENTLEMEN:—The goodfellowship of man forms in great measure the moral beauty of the world. Peace to good-willing man was the choral song of angels chanted at the advent over the plains of Palestine. Intelligent, vigorous, active goodfellowship forms of the world its chief grandeur and glory. No study is there so interesting to man as the study of the noble deeds of the past, illustrative of the progress that has been made, from time to time, to improve and elevate our race: progress in averting the ruins incident to the fall; in imparting cheerfulness instead of despondency, comfort and plenty instead of misery and want, and in opening the radiant prospect of hope instead of the gloom of despair.

It is well, my brothers, often to review the pleasanter lines of antiquity—well, also, to look forward and depict with

hopeful eye the future, as a vast landscape, adorned with flowers and refulgent of sunshine. At such review the heart may be joyous, and uplifted in thanks to Him who is the giver of every perfect gift; while such prospective view may serve to draw forth and send upward the proper tribute of praise. \* \* \*

The forces of association are infinite. We can bring of them, into our present contemplation, but few:—

*First.*—One of the great forces of association is numbers. Small communities may contribute much to the common weal, but for the accomplishment of great purposes, large numbers and consequent vastness of strength are requisite. Pastoral life—happy, beautiful pastoral life—may consist with smallness of numbers; the advantages and charms of rural occupations may be introduced and enjoyed; shepherds with their flocks may roam contented and happy over their plains; the corn reapers may sing amid the harvest, and the simplicity and guilelessness of human life may be displayed; but human prowess, for its full exercise and highest attainments, demands the combined action of vast numbers. Then the wilderness is swept away, and the cultivated field is opened; then the broad and useless morass becomes the site of the great city; then the ocean bears everywhere upon its bosom the incalculable treasures of commerce; temples rise; science and the arts flourish; kingdoms are formed, and the world is filled with triumphs which man, by the strength of his numbers, by the forces of organization, aided by Providence, has achieved. He has thus been enabled to make the winds, and the waters, and the lightning his ministers, and he stands triumphant amid the trophies of his victories.

Another requisite for the efficiency of association is a widely extended field. Not in the single city, or state, or even empire, can adequate space be furnished for the full exercise of associations fitted to advance the general welfare of man. Their territory should be the world. Noble institutions have indeed been organized, as it were, in a corner, and subsequently has their extension upon a broader theater been effected. The little seed thrown into the ground may spring

up and suddenly become a tree magnificent in stature, and widely diffuse the fragrance of its efflorescence, and canopy large space by its outspreading branches. So of the Christian church. In the outset, all its members may have been accommodated in an upper chamber at Jerusalem—a small association, compressed in narrow limits, but destined ere long to swell its ranks, ascend the throne of the Cæsars, and unfurl its banners in every section of the globe. All useful and noble associations should be enabled to clasp in their embrace all people, kindred and tribes under our sun.

The force of every association consists, also, in a great degree, in its objects. I know this proposition may seem, at first view, objectionable and illogical. The objects, it may be said, are all independent, and, indeed, may be but mere passive things; certainly in mere mechanical contrivances this is so. No force is imparted to the mill wheel or the steam engine, simply from the fact that in the one case the maker designs it to propel wonder-working machinery, and in the other, that it is to traverse with immense trains over the iron road, and rush along with them at almost miraculous speed from city to city. But in the moral world it is different. The object, the purpose, if worthy and beneficent, becomes in itself a component part of the strength of the association. How true is the converse of the proposition. Infidelity has had its associations; these embraced members—numerous, ingenious, talented, energetic, and apparently powerful, and occupying and operating over extensive territory. And yet these institutions—how weak! Weak because their object was ignoble, unworthy and base; and hence all was weak. Institutions of tyranny and oppression have been created; they have been upheld by kings and princes, and guarded by immense armies, and fostered by millions of wealth, and have been stretched in wide extent over sea and land. But the hateful and base objects of these institutions have brought all at last to a fatal catastrophe and final ruin. No association can stand the test of time nor the scrutiny of a trial, unless it shall have for its objects such as are subservient to the higher and nobler aims of hu-

manity All is comparatively powerless else.

Another requisite force is antiquity. Institutions that have stood the test of ages, become strengthened by their very age. They are as the pyramids, or rather like the great mountains that from their vast and eternal bases rise, and lift their summits above the clouds. There is a veneration, a reverence instinctive in man for the noble memorials of antiquity, whether those memorials consist of the objects of nature or of art, or are only moral existences. The good citizens of Sheffield gather round their noble old elm; they delight to meet under its sheltering branches; they entertain for it a just pride, and sentiments of veneration; not precisely because of its great stem and top and symmetrical grandeur, but because it reminds, nay, impresses them

1 "The brave old elm" of Sheffield is of immense size, and of exquisite and picturesque symmetry. It is very ancient. Its location in the skirt of Sheffield village is very beautiful. The citizens of that town, a few years since, adorned and improved the grounds about it, and formed a society called, "*The Old Tree Association*," which, under the branches of the elm, holds a festival in August annually. A gathering of the inhabitants and former inhabitants of Sheffield, and friends from abroad, is then had: an interesting holiday. A beautiful lyric was written for the meeting of 1857, by E. W. B. CANNING, Esq., of Stockbridge, from which we quote the following lines:—

"Oft the lone red man, beneath me reclining,  
Sharpened the arrow, deceiving afar;  
Or, to his mate, when the moonbeam was shining,  
Told his wild legends of love and of war,  
Till the pale faces came,  
Blotting his ancient name,  
Marring the vale with the axe and the fire;  
Down went the forest tall,  
Ruined its glories all,  
Pulseless the desert heart, tuneless its lyre.

"And now to my shade come the sons of the foeman,  
And bring to my honor their tribute of song;  
The laughter of youth and the bright eye of woman,  
The ripeness of age and the strength of the strong,  
Welcome, admiring friends!  
For your kind offering lends  
Cheer to your pilgrimage on to the grave:  
Brief is your joyous scene,  
Soon 'neath the turf so green  
Molders the dust of the fair and the brave.

"Here, as ye change, live I on in my glory;  
My rain-jewels flash in the lightning's red glare,  
The breeze bathes a brow which no years have made hoary,  
And I laugh at the tempest that racks the mad air.  
Heaven's bolt with fury thrown,  
Or the fell steel, alone  
Can trail my crown in the dust of the plain;  
Ages shall roll along,  
Ere one as stanch and strong  
Mortals shall see in my likeness again."

so forcibly of epochs and events that have transpired since the branches of the forest monarch played in the breezes of the "sweet south," or swung in the wintry blast. They appreciate the fact, as they gaze upon it, that their honored ancestors, whose sleeping dust reposes in the adjacent cemetery, also, long since, gazed upon it with delight, and shielded and protected it from the woodcutter's axe; that it stood as now, ere the pilgrim foot stepped upon the rock of Plymouth—it may be before the prow guided by Columbus or the Cabots touched the shores of our continent; and that beneath its magnificent shelter the ancestors for many generations of Umpachene and Konkopote danced their war songs, regaled themselves with the calumet of peace, and held their councils. Such is the impressive and salutary force which even some of the symbols of antiquity create. \* \* \* \* \*

Association, to be forceful, must be active. Sloth and feebleness are inseparable qualities—activity and power are kindred elements, perhaps inseparably so. For advancement, for progress, not only is unceasing action needful; it is needful also for self-preservation. Those beautiful lines of Longfellow apply to associations, whether large or small, as well as to every individual.

"Tell me not, in mournful numbers  
Life is but an empty dream;—  
For the soul is dead that slumbers,  
And things are not what they seem.

"Life is real! Life is earnest!  
And the grave is not its goal;  
'Dust thou art, to dust returnest,'  
Was not spoken of the soul.

\* \* \* \* \*  
"In the world's broad field of battle,  
In the bivouac of life,  
Be not like dumb, driven cattle!  
Be a hero in the strife!

"Trust no future, how'er pleasant;  
Let the dead past bury its dead.  
Act,—act in the living Present!  
Heart within, and God o'erhead!

"Lives of great men all remind us  
We can make our lives sublime,  
And departing, leave behind us  
Footprints on the sands of time.

\* \* \* \* \*  
"Let us, then, be up and doing,  
With a heart for any fate;  
Still achieving, still pursuing,  
Learn to labor and to wait."

\* \* \* The only further requirement I shall notice is, that all powerful associations must rest upon a sure and solid foundation. There was a wise man that built his house upon a rock; and the rain descended, and the floods came, and the winds blew and beat upon that house, and it fell not, for it was founded upon a rock. A foolish man built his house upon the sand; and the rain descended, and the floods came, and the winds blew and beat upon that house, and it fell, and great was the fall of it.<sup>2</sup> The timbers, the materials for the construction of the edifices may be of equal number and size and strength; they may be alike skillfully fitted and fastened; but the difference in the foundations proves the difference in the result. The rock-founded edifice stands defiant of wind and flood and storm; it becomes ancient; time has not wasted it, nor thunderbolt nor storm has brought it to ruin: beneath its old roof-tree succeeding generations and happy households have been reared; its old hearth-stone has witnessed a thousand joyous domestic gatherings; from within its walls often and for long years the prayer and the anthem have arisen. The old weatherbeaten tenement stands yet, itself a glorious and truthful history of the past—thanks to its builder—it is founded upon a rock. Its cotemporary when reared, has long been in ruins; there is no grateful record left of its existence; the precise spot where it stood, even, is forgotten; the only fact remembered is; a foolish man built his house upon the sand, and it has fallen.

The moral of this simple illustration is all we need to adduce. Every social edifice, every institution or association must be based as upon a rock. It must stand upon the undecaying, indestructible, ever-enduring principles of truth—truth, accordant with divine revelation; revelation which God has unfolded and displayed everywhere, and embodied for our instruction and guidance in His blessed book.

My brethren, in this connection may I not ask, should not and does not the heart of every brother respond in harmony with the poet:—

Bible,—let me clasp thee!  
 Chronicle divine  
 Of a world's redemption,  
 Of a Savior mine!  
 Wisdom for the simple,  
 Riches for the poor,  
 Hope for the desponding,  
 For the sick a cure;  
 Rest for all the weary,  
 Ransom for the slave,  
 Courage for the fearful,  
 Life beyond the grave!

#### ADOPTION OF A MASONIC SON.

WE translate from Clavel's "Picturesque History of Masonry" the interesting ceremony in the French rite of "adopting a *Louveteau*."

"A *Louveteau* is the son of a mason. The word which almost every one has taken liberties with, of which writers make by turns, *loftou, lowetou, louvetou, lovesou*, because of the obscurity of its etymology, is in its origin very ancient. The initiates in the mysteries of Isis wore, even in public, a mask in the form of a jackal's head or a golden wolf; wherefore it was said of an *Istade*, *he is a jackal or he is a wolf*. The son of an initiate was entitled a *young wolf*, a *Louveteau*. Macrobe informs us upon this subject that the ancients had observed an affinity between the wolf and the sun, which the initiate represented in the ceremonial of his reception. 'In effect, they say, as on the approach of the wolf the flocks fly and disperse, so the constellations which are flocks of stars disappear before the light of the sun.' It is for a similar reason that the associates in labor, styled the children of Solomon and the wandering brothers, give themselves likewise the appellation of wolves.

"It is the custom of many lodges, when a mason's wife is near the time of her confinement, for the *hospitalier*, if he is a physician—and, if not, some other brother of that profession—to call upon her, inform himself of her health, and tender to her the succors of his art, and even pecuniary aid if deemed necessary. Nine days after her delivery, the Master and Wardens call upon her and felicitate her upon the happy event.

"If the child is a boy, the lodge is called in special communication to pro-

<sup>2</sup> Matth. vii: 24-27.

ceed to its adoption. The temple is prepared with foliage, with flowers. The censers are made ready for burning incense. The child and its nurse are brought, before commencing lodge work, into the ante-room. Labor is commenced. The Wardens, as godfathers for the Loveteau, go to him at the head of a deputation of five brothers.

"Arrived there, the chief of the deputation, addressing the nurse, exhorts her not only to watch sedulously over the precious health of the infant intrusted to her charge, but also to cultivate his youthful intelligence and instruct him in true and sensible words. The Loveteau is then taken from his nurse, given into his father's hand upon a cushion, and introduced by the deputation into the lodge. The procession advances beneath an arch of foliage near the foot of the master's station, where it halts.

"Who have you here, my brothers?" inquires the master of the two godfathers.

"The son of one of our brothers," responds the senior warden, whom the lodge wishes to adopt."

"What is his name, and what masonic name will you give him?"

"The godfather replies. He communicates the family and christian name of the child, and adds some characteristic title, such as Veracity, Devotion, Beneficence, or some other of that nature.

"Then the master, descending the steps of the station, approaches the Loveteau, and, extending his hands over the child's head, supplicates of heaven that the infant may render himself worthy of the solicitude and love which the lodge promises to devote to him. Then the incense is cast upon the censers; he pronounces the apprentice's word, while the godfathers repeat the name of the Loveteau; he invests him with the white apron; he accepts him; he proclaims the infant adopted by the lodge, and applauds the act of adoption.

"The ceremony complete, he resumes his station, directs the wardens with the Loveteau to the head of the column in the North, and rehearse to them, in a discourse, those obligations incumbent upon their title of godfathers. After a suitable reply from the wardens, the cortege which introduced the Loveteau into the

lodge is reformed, reconducted to the outer room, and the child is restored to his nurse.

"The adoption of the Loveteau binds all the members of the lodge to watch over his education, and, afterward, to aid him, if necessary, in the means of establishing himself in life. A circumstantial account of the ceremony is prepared, which is signed by all the members of the lodge and delivered to the father of the Loveteau. This document affords the necessary proofs, when he has arrived to a proper age to participate in the labors of masonry, of what he has undergone. And then he is required to take the customary oath."

We anticipate the pleasure of our readers at the perusal of these passages. We were not aware of half their beauty until we commenced translating them, and, in the feeling of the moment, could desire that the rites we practice, so barren on many hands, could be enlivened by such touching and rational ceremonies as these.

#### GEMS OF THOUGHT.

GUILT, though it may attain temporal splendor, can never confer real happiness.

Books should have no patrons but truth and reason.

WHAT is the best government?—That which teaches us to govern ourselves.

PARENTS who are ignorant of their duty will be taught by the misconduct of their children what they ought to have done.

THE paths of virtue, though seldom those of worldly greatness, are always those of pleasantness and peace.

THE evil consequence of our crimes long survive the commission, and, like the ghosts of the murdered, forever haunt the steps of the malefactor.

THAT charity is bad which takes from independence its proper pride, from mendicity its salutary shame.

ROMANCE is the truth of imagination and boyhood.

THE intoxication of anger, like that of the grape, shows us to others, but hides us from ourselves.



## THE SPIRIT OF UNION.

BY ROB. MORRIS.

*Written to Commemorate the Masonic Union in Canada, Cemented July 14, 5858.*

THERE never was occasion, and there never was an hour,  
When Spirits of Peace on angel-wings, so near our heads did soar,  
There's no event so glorious, on the page of time to appear,  
As the union of the Brotherhood, sealed by our coming here.

'T was in the hearts of many, 't was in the prayers of some,  
That the good old days of Brotherly Love, might yet in mercy come;  
'T was whispered in our Lodges, in the East and South and West,  
That the time was nigh when the plaintive cry, our God would hear and bless.

But none believed the moment of fruition was at hand;  
How could we deem so rich a cup was waiting our command!  
It came like rain in summer-drought on drooping foliage poured,  
And bade us look henceforth for help in all our cares to God.

The news has gone already upon every wind of heaven;  
The wire, the Press, the busy tongue, th' intelligence has given;  
And every man who loves the Craft, or loves the things of Peace,  
Has cried, "Praise God, the God of Love, may God this Union bless!"

VERMONT takes up the story,—her "old man eloquent,"—\*  
Long be his days among us, in deeds of mercy spent—  
He speaks for the Green Mountains, and you heard him say last night,  
"Bless God that I have lived till now, to see this happy sight!"

KENTUCKY sends you greeting—from her broad and generous bound,  
Once styled of all the western wild, the "dark and bloody ground,"—  
She cries aloud, "God speed you, Heaven's dew be on you shed,  
Who first took care to be *in the right*, then boldly went ahead!"

From yonder Constellation, from the Atlantic to the West,  
Where the great pines of Oregon rear up their lofty crest,  
From the flowery glades of Florida, from Minnesota's plain,  
Each voice will say, *Huzza, Huzza*, the Craft is one again!"

OLD ENGLAND soon will hear it—not always will the cry  
Of suffering Brothers meet her ear, and she pass coldly by;  
There's a chord in British hearts vibrates at every tale of wrong,  
And she will send a welcome and a Brother's hand ere long.

Then joyful be this meeting, and many more like this,  
As year by year shall circe round and bring you added bliss;  
In Quarry, Hill and Temple, *PEACE*, nor cruel word nor thought  
Disturb this perfect harmony the gracious God has wrought.

But while your *walls* are thus compact, your *cement* strong and good,  
Your workmen diligent and just, a mighty Brotherhood,  
Remember, Brethren, o'er the earth and on the raging sea,  
How many a heart there is to-night that sighs, "Remember me."

By the *Sign* the world knows nothing of, but to our eyes so clear,  
By the *Grip* that speaks in darkest hours and tells a Brother near,  
By the sacred *Vow* and *Word*, and by "the Hieroglyphic bright,"  
Remember all, the wide world round, who claim your love to-night!

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\* Hon. Philip C. Tucker, the venerable Grand Master of Vermont.

## Record and Review for the Month.

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### NOTES OF A TRIP BY RAIL FROM LOUISVILLE TO NEW YORK.\*

**S**TARTED from Louisville on the 12th, at 9 o'clock at night. Reached Jeffersonville at nearly ten, and stepping toward the cars, met a man presiding at an elongated wheelbarrow, making the depot euphonious with the cry of "claim baggage." Claimed mine, put the check in my pocket, took a seat, and went to sleep incontinently. Awoke in about two hours and a half to find myself at the enterprising town of Seymour, Indiana, where they accommodate travelers on the outside of the hotel. Entered a room, the main one, found it redolent of tobacco smoke and compound smells, various proceeding from, among other things, a culinary arrangement in one corner, where a man half-asleep acted the Signor Blitz trick of pouring water into one end of a tin kettle, and pretended to bring it out hot coffee at the other. This feat of legerdemain he performed with indifferent success several times, while I looked on, admiringly at those who drank the metamorphosed liquid under the delusion that it was good to take, and paid their money therefor with a placid satisfaction and resigned air that would have been creditable to Socrates and his bowl of hemlock tea.

Three mortal hours were spent in dozing on one and a half chairs and the extreme corner of a primitive lounge, waiting for the up St. Louis train—dozing that when fastest locking itself, notwithstanding the unfavorable position, into unconsciousness, was rudely interrupted and broken into wakefulness by the whistle of a bound-down freight train that seemed for ever ready to start, but authorized to go no further than back

some five hundred feet and forward again to the door of the "hotel," where it would give a series of desperate screeches for no other purpose, as I believe, than that of trying to keep itself awake until the up train should arrive, pass and make room for it to proceed upon its fiery journey. At length this train long wished for appears, and its arrival is gladly welcomed by the fifty expectant passengers, who, jumping from their positions in and around the house, simultaneously rush for the best seats, and of course, to a man, fail to find them. But, doubling and twisting themselves up as best they can, in a few moments the sounds of their dissatisfaction are lost in the ringing roar of the flying train.

Daylight finds the sleepers in grotesque positions; mouths open and half filled with dead cinders; eye sockets with charges of a similar character waiting to be ground into blood-shot eyes when Somnus, forsaking his hold, allows the knuckles corresponding with the eyes to perform the functions of friendly pestles to their owner's great subsequent discomfort. Ears filled with the dust of the road—their peculiar sense deadened alike to fine and coarse sounds by the continuous roar of iron impinging against iron; bodies and limbs cramped into positions their owners never believed they could in waking moments be guilty of assuming, and when discovered hastily rejected with quick inquiring glances directed at observant neighbors that changed into grim and sooty looks of half-satisfaction at believing from the kindly disregardant looks responsive that they had been unobserved. But now hastily arranging our disordered appearance as bright Sol, throwing his enlivening rays into his side of the cars, brings their dirt and soot, and dust and disagreeableness more fully into view, we all keep quiet as possible for the rest of the journey, and in a short-breakfast time are hurried through the lower suburbs of Cincinnati into the miserable hovel depot of the Ohio and Mis-

(225).

\* This article, in the belief that it would be gratifying to those of our readers who do not often travel, we have hastily thrown together. It will serve as a memento by which to compare the mode of swiftest transit of 1858 with years yet to come.

issippi railroad, to be conveyed from thence to such hotels as the inclination of the parties favor.

Selecting the friendly shelter of Mr. A. T. Coleman's gentlemanly presence, I scored my name upon his register, performed the necessary ablutions, and sat down to a comfortable breakfast, which an appetite sharpened by a long fast did ample justice to. A day spent in Cincinnati attending to some necessary business, was wound up by the promise to myself of a night of sweet repose. For this purpose, seeking my bed at an unusually early hour, I laid my weary frame upon it, but I found it was neither to sleep, nor, "perchance to dream." The heat was intolerable, and the room devoid of all refreshing draft, because refreshing drafts pervaded not the seven times heated atmosphere. I grasped the counterpane and pillow, and stretched upon two chairs and a wash stand, panted as the hart panteth for water brooks, for that which my soul longed for, namely, sleep; but sleep came not. Once more I sought the bed, threw my drapery upon it, rang the bell violently, and ordering a pitcher of ice water placed it by my head, and luxuriated in its refreshing exhalation, until soothed by its internal imbibition and external evaporation, notwithstanding the threatenings of the myriad mosquitoes who were evidently swearing at my caution in keeping them out by the aid of the friendly "bar," I gently sank into a peaceful and happy sleep, from which I was rudely awakened at five o'clock by the porter knocking me up.

So placidly had I slept, that, strange to say, my pitcher of water remained in its quiet nook beside my pillow, still shedding its refreshing coolness around my head, and I arose from my bed with cheeks and forehead wetted by its grateful tears. To dress and strap my trunk was but the work of a few minutes, and descending to the office, I found the gentlemanly proprietor at that early hour, affable, polite, clear eyed, and clean and cool looking, as if he had slept in a bath with two valets and a barber to dress him. The omnibus backs heavily to the door; trunks are pitched into its attendant baggage wagon; seats are sought by eager passengers within its expansive internal

economy, and away we are whirled over the boulder streets to the handsome structure known as the Little Miami R. R. Depot.

Seated in a comfortable car, I await the time with patience, when, emerging from its darkened atmosphere, I can look about me, and scan the faces of my fellow-passengers. These I find various; nothing uncommon, save one couple, who at once fix my attention. Beside a young girl, evidently his wife, was seated a man of forty-five to fifty years old. His cold, calculating gray eyes looked out from beneath shaggy gray eyebrows, and whiskers to match, closely and determinedly trimmed to the length of and resembling the hairs of a well-worn scrubbing-brush, fringed his face. His manner, solicitous, to a degree, for the comfort of his companion, bespoke the old man's darling as engrossing attentions as disagreeable to her as persistent in him. Her face strikingly conveyed the idea of a girl of fourteen, suddenly and involuntarily forced into premature womanhood. An expression of sorrow and disdain rested about the unnaturally prominent eyes and lips, which said as well as words, "You married me, against my will, all too young and inexperienced; you, old, artful, and grayheaded. Your kindness is distasteful, because you have wronged me of the years of my joyous girlhood, that I should have spent among those of my own age, and no answering smile from me will ever meet your habitual smirk of satisfaction and triumph." Ah, the world is full of such cases, thought I, as I turned away from the contemplation of this one; a world that worships mammon rather than the laws of God or nature, will mate the gaffer-gray with sweet tender girlhood, and sacrifice the heart's best affections upon the shrine of a heartless admiration and regard for position and very respectability.

Arrived at Columbus, Ohio, the announcement was made that change of cars and ten minutes could be indulged in—the latter for the purpose of enabling the passengers to patronize the bar of that very handsome depot. Again upon the road, we rush through mid Ohio, with its evidences of wealth and thrift and prosperity, toward Cleveland, where we

arrive at three o'clock, and partake of a healthy, wholesome and well-served dinner. No change of cars here; we proceed to Erie, Pa., that town famed alike for its gallantry and meanness. Strange that the descendants of men, who, in 1812, worked night and day to construct ships to compose a war-fleet for the gallant Perry, should so far forget the glory and dignity that had attached to that act, as to descend, in 1856, to the littleness of patronizing a peanut war between rival railroad companies. But life has its moments of grandeur as well as degeneracy and decay, and poverty makes strange bedfellows.

Dunkirk was passed by me asleep—a sleep produced by the glad and refreshing breeze that fanned me off the great Erie lake. To a man born and raised on the coast of North America, but who, for the last twelve years, kept closely confined to such waterviews as are presented only by the Ohio river, it is equal to a lease of new life, the sight of a broad and almost boundless expanse of clear blue water; and I was not backward in drinking in the invigorating breeze that from its wealthy atmosphere greeted me. At eleven o'clock, we entered Buffalo, a city that has seen its most prosperous days, and, although not more than fifty years old, has a look of age and staidness about it very gratifying to an observer of the wooden towns of a year's growth, and premature cities of what once was, but is no longer, the "far west."

Stopping at the Mansion House, I was welcomed by the genial smile of its gentlemanly proprietor, and, in a large, airy bedroom, a sweet, clean bed, upon which no mosquito "bar" indicated the presence of nocturnal enemies, received me for the night.

Five hours of well-enjoyed repose was followed by a bright and beaming day, which I improved by a visit to Niagara Falls, some twenty miles distant; and to the attainment of this object, I directed my attention by, at nine in the morning, stepping down to the foot of Erie street, and there taking passage, on the good steamboat "Arrow," for the town of Chippewa, a town famed for its proximity to, and as being the landing-place of the hero of Lundy's Lane, with the troops

who shared with him the glory of that victory.

In a few minutes the swift little steamer shot out from the pier, in a manner that would not disgrace its slender namesake when shot from an Indian bow; and passing between the light-house and breakwater, which so abundantly protect the harbor of Buffalo from the rage of this inland sea, when Boreas lashes it into fury, we were at once upon the broad bosom of lake Erie, and approaching rapidly where it narrows into Niagara river. O, the luxury of that moment, when, forgetting the dust and dirt and heat of railroad travel, through the western States, in the dog-days, my lungs expanded to drink in the fresh pure breeze off the clear blue river-water—water that never changes its cerulean tint of heaven's own darkly beautiful blue; but, laving shores green and rocky, quietly passes upon its mission of health and refreshment, until it thunders over and leaps one hundred and fifty feet into the seething gulf below. Without water, pure, fresh, invigorating water, bounteous in its abundance, what would be this world to man? Without this limpid and life-inspiring element, it would be no world of beauty, but a sterile lunar waste of crag and chasm, and rugged rock, and starved vegetation, unfit alike for man or beast, or bird or creeping thing.

At Chippewa, we enter the cars of the Erie and Ontario Railroad (awaiting our arrival), and are conveyed along their track some four miles, to the station on the hill, some two hundred yards above the Clifton House. As we pass it, the emerald green of the Horseshoe Fall rewards our vision, sharpened by its roar; and the first sight of its vast and glowing beauty and grandeur succeeds the idea we had previously conceived of its magnificence. Faith being lost in sight, hope ends in fruition, and the voice of many waters thunders on our excited senses, as jumping into an attendant vehicle, we dash down the hill, to feast our eyes upon the strange and unique sight. Rainbows of prismatic colors flash between our straining eyes and the sun, while the roar on the shore and the mad waters rattle like the guns of a battle lost and won.

Unlike the situation of the Ancient Mariner, *here* there is water everywhere, and all of it fit to drink. Here, without waiting to "dicker" with the driver, a very necessary operation, as I subsequently discovered, you give him *carte blanche* to drive to the sights, which he gladly obeys. First, to Lundy's Lane, when your attention is pointed to a grove on the right, as you turn down toward the Horseshoe Fall, as the spot, but the trees you see, the guide volunteers to inform you, were not there then, a piece of information that dissipates your ideas of looking for a lane upon which a battle could be fought, for lane of that kind you see not, unless that on which your driver's bony horse is tramping over, and which could not be a long lane, as it turned very quickly into a road that led you to the boiling or "Burning Spring," which ranks as sight No. 2. Here, under a shed, standing within a yard of the rapids, out of a rock, boils up, in a circle about two feet in diameter, water, throwing off a great abundance of hydrogen gas, which, inflaming at the touch of a blaze, throws out a sheet, two feet high, of formidable looking ignited vapor from the muzzle of a gunbarrel, affixed to the top of a bottomless churn. This gunbarrel and churn is presided over by a man, who takes pleasure in informing you, that if that spring was his, and he had it in New York City, he would make his fortune in a little while. This view of the case seems to make him happy, even if it be never realized; for he takes your shilling with comparative unconcern, hands it to the woman behind the table, and goes on lighting his waste paper, stuck in the split end of a stick, and, lifting up his churn, ignites the gas on the bubbling surface below, puts it out again, sets his churn back, lights the gunbarrel at the muzzle, puts his thumb upon it with the most reckless impunity, right into the heart of the blaze, which immediately goes out, and leaves you lost in admiration at his nerve and courage, when he informs you that "it don't burn," which you, doubting, look at his copperheaded thumb, and being satisfied, stand back, to have your neighbor behind you, who has been straining his eyes, step forward in your place, to see

what you have seen, and hear what you have heard repeated by the operator for the hundredth time that day.

Next you proceed to the "Museum," where the skins, and bones, and feathers of bird, beast and reptile greet your vision as you pass around the three sides of rooms some fifteen by twenty-five feet, on two floors of a wooden building directly facing the "Horseshoe Fall." You return from this survey to be met by two ladies, one large and hale, the other *petite* and good looking, and who knows it, (as what woman in her position does not,) with a tender spit-curl of one and a half inches long, delicately twisted into a circle where her dark hair is parted upon her forehead, who assists in her attention to the finances of "the Museum," and the disposition and sale of divers and sundry efforts of female aboriginal labor, yclept upon the signs "Indian Goods." From the numerous display of these words, "Indian Goods, wholesale and retail," upon sign boards to correspond on both sides of the river hereabouts, one would suppose that this branch of trade was particularly cherished and fostered by both governments; and I presume that although manufactured goods, free trade and sailor's rights to the fullest extent has been allowed to the parties dealing therein. My driver and guide volunteered to inform me that my chances to purchase on that day were enhanced by its being Sunday, and the regular customers, in consequence, few; but much to his surprise, I had the hardihood to withstand the glance of woman's eye and persuasive voice, as well as his kind suggestion, and left this old curiosity shop, without buying a cent's worth; where, no doubt, I could have bought myself rich in buckskin, birch-bark, porcupine quills, and glass beads, if I was "so minded," in a little while, and—had the money.

Here a guide under the Falls to the Cave of Winds, assured me that it would give him the greatest pleasure to take me a journey through the roar and spray in search of that northwest passage; but I most respectfully declined, as I had no idea of divesting myself of what I had that blessed Sunday morning, at the Mansion House in Buffalo, been invested, for his gratification, and I am very cer-

tain no one else on that ground cared a red cent about my enjoyment of the journey, or whether I took it or not.

Next to dinner at the Clifton House, and then to the Suspension Bridge, in passing to which, we had to go through the whole town of Niagara, on the Canada side. It is—I mean the bridge—much more massive and strongly built than I had any conception of. I think its height from the water is not so great as that of the bridge at Wheeling, Va., and its length is very much less. Indeed, of the two, that at Wheeling is far the most ærial and temporary looking. The Suspension Bridge across the Niagara river is massive compared with it; strong, rigid, and so far from being the gauzy, cobweby affair I had believed it to be from reading about it, I look upon it as the most complete, strong and enduring construction of the kind in America. The care bestowed in its erection and finish, as well as the attention constantly given to it by careful men at either end, merit all praise. The rules to be observed by passers over it are most stringent; and I was informed that the fines, heavy in the extreme, for infringement or violation of these rules, were most rigidly exacted.

Next through the town of "Niagara Falls Suspension Bridge," and to the American Fall, across the bridge that connects Goat, or Iris Island, with the mainland on that side. Here more Indian Goods, wholesale and retail, were exhibited; although, I suppose from the fact of its being Sunday, I saw no buyers purchasing largely or otherwise, nor drays hauling boxes packed with these wares to the depot. The presumption was left that they were shipped on the ferry boat—a skiff plying between the two shores below the Falls, capable of holding two persons—and passed by her to the lake below, and thence to the Atlantic cities.

Iris Island is a delightful spot to spend a day upon. The water washes the bank on the American side with an impetuosity that is constantly, although imperceptibly, wearing it away; and the little grassy knolls and hollows just at its margin, are formed into seats and rests, where one, were he so disposed, could set

in the shade of the cedar trees, and paddle with his feet in the shallow rushing stream, until the conviction suddenly increasing that one full step from where he so securely rests would be certain destruction, he instinctively shrinks from the spot to one of greater safety. And again, grasping a projecting limb, he gazes over in a line with the American Fall, to catch the inner and lowermost glimpse of the glowing rainbow that reaches from base to summit of that tumbling, boiling, and seething water, and gazes transfixed, until appalled by its fury, he is glad to seek some more secure footing, in the fear that a moment of temporary weakness should cause him to relax his grasp and be hurled headlong among the rocks one hundred and fifty feet below.

Turning from this point of the island with a feeling of regret that you can not remain longer, you approach the summer house, and rest on one of its seats, at the upper end of the island, ere you descend to the base of the tower. I consider a view of the Falls from the top of the tower on Iris Island, the only one that will fully repay a visit to them. Once up there, and the ascent is free as easy, the eye takes in without interruption the grandeur of the rapids above, and the boiling, surging, eddying river below. The color of the water here is what strikes one with the greatest surprise. It is not only uniformly green, but the most intense emerald green—a green that the eye can rest upon for ever without aching. You would suppose that the rapids were not more than five hundred yards from where they begin until the water falls over, and are greatly surprised, indeed, inclined to doubt his word, when the guide informs you that it is a mile and a half, so greatly is distance lessened from your position, and the whirl and roar and confusion around you confound your ideas of distance and measurement.

I have been at the head of the Bay of Fundy, when the tide, suddenly turning to flow, rushes over the waste of mud and sand at the Bend of Peticodiac, a half mile wide, and some six feet deep, with the speed of a race-horse, and the fury of a mill-race. But that sight fades into

comparative nothingness when you look at the "Horseshoe Fall." A sheer depth of fifteen feet of water, in the form of a badly-turned horseshoe, of seven hundred yards inner margin, so green and brilliant that the eye shrinks from it, tumbles continually and for ever, night and day, summer and winter, in sunlight and storm, in early morning and dusky eve, into the frothy, foaming gulf one hundred and fifty feet below, from which a column of mist, arising, breaks into rainbows of the most brilliant colors, sometimes to the extent of two, three and four in number, each beyond the other. Oh! a sight so grand is worth thousands of miles of travel, by land or water, from countries far, to see.

After gazing at this, and drinking in until my eyes ached, I descended, satisfied, and returned as I came, by the bridge, to the Canada side, just in time to take my seat in the cars for Chippewa, and, in passing, to notice the care and expense displayed by the lamented brother, who lost his life at Dujardin Bridge, on the Great Western Railroad, in the summer of 1857. To Bro. Zimmerman, the citizens of this section owe much, for his taste and expenditure in improving, in the most correct style of landscape gardening, a spot so naturally beautiful as contains the house and improvements he was so suddenly cut off from the enjoyment of.

Once more upon the boat, and a delightful trip, by the Grand Island shore, back to Buffalo, completed the pleasures of a truly pleasant day, and my first visit to Niagara Falls.

A good supper and night's rest succeeded; and next morning, I started, at six o'clock, by the Central Railroad, for New York. Whirled along at the rate of thirty miles an hour, the eye has but small chance to see any thing beyond the general aspect of the country, which, for the first hour out of Buffalo, is very inferior—indeed, it seems a marvel to me where the vegetables come from that feed the people of that city. Certainly they can not be grown upon the land for twenty miles back on the line of that road, for it is a miserable thin soil of white clay, as cold and devoid of all nutrition as land can be—fit fatherland

for a dog that, as we passed a hovel by the roadside, jumped at a bound, beside our train, evidently under the delusion that he could outrun it; but, although starting even, and after running himself nearly out of his scrub hide and stump tail, and yet finding himself likely to be distanced, stopped by a succession of the most violent jerks, and after barking vindictively his very heart out, we left him to improve the experience of trying to run down an express-train as best he might. The only living or moving objects, save this animal, I saw in that distance, were three old women, dragging as many dogcarts over a long clay flat or morass, with their bows bent inland, evidently intent on gathering sticks to keep their fires from going out.

At Utica we got dinner, having attained the dining-saloon of the Bagg's Hotel amid the most infernal din of rival dinner-bells and criers—a nuisance that the good citizens of that pretty little town ought, for the credit of it, have forthwith abated.

At Albany the same uproar, caused by the runners of two rival boats, and the Hudson River Railroad, which last, I may add, got the lion's share of the passengers, as of right it should. Approaching an individual of pompous appearance, whose face looked as if the lower part of it had been scalded, and the hair had come off in spots, I inquired the way to the ferry. So completely absorbed was he in rubbing the sore places, and sleeking and smoothing what hair remained, that he did not deign to notice me; so, turning from him, I fell in with the current of people which was setting to the left, and found myself shortly at the desired spot.

Leaving Troy at nearly five o'clock, you race along the shores of the Hudson at the most perfectly breakneck and impish speed. The mode of checking the trains at stopping-places along this road, I believe, is on no other line in the country. It is perfect. Brakemen standing in the dust, on the platform of every car, are unknown. A mechanical principle, put into action, I believe, by the engineer, brings the whole train, from a speed of thirty-five to forty miles an hour, in the distance of a hundred yards, to a dead stop, and this, too, in the most imperceptible manner.

Night prevented me from noticing the numerous villas and pepper-boxes so tastefully erected on the various highlands along this shore—a privilege, even if it were not night, I presume I could not enjoy from my position, as the rocks rise so abruptly from the roadside that one can not see their summits.

The conductor of this train—long may he wave, and may his name (Young) always be correct—is the sharpest and yet the most gentlemanly conductor I ever saw. Looking out from a face to match a figure the most thorough-bred, are the eyes of an eagle. He never blunders into a car, after every stop, to shake up dozers to exhibit their tickets. His eye once on a man, and that man is marked for that trip. Quick and certain as a steel-spring, his activity seems to invest him with ubiquity of presence, and certainty of movement and attention. Verily, he is a jewel of a conductor.

At Thirty-first street, New York, the passengers, on the night-arriving trains, are disembarked, and for the enormous sum of six cents, you can be carried, as I was, a distance of three miles, to the Astor House. This is not outdone, in cheapness, by any mode of carriage, I presume, in the world.

Thus ended my trip by rail from Louisville to New York, in August, 1858. Upon my arrival, I found the city alive with enthusiasm, consequent upon the reception of Queen Victoria's message, congratulating the President on the complete success of the Atlantic Telegraph—a success equal to the most ardent expectations, and the crowning glory of the nineteenth century.

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### MASONRY AS IT IS.

BY G. F. YATES.

Truths would you teach, or how t' eschew,  
A dangerous path point out,  
And errors which beset;  
Some fear, none aid, and not a few  
Your well-meant counsel flout,  
Or misinterpret it.

BRO. BRENNAN:—

In your February number of "the American Freemason," you express an opinion that it would be more beneficial

to the masonic cause if our masonic writers, generally, were to treat of Freemasonry as it is at the present day, rather than as "it was in the days of Enoch, Noah, Moses and Pythagoras"—that they should turn their attention more to the discussion of topics of a practical than of a theoretical or speculative character—to "something of every day use." To the spirit of this sentiment we give our hearty adhesion, with a slight exception; which, after all, perhaps, as we are free to acknowledge, is obnoxious to the imputation of being nothing more than a verbal cavil. We would have our masonic instructors inform our brothers what masonry *should* be, which is but another mode of saying what *it is* in reality.

We also coincide with you in another opinion you have expressed in the same article relative to the effects produced by the more extended publicity which is being given to masonic matters now than heretofore: It is undoubtedly true, that the honor of being a member of the masonic Fraternity in this country was more highly valued thirty or forty years ago than at the present day, and that its benefits were more effective then than now.

Whatever may have been the causes that have operated to produce results like those referred to in other parts of the United States, there were causes different from, or at least additional to, those named, instrumental in producing the like results; and which, in our opinion, have reduced our noble institution to the condition it is now in, in some of the northern States of the Union. Of the causes last referred to, we profess to be, to a certain degree, personally cognizant; and at the risk of being deemed egotistical, or singular in our persuasions, we will give an inkling of them. If we are right, our remarks may convey suggestions menorial; which, we trust, will not be taken amiss, coming from "an ancient" like ourself, who will "speak by the card." The late troubles which have distracted the New York city and country masons we have not participated in, and we mean not to allude to them. The causes we will allude to date anterior to these troubles.



We were made a Freemason several years before the breaking out of the anti-masonic excitement which swept with such virulence over the State of New York, and extended to some other States. Before, during, and, for a series of years, after that excitement, we were an active participant in the labors of the Craft. From personal observation and correspondence during the whole period referred to, we were enabled, as we think, to form a pretty correct estimate of the condition of our Order.

If this excitement was of Freemasonry an "experimentum crucis," as it undoubtedly was, and in the manner portrayed by your correspondent, Brother Morris, in his communication entitled "The Broken Column Unbroken," it was so, not only in the senses he enumerates, but in others as well. Let us explain:

The "Morgan affair," which originated and fed the excitement, so long as it lasted, opened a congenial field for the operations of bigoted and intolerant religious sectaries, which they were not slow to take advantage of. This led to the enactment of a more extended scale, of scenes that had occurred during the last century in the old world, which the only true historian of our Order, our learned brother Lawrie, has so well exposed in his most excellent History of Freemasonry.

Members of different Christian associations, who were members of masonic bodies, were proscribed and persecuted. There was no opportunity given them to vindicate their position as Freemasons, or the Order itself.

"They were all hanged, without judge or jury,  
And afterward tried—for in France that's the law."

They were reduced to the alternative of renouncing, if they could not be prevailed upon to denounce, masonry, or of submitting to expulsion or excommunication from the sect to which they belonged. Renunciations predominated, and withdrawals from lodges were the order of the day. Many lodges, frightened by the ecclesiastical censures held "*in terrorem*" over their heads, gave up their charters and disbanded. We have known many lodges which did not dissolve, that were reduced to one-fifth their original num-

bers by renunciations and withdrawals. Painful to us, personally, is the recollection of having initiated several clergymen and members of churches in full standing, whose names now glare conspicuously on the black catalogue of traitors to the masonic cause!

We could, were we so disposed, indite a singular chapter on the tendency of certain creeds and theological dogmas, to obfuscate the mind, and disparage those glorious *catholic* and *liberal* principles which constitute in part the essence of the divine institution of Freemasonry. To descend into particulars on this head would, however, be more curious than useful.

It was not so much from the people as such, that Freemasonry met with persecution during the anti-masonic excitement, nor, as a general thing, was it from them as patriotic citizens, anxious to vindicate the majesty of the law. Oh, no! But

— "scurvy politicians,

"Who seem to see the things they do not,"—

Party-political aspirants for civil stations, who saw, in such an excitement, a plausible hobby to ride into office and power, added fuel to the already kindled flame. "Men lacking principle and lacking bread," led on by selfish demagogues, joined the ranks of the anti-masonic political party, which truth compels us to observe, had many honest and sincere, but ill-informed, adherents, among their number. Success attended the efforts of this party for a time, and this success induced them to persevere, so long as political capital could be made out of it; and until another excitement arose, which promised greater popularity and new recruits, (the former "game having been played out,") and a more certain prospect of "the loaves and fishes" of office.

We shall ever esteem the late W. L. Marcy, at the time a judge of the Supreme Court of this State, who was *not* a mason, for his judicial decision delivered in a certain case brought before him, wherein the fair escutcheon of our honorable Order was bespattered with anti-masonic filth, in which he took occasion to say, that if what purported to be disclosed of Freemasonry be true, so far from meriting the censures, it should command the admiration of the community.

The clouds which had for awhile darkened the disk of the resplendent sun of Freemasonry, gradually disappeared. And thus will it ever be. For, like truth—though

—“crush'd to earth 't will rise again,  
The eternal years of God are hers;  
While error wounded writhes in pain,  
And dies amid her worshippers.”

An interregnum or dormancy, in a greater or less degree, obtained, in every department of our masonic governments from the time this strange excitement commenced, and continued for about a period of ten years. This dormancy, and the faintheartedness and lukewarmness, to use no harsher term, of the brethren who continued to adhere to the Order, were natural results of this excitement. A little previous to this period, certain sodalities, appealing to the selfish principle in man, in the nature of mutual insurance companies, had just been imported from England into this country. They assumed the outward garb of Freemasonry, practiced some of its charities, inculcated certain masonic duties, and imitated some of the masonic rites. The masonic institution, for the reasons we have given, being not only in a great measure dormant, and in many places completely defunct for the time, these sodalities obtained more and more of a standing in the community, assuming ostensibly, here and there, the very platform theretofore occupied by the masonic Fraternity. Having no “old landmarks” to govern them, and no traditions or esoterics to instruct and edify, they became what the plastic and ever-varying hand of their directors chose to make them. Every few months there was a new deal for offices, and “immemorial usage” and “innovation” were to them unmeaning words.

Having thus given a few of the characteristic features of the sodalities to which we refer, our readers will not be at a loss to fix their identity. We would not be understood as speaking disparagingly of them, for they were, and continue to be, all they profess, commendable almonries and mutual benefit societies; but their principles and practices we conceive to be antagonistical, in many respects, to those which should, and do, govern in

genuine Freemasonry. We are now ready to reply to the question, “What have these sodalities to do with the subject before us?” Much every way.

There having been no initiations during the masonic interregnum, and most of the leading spirits of our Order having passed the meridian of life, or outlived their period of active influence and usefulness as “working masons,” and other “venerables” having retired from the field of masonic activity, inexperienced initiates became suddenly the “HODGINS” of our Order. Among these, we admit, were to be found talented, as well as worthy, young men, who, in many instances, possessed zeal, but it was a “zeal without knowledge” masonic. Most of them were of the right sort to form workmen in the temple, but they had served an apprenticeship in these sodalities; and to unlearn was, with them, more difficult than to learn had been. Under a different state of things, they would have become Freemasons in the first instance. As it was, to gratify that laudable propensity, that subtle charm in human nature, which seeks communion with a mystic, social, charitable and religious institution, like that of Freemasonry, they had no alternative but to unite themselves to sodalities like those to which we have referred. When our institution again “rose from the dust,” and essayed to “put on her beautiful garments” as of old, the best materials she could find for her edifice, were these young men. Need the consequences of their admission be wondered at? And it is a singular, but well-ascertained fact, that a majority of the brethren who now hold the gavel, and exercise a controlling influence in our Order, were brought up in the school of these sodalities, and had become indoctrinated with the principles and practices which we had represented to be unknown and opposed to the principles and practices of our “most ancient and honorable Order.” We could illustrate our subject by descending into particulars; but it is not our design to do so, though we may give some further expositions of masonry as it is, before we treat of *what* it is.

That *all* the peculiarities which now mark the masonic institution in these

northern States, are derived from the single source we have described, we do not pretend to say. There are other and more fruitful sources of the troubles and innovations which now obtain among us; some of which, we rejoice to add, are in a fair way of being, ere long, entirely removed.

#### NOTES AND GLEANINGS.

COWAN.—The author of the Masonic Ritual has endeavored to explain the origin of this word, and I subjoin his observations, although they are at variance with my own opinions. "The origin of this word is French, and was written *chouan*, and the *h* was omitted in English, without aspirating it, agreeably to cockney pronunciation. The Chouans were loyalists during the French revolution, and the most determined and inveterate enemies of the Charitables—Robespierre, Billaud, Varennes, Collot d'Herbois, the Duke of Orleans, and all the rest of their bloodthirsty gang. The Chouans were worse than eavesdroppers to the masons who originated the revolution. They were a party connected with the several parties of armed royalists, who were of course opposed to the masons, and the most inveterate of them, the Chouans. Hence, probably, all opposers of masons were afterward designated by the term Chouan, pronouncing the *ch* like *k*."

THE SILENT TONGUE.—"Both the Romans and Egyptians worshiped the gods and goodesses of Silence. The Latins particularly worshiped Angerona and Tacita, whose image stood upon the altar of the goddess Volupia, with its mouth tied up and sealed; because they who endure their cares with silence and patience, do, by that means, procure to themselves the greatest pleasure. The Egyptians worshiped Harpocrates as the god of Silence, after the death of Osiris. They offered the first fruits of the lentils and puse to him. They consecrated the tree perse to him, because the leaves of it were shaped like a tongue. He was painted naked, and in the figure of a boy, crowned with an Egyptian mitre, which ended at the points as it were in two buds; he held in his left hand a horn of

plenty, while a finger of his right hand was upon his lip, thereby commanding silence." (*Tooke's Pantheon*, App. c. ii. s. 11.)

THE SEVEN STARS.—The symbols of Pythagoras were of a similar nature. If he depicted seven stars, they were intended to represent the dogs of Proserpine, or in other words, the priests of the moon; two bears designated the hands of Rhea, which convey benefits to man; the sea represented Saturn's tears of man's degeneracy; and a pair of human eyes were the two gates of the sun. A boiling pot was the symbol of anger; the right shoe, of prudence; a torch, of purity; a balance, of justice; ✱ of health; crooked talons, of rapacity; a sword of danger; the swallow, of sloth, etc. And the explanation of these symbols were carefully concealed from all who had not been subjected to the quinquennial probation of his school.

THE CHEQUERED PAVEMENT.—"The chequered flooring," says Fellows, "called Mosaic or Musaic work, represents the variegated face of the earth in the places where the ancients used formerly to hold their religious assemblies. This imitation was made when temple worship was introduced, to reconcile the people to the change." "The ancients, and especially the Greeks," says Bailey, "adorned their floors, pavements of temples, palaces, etc. with Mosaic, or rather Musaic work; a work composed of many stones, or other matters of different colors, so disposed as to represent divers shapes of ornaments, birds, etc." Dr. Rees declines giving an opinion on this subject, and says—"The critics are divided as to the origin and reason of the name Mosaic." La Pluche, however, is more explicit; he says—"The rural works not being resumed till after the Nile had quitted the plain, they for this reason gave the public sign of husbandry the name of Moses, *saved from the waters*; and on the same account the nine moons, during which Orus, Apolla, or husbandry continued his exercises, went by the same name. Isis used to clothe herself in such dresses as were agreeable to the different seasons of the years. To announce the beginning of spring, which overspreads and enamels the earth with flowers and verdure, she wore carpets of different colors, etc.

**HOW COWANS WERE PUNISHED.**—In the lectures used at the revival of masonry in 1717, the following curious punishment was inflicted on a detected cowan:—"To be placed under the eaves of the house in rainy weather, till the water runs in at his shoulders and out at his shoes." The French rather extend this punishment. "On le met sous une gouttière, une pompe, ou une fontaine, jusqu'à ce qu'il soit mouillé 'depuis la tête jusqu'au pied." Hence a listener is called an eaves-dropper.

**THE MOSAIC FLOOR.**—"In a symbolical lodge of Blue Masons," says Grand Master Dalcho, (Orat. p. 25,) "the first object which deserves attention is the Mosaic floor on which we tread; it is intended to convey to our minds the vicissitudes of human affairs, chequered with a strange contrariety of events. To-day elated with the smiles of prosperity, to-morrow depressed by the frowns of misfortune. The precariousness of our situation in this world should teach us humility, to walk uprightly and firmly upon the broad basis of virtue and religion, and to give assistance to our unfortunate fellow creatures who are in distress; lest, on some capricious turn of fortune's wheel, we may become dependents on those who, before, looked up to us as their benefactors." The Mosaic pavement may well be termed the beautiful flooring of a mason's lodge, by reason of its being variegated and chequered, pointing out the diversity of objects which beautify and adorn the creation, the animate as well as the inanimate parts thereof.

**THE NAME.**—"Bro. Aarons has some remarks on the day, which are not only curious, but peculiarly applicable to the science of Freemasonry. He says, that the value of the characters in the awful name JAH,  $\gamma\gamma$  is 15, or in other words 9+6; and that, taking any of the names or attributes of the Deity, the Hebrew characters denoting those names, may be all reduced to either the number 9 or 15; and 9+15=24. The former being the seal of truth, and the latter the number of the Deity, and by these two numbers the whole of our time is regulated. Thus, if we observe, the hammer of a clock will

strike 78 in 12 hours, the numerals 7 and 8 added make 15. In the first minute of light we have 60 seconds, in which we discover 4 times 15, the number 4 being also symbolical. In the first quarter of an hour we have 15 minutes; in the natural day we have 24 hours, which being once 9 the seal of truth, and once 15 the number of the Deity, seems intended to remind us of the faith we ought to exercise in his unbounded goodness."

**FRENCH REQUIREMENTS.**—It appears from a pamphlet, by M. Des Etangs, entitled "La Franc Maçonnerie rendue à ses vrais principes," the candidate undergoes certain prescribed probations, to ascertain his moral character, which conclude with the application of *water, fire,* and the *cup of bitterness*, accompanied by a brief explanation that nothing has been imposed but what is conformable to the custom of masons all over the world. And before he is admitted to the third degree, he declares that he has performed all the conditions which have been enjoined; that he has spent some time in solitary reflections on his past life; that he has studied such philosophical writings as treat on the amelioration of the mind and manners; and that he has left nothing undone which is prescribed by the laws of masonry. He is then pronounced properly qualified, and admitted to the sublime degree of a Master Mason.

**DR. DODD.**—It may not be out of place to say, that the celebrated moralist, Dr. Johnson, made great exertions to save poor Dodd from the disgrace of a public execution; and being unsuccessful, he wrote finally to the prisoner in the following affecting terms:—"To the Rev. Dr. Dodd. Dear Sir,—That which is appointed to all men is now coming upon you. Outward circumstances, the eyes and thoughts of men, are below the notice of an immortal being about to stand the trial of eternity, before the Supreme Judge of heaven and earth. Be comforted. Your crime, morally or religiously considered, has no very deep dye of turpitude. It corrupted no man's principles; it attacked no man's life. It involved only a temporary and reparable injury. Of this, and of all other sins,

you are earnestly to repent; and may God, who knoweth our frailty, and desireth not our death, accept your repentance, for the sake of his Son Jesus Christ our Lord."

**THE CANDLESTICK.**—Tostatus, speaking of the tabernacle, from which the disposition of our lodges took its rise, says: "The candlestick was set on the south side, and the table on the north; because the light of the celestial bodies comes from the south." Lyranus was of the same opinion; because the motion of the planets, which is from east to west in our hemisphere, declines from the equinoctial toward the south; and the table with bread was placed in the north; because in the north part of the world there is plenty of corn. Bede says, the south side signified the ancient people of God, which first received the light of divine knowledge, and, therefore, the candlestick is placed on that side; the north part signified the church called from the Gentiles, which received last the light of truth.

**FRENCH PREPARATION.**—According to the printed instructions of M. Des Etangs, late President of the Council of Trinosophes, at Paris, the W. M. is charged with a very arduous duty in preparing a candidate for initiation. After a variety of preliminary conversations, "the W. M. should order the candidate to pass some hours in solitude, in a wood or cemetery, in order to reflect there on the topics which have formed the subjects of his conference with the W. M. He should be instructed by the same officer to meditate on human passions, on hatred, jealousy, avarice, ambition, and all the other causes of disorder in society; and he should reflect on the diversity of laws and religions which distinguish the Christian world, and which often prove the unhappy causes of war, hatred and division. The master must exhort the candidate, if he should be so fortunate as to find out the origin of these evils, to endeavor to apply a remedy. He must urge the duty of self-examination; to reconsider all the errors and faults of his past life; and to endeavor to prevent their recurrence in future."

**GERMAN MASONRY.**—Dr. Boerne, of Frankfort-on-the-Main, thus defines Freemasonry: "Masonry is the holy spring where faded beauty refound her homage, darkened wisdom her light, and weakened power her strength. Masonry is the refuge of threatened fidelity, the mediator of offended innocence, and the recompenser of unrewarded love. The mingled rights of life she has to regulate, the prejudiced judgment of passion to punish, the actions of the heart to scrutinize. What the clumsy hand of ignorance has thrown together, she shall separate and revive with her genius; what the fire of passion has embraced too hotly, she shall cool with her mildness; and what has been judged too severely by the ignorant multitude, she shall cover with her shield. She throws down the barriers which the prejudice of mankind has erected between man and man; she tears away the golden garment that covers her soulless body; she arraigns heart against heart, spirit against spirit, strength against strength, and gives to the worthiest the prize; she teaches us to value the tree for its fruit, but not for the soil on which it grows, nor for the hand which planted it; she protects fortune against the arrows of malicious chance; she seizes the rudder in the storms of life, and brings the leaky ship into the harbor."

**THE BALLOT AN IRRESPONSIBLE ACT.**—Whatever ideas a Grand Lodge may inculcate, and however we may be told what we ought or ought not to do in relation to voting, the secret ballot is a purely irresponsible act. No one can know the *why* or the *how* of another's vote, and the very act of asking subjects the inquisitive brother to a reprimand, or a worse punishment. The ancient constitutions say, and very wisely say, that questions of politics and religion must not be brought within the lodge. Nevertheless, if the applicant's politics or religion is so offensive, that the members, or either of them, can not pleasantly associate with him, he should certainly be rejected. There is much to be lost and nothing gained by his initiation.

The same may be said of what is called a "private pique;" if it render the applicant disagreeable to us, it is not less a

duty than policy to keep him outside the lodge. All the legislation in the world can not affect such a common-sense doctrine as this, and, practically, it is always made the basis of masonic operations in our lodges. It is only the non-affiliating masons that are forced to submit to having their associates thrust upon them against their knowledge or consent.

**THE ADMONITIONS OF MASONRY.**—“Based, as it is, upon the immutable principles of Truth and Justice, it calls upon man to shape his thoughts and words and acts by the requisitions of these divine attributes. It teaches the requirements of all the varied relations that subsist between man and man, and elucidates and enforces, by the aptest analogies and most impressive imagery, the great moral principles that should control his intercourse and dealings with others. Within its broad and friendly scope, it contemplates the true and best interests of man, by teaching him that he is a being of brief sojourn on earth, and, as the artificer of his own destiny, that he should so subdue and control his passions and appetites, and keep them always in such subjection to the dictates of virtue and truth, that he may not lose his sempiternal heritage above, and be cursed for ever with the vain pantings of his soul for its great original. It has constant reference to the improvement and exaltation of those faculties that must expand for ever, and for ever develop new susceptibilities of happiness or woe. And hence, in all things, it bids us

‘Walk thoughtful on the silent, solemn shore

Of that vast ocean we must sail so soon!’

And it delights, also, to point us to the wise plans and wonderful works which the great Architect has drawn upon the trestle-board of the universe, to excite our admiration, attract our worship, and inspire us with love and reverence for his glorious character; and from these beautiful designs, and the results of his handiwork, the mason gathers the moral of his theme; from leaf and flower, from tree and shrub, from sunlight and star-beam, he gathers the rich burden of his lore, and with strange alchemy, transmutes it into that pure gold, whereby he

may purchase peace, contentment and joy on earth, and be prepared for initiation into the Grand Lodge above.”

**A MERITED TRIBUTE OF FRATERNAL REGARD.**—“Around me I behold, in the funeral badges and sable drapery that tell of the recent tomb, memorials that awaken a passing notice of virtues and brotherhood in an humbler name. One, whose modest virtues and ‘silent charities’ have found a full and faithful record nowhere but in heaven, has passed from our circle, and his happy spirit has winged its flight along the star-girt pathway that leads to the throne of the Invisible, and the full fruition of the faithful mason’s highest hopes. To every mason in our midst, his name and character are most dear, and revered as those of a most worthy brother; while the prayer of many a lone and widowed spirit, and the rich blessing gurgling from the sunny heart of many a protected orphan, enhallow his memory. and blend the myrtle with the cypress-wreath around his tomb!”

**THE ANTIQUITY OF THE ORDER.**—“We come to contemplate an institution that has borne much of the brunt of time; that has outlived the porch and the academy, the philosophic visions of Plato, the metaphysics of Pythagoras, and the dreamy ethics of Confucius; that has witnessed the shock and conflict of embattled nations, unharmed; that has seen the noonday and the night of letters, undimmed; that has seen the origin and decay of many moral and political systems, untarnished; that has seen the rise and downfall of empires, unshaken; and yet stands a moral giant, in youth perpetually renewed, and, girt with the ‘triple steel’ of truth, ever ready to combat ignorance, superstition and error. Like that Nile, though times and dynasties change, it ever flows calmly on, the same perennial source of life and verdure; like that Mississippi, flowing on undisturbed, though the barbarous rule of beast and savage pass away and yield to the arts of peace and rule of civilization, ever it flows calmly on, bearing upon its tide a moral wealth sufficient to redeem the world from half its errors and half its woes.”

**PHILANTHROPY THE SPIRIT OF MASONRY.**—"Philanthropy is the true spirit of masonry—philanthropy of that active and elevated kind that prompts us, not only to alleviate the sorrows and mitigate the sufferings that we see around us, and to pour balm into the broken spirits that fall within our path, or apply to us directly for relief, but to hunt out those evils that alike desolate the hut and embitter the pleasures and luxuries of the palace, and to offer the consolations and advice of sympathy, alike to peasant and to prince; for wretchedness and woe are the heritage of us all—the highest and the lowest must feel the hereditary blight."

**MAN, GOD'S GREATEST WORK.**—"Most conspicuous in the wonderful organization of man, beam forth His power and parental love. The nice adaptation of means to ends, the beautiful symmetry, the exquisite and wonderful endowments of his organism, the intimate blending of mind with matter, the astonishing energies of intellect, the beauty and strength of moral sentiment, the active sympathy, the warm benevolence, the quick sensibilities of love, the enduring fervor of affection, the generous and disinterested devotion; all these, the shattered fragments of that splendid mirror that once reflected the serenity and purity of heaven and the attributes of Almighty Perfection."

**MAN HIS BROTHER'S KEEPER.**—"This is a strange world in which we live, and society is like a vast complicated machine—a wheel within a wheel, each man dependent more or less upon his fellow man, bringing his energies to bear upon a great number who, each like himself, makes an individual laborer in that mighty workshop, where are melting and molding and fashioning the hopes and fears, the joys and sorrows, the labors and struggles of the great family of man; and he who dares in the face of this heaven-constituted order turn away and strive to live for himself alone, thrusting from him all responsibility concerning the fate of others, crying out, like Cain, '*Am I my brother's keeper?*' may, ere long, like that same guilty first fratricide, find the blood of some brother lost,

required at his hands. Broad, deep and eternal are influences which each son of Adam sways, while filling his appointed sphere, and no one can rid himself from the responsibility of his station. He, as a wheel in this mighty machine, puts in motion other wheels, which, in their turn, move others, and thus on as long as the world shall last. In the face of this fact, may we not fear, that all eternity shall tell the sort of guardianship a man has exercised over his fellow man in time? Surely, the world to come will be but the exemplification of what was begun in this. Try not, then, oh man! to circumscribe your actions and your influence to your individual self. Heaven forbids you thus to reason, whatever may be the position you may now occupy; since your deeds and your words shall leave a living impress on those among whom you move, and their conduct and their words shall reflect a deeper and a brighter shade of yours, and for which you must render a most fearful account when God's book shall be opened on the last great day."

#### DEGREES FOR LADIES.

**T**H**ERE** is a tradition that masonry was used among the Waldenses, a set of Christians inhabiting the recesses of the Alps; and the females of full age, their wives and daughters, were admitted into the Fraternity formally. They were persecuted by the Church of Rome and the Catholic princes as heretics, and used masonry as a means of communication with one another, and of mutual aid and protection to each other and their families.

We have in this country three degrees that are conferred upon females, The Master Mason's Daughter, The True Kinsman, and The Heroine of Jericho—the latter upon the wives or widows of Royal Arch Masons, the two former upon M. Masons' wives, widows and daughters. The Daughters' Degree ought only to be conferred upon those who are the daughters of M. Masons; but it is sometimes, though doubtless improperly, conferred on wives. The design of these three degrees is to furnish females with a sure means of making themselves

known, and obtaining the aid and benefits secured to them by the connection of their fathers or husbands with the Institution to which their male relatives are so strongly attached and give so much attention.

In these, the purest morals, the highest religious duties and the most decided devotion to one another are taught. They are founded upon events connected with the history and the high mysteries of religion. Moral duty and friendly interest in one another are their chief lessons, as connected with, and subordinate to, religious duty.

The Heroine of Jericho is founded upon an event which is authenticated by Scripture, and occurred so early as the transit of the Israelites into Canaan under Joshua. Historically, it claims to have been practiced in Scotland, in the time of Sir William Wallace; it was introduced into Connecticut in the commencement of the present century. Intrinsically, it is not of as much value nor near so interesting as the other two degrees. The others have more recently been introduced into this country from France. But they differ, materially, in substance as well as in name from the French degrees of adoption. They are anglicized. The bare skeleton of them probably reached this country. They were deemed of advantage, and being unknown and uncultivated here, were supplied with an American or English ceremonial adapting them to this land, language and state of society, and thus are conferred more or less in New York, Ohio, Michigan, Indiana, Illinois, Kentucky, Missouri, and perhaps other States. Whether ancient or modern in their origin, these two are beautiful in character, excellent in design and adaptation, and useful in their effect.

The Daughters' Degree is founded upon an event occurring in the time of Christ, and the other upon an event which occurred much earlier in the Jewish history. The character of the degrees partake of the character of the events upon which they are founded, as all other Masonic Degrees, and no one acquainted with them can say there is any harm in them. They are not Craft Masonry, but they are the spirit of virtue, morality,

religion and sisterly love. Why, then, should they not be generally recognized and generally conferred. They use the emblem of masonry in the sense of their moral and religious teaching, but they convey no knowledge of any secret of York, Scotch, French or Ancient Rite Masonry. They assimilate, but do not coincide except in moral, religious and social duties; and are not these the same to both sexes?

They should be conferred in a lodge-room, with the observance of ceremony and order, but never in a Masters' or any other lodge of Speculative or Craft Masonry. None but Masters, Wardens or Past Masters ought ever to confer them. It is enough that some well-known mason vouches for the female candidate, as possessing the proper claims to the degree. A record should be kept and filed in the lodge. No charge should ever be made for conferring them. They are, by their constitution, free. All Master Masons should possess them; all Royal Arch Masons should possess the K of Jericho. This is adoptive masonry, as it now exists in the United States. From Oliver's writing we extract the following:

"In 1730, Female Lodges were instituted, and in 1843, the Order, Perfect Happiness, to which ladies were admitted, made its appearance. This Order had symbols and a vocabulary, which were exclusively nautical. The candidate was said to make a voyage to the Island of Felicity, under the pilotage of the brethren. It had four degrees—First, Cabin Boy; Second, Master of the Vessel; Third, The Chief of the Squadron; Fourth, The Vice Admiral. The Grand Master was termed the Admiral. The oaths, both for males and females, are curious. A schism in the Order produced another lodge, the members styling themselves Knights and Ladies of the Anchor."

#### SELECTION OF OFFICERS.

THE selection of officers is a matter of primary importance to the prosperity of a lodge. Merit should always be the passport to your support, and it is generally modest and unobtrusive. Wherever you find intrigue, depend upon it there



is more or less a lack of real worth. When management is resorted to for the purpose of elevation, the office thus attained will generally be held more for the sake of the honor it confers than from any disposition to fill it usefully to the Craft. Stations, in our noble Institution, should follow good works, and be regarded as the fitting reward of zeal and devotion to its principles, and not for the sake of distinction. I do not mean by this to condemn that ambition which is part of our common nature, and which, when well directed, is an honor to us; but I do mean to condemn the elevation to high positions, of such as are neither attentive to, nor competent for, the due discharge of their duties.

Be sure, before you open the *South* door to a brother, that he is, or in due time will be, qualified to preside in the *East*; for after you have once put him in the road to promotion, you are disinclined, even when his unfitness becomes apparent, to check his further elevation, from a feeling of forbearance and kindness. Brethren who aspire to the high stations should take them with a consciousness of capacity, and a fixed determination to be in fact, as well as name, officers of the lodge. Without an efficient head, no institution can hope to prosper. The mere possession of ability is nothing: it must be properly and vigorously exerted, to be useful; and culpable, indeed, is that brother who, with the responsibility of station upon him, and with a mind fitted for the profitable discharge of duty, thinks not of the one, and refuses the benefits of the other to the Craft who have confided in and promoted him.

The obligations are deep and responsible, so far as the Master is concerned, and not the less grave and imposing upon the Wardens. These hold, as it were, the destinies of the lodge in their hands, and it will prosper or languish as they are faithful or negligent. No brother, therefore, will feel hurt—unless he prefers the gratification of his own pride to the good of the Order—if one younger than himself, in masonry or in years, is promoted, because of his greater fitness. No lodge can hope to prosper if indifference prevails in respect to the selection of its officers.

### THE ROYAL ART.

To the old masonic question of "Where was Masonry born?" the following thrilling answer is given:

It was born, my dear brother,  
Where an altar of stone,  
Once rose on a mountain,  
Unbroken and lone;  
Where Abraham of old,  
To sacrifice came,  
Bearing an offering,  
A cleaver and flame.

Now, where is that altar, illshapen of stone?

And where is the cleaver and flame?

Ah! where is old Abram, who trod the path lone,

Bearing a victim and flame?

Ah! time has overthrown them,

They live but in fame,

The cleaver, the altar,

The victim and flame!

It was born, my dear brother,

When temple and tower,

Rose on the same mountain,

In grandeur and power;

When millions of treasure

(So legend has told,)

Scattered darkness and night

With gleamings of gold.

But, where is the temple? Say where is the tower?

And where is the gleaming of gold?

Ah! where is the glory, the pride and the power,

That boomed on yon mountain of old?

Now, the voice of a Paynim

Breaks the stillness alone,

Where shone tower and temple

And altar of stone!

But the ART is yet living!

The first and the last,

Still linking together

The present and past.

You may trace back, my brother,

The legend and story;

And follow, through darkness

The gleam of its glory.

Yes! here it is living, the first and the last!

See, here is the legend and story,

And we know it is linking the present and past,

As we follow the gleam of its glory;

And, too, that it towers,

In beauty sublime;

Untrammelled by force,

Unaltered by time.

It was formed, my dear brother,

In glory and gloom,

With the wisdom of thrones,

And the grief of a tomb,

And fashioned with beauty,

The world had not known,

'Neath the shade of the temple,

And altar of stone.

See, here is the glory, and here is the gloom,

And a light that the world has not yet known;

Here's the wisdom of kings, the grief of a tomb,

The temple and altar of stone!

Here, too, is a strength,

That will live and amass,

While sinks mountain of marble,

And pillar of brass.

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MILLER AND MORGAN.

### CHAPTER XVII.

#### THE SURPRISE.

IT was a cold, cheerless day in November. One of those days when the rain comes down from morn till night with such determination that you feel all hope of its ceasing must be deferred until next day, however sick the heart may get, or lean and hungry the stomach, for want of the daily allowance of meat and vegetables which dripping, soaking, steaming market-men are presiding over at un-

visited stalls, cursing the clouds that shut out the daily quantum of money from their greedy, greasy pockets. The wind raved, and moaned, and sighed, then raved again, as if determined to assert mastery over the old steady-headed rain drops, which being all head and exceedingly beady, were not to be blown about by "every wind," yea, not by *any* wind, but kept right on, splash, splash, patter, patter, drop, drop, until the weary chime pacified and stilled the very rebellion it had excited. Leaden clouds o'er-

\* Entered, according to Act of Congress, by J. F. BRENNAN, on the 5th day of October, 1857, in the Clerk's Office of the U. S. District of Kentucky.

hung the sky, and the earth grew black beneath their heavy black frown. The half-stripped trees by the sidewalks, looked like grim, sullen sentinels on duty, mad and melancholy. Even the puddles in the streets were ready to fly up in your faces whenever they were visited by the persevering rain-drops.

Shopkeepers thrust their heads out at their doors, stared up at the canopy of ink clouds above, wise in their expression as a duck looking at thunder, shrugged their shoulders suddenly, wondering if it would ever quit raining, and withdrew to gaze deplorably at their shelves and counters of unmolested goods. Men driven out by business, buttoned up to their very throats their winter surtouts, rolled up their pants to the red of their boots, seized an umbrella, dashed out into the streets, and hurried along as if the sheriff were at their heels to snap them up.

It was a dark, dull, dreary day. Morgan sat with his wife around the fireside. His work was such that he could do nothing when the clouds were against him. He and Lucinda had been talking over the present, glancing now and then, with a half-turned eye at the past. Neither one seemed willing "to go up and possess the land" when this fruitful theme was introduced. Little Margaret had been assisting her mother in the household arrangements as far as her tiny hands and baby judgment could do. But she had grown weary after dinner, and had fallen asleep, and was now lying in her little pallet in the corner.

Gradually the conversation proceeded on from to-day to to-morrow, until it reached the winter time, and then there came a stand still. They could go no further. There was nothing to help them on the way, and, moreover, they encountered that very unwelcome guest "*Want*," and they knew they had not wherewith to bribe him to pass with a gentle squeeze of the hand and a skinny grin. No, there he was! there was no way of getting a passport *vised* by him on any other than his own terms, and he was always scrupulously exacting.

"I can not tell, Lucinda, what we shall do; my wages will pay our house rent and buy us food and fuel, but nothing more. I can not borrow; if I do I shall

never get out of debt. It is hard, and I see no way to do any better."

"But my child must have clothes; you see her there in that old tattered dress, it is the best she has, and I have none to give her. I have cut down my old ones until I am almost bare myself."

The tears gathered in her eyes as she spoke and looked upon her almost naked child.

"I do n't know what we shall do; I can do no more than I am now doing."

"If I could get any sewing," said the mother, as she looked tenderly on her child, "I could then buy clothes for us all, but I have tried and tried, and failed until I have despaired. The masons," she said timidly, after a long pause, "will they not do something for us? Surely they will if they are but acquainted with our situation."

"I can not, my Lucinda; I can not tell them you and baby are without dresses."

"Well, we must suffer. God be merciful to us," she added, in the intensity of her feelings.

Morgan sat listlessly gazing into the little fire which was left from getting the dinner. Mrs. Morgan looked in the same direction without speaking. Neither one knew what to say. They had come to one of those unavoidable pauses in the matrimonial life when there is absolutely nothing to say.

Suddenly he sprang from his seat and made known his intention to go out.

"It is raining too fast, you will get wet."

"Give me the old umbrella, Lucinda, I must go, I can't stand this."

She handed it to him from the corner, and throwing around him an old cloak, one that he had had during his prosperity in Richmond, he opened the door and went out.

## CHAPTER XVIII.

### A CURSORY REVIEW AND ELUCIDATION.

WE are now about to enter upon that period in Morgan's career—ill-fated and mysterious, and which is fraught with momentous interest, not only to himself and the community where he lived, but because of its disastrous finalé to the land at large. Hitherto his life has been one

of comparative obscurity and inactivity. He has been nothing but the plain, unnoticed member of society, and his acts have been confined in their legitimate consequences to the narrow circle around him. We have had but sparse materials for weaving the narrative thus far. Only a few names and dates, with now and then an incident whereof to weave a chapter. But now from the midst of obscurity, eye of comparative degradation, he launches forth, and by one rash threat engendered by avarice, throws not only an individual community, but the whole Union into convulsions; and society, political and ecclesiastical, is heaved by the rocking earthquake of dissension and warring party spirit, called into Herculean life by one rash act and its concomitant circumstances.

The throes of the mighty convulsion were felt throughout the entire length and breadth of the land. They rocked to the very foundations the oldest and most impregnable organizations, and their power reached every compact, civil and religious, threatening always, and, in many cases, effecting their entire overthrow. Dissension and strife reigned everywhere, in church and in state. Party was arrayed against party with all the vengeful animosity of ungoverned passion; neighbor to neighbor stood unrelentingly opposed; church member said to church member, "stand thou aside, I am holier than thou," and a man's foes were they of his own household.

What fearful results oftentimes follow seemingly the most trivial causes. The destiny of nations has been decided frequently by a word or deed, *per se*, of no moment. "Trifles light as air" have been levers in the building up or the pulling down of dynasties. What caused the mighty wars among the nations of olden time, which have deluged the world with blood and written misery and crime on every leaf of ancient history? What gave rise to the former Carnatic wars, and more recently to the horrid scenes of wholesale massacre and slaughter throughout Southern India, which have thrilled with the most painful throbs the heart of the British nation and caused the whole world to pause and look on awe-struck at deeds which mock description and disgust a

universe? What, but some individual act which of itself was trivial? But great principles underlie personal conduct, and the limits of right transgressed one iota—whether it be moral or legal right—may, ever forth, redress who in its ever widening train may involve an empire in anarchy and ruin.

We will, for the sake of brevity, pass over, with only a hasty glance at one or two leading events, that period of Morgan's life, from the time of his removal from York, U. C., to Rochester, N. Y., up to his subsequent removal from the latter place to Batavia. We have seen that he became a mason in Rochester city. He led there a peaceable and quiet life, working at his trade which was that of a mason, and receiving, from time to time, pecuniary aid from the Masonic Fraternity; his efforts were rewarded with comparative success, and he was enabled, with the assistance he met with at the hands of the brotherhood and the remittance made him by the friends of his wife to live a comfortable life. His family was now increased by the birth of a son, which, in honor of himself, he called "William." After he took up his residence in Batavia, there was a declension in his morals, at first seen and felt only by his wife, who, poor woman, judged the future by the past, and trembled as she looked out on its hopeless want and misery. When Morgan moved from Rochester to Batavia, there was no chapter in the latter place, and this accounts in some measure, for his laxness with regard to the vows he had taken upon him. Influenced more by outward surroundings than by fixed principles, he was true and steadfast in his pursuit of virtue as long as circumstances were favorable to his onward progress, and temptation was kept from urging its claims; but just as soon as the "bit and bridle" of extraneous influence was removed and the enticements of the world were offered, then the silenced voice within commenced its whispers, and the nature prone to evil, lent a too ready ear to the persuasive language.

There was a chapter in Le Roy, a township of Genessee county, with which Morgan united, and was there made Royal Arch Mason. This took place very soon

after his removal to Batavia and before his retrogression had become known. As time wore on he gradually relapsed into his old habits, until it was generally known there intemperance was gaining the mastery over him. It was spoken of by those most intimately acquainted with him in terms of regret, but he had won the good will of most with whom he associated, and his wife and two little children were objects of sympathy and commiseration. She was almost heart-broken. Her last ray of hope was gone for ever. Her husband had broken through all restraint, and that too when there seemed but little temptation before him, and she was convinced that she had now *no* ground upon which to base a hope of reformation.

He deserted measurably his home and family, neglected his work, and threw off all responsibility of providing for his wife and children. It devolved upon her to meet the daily wants of the family, and it was a heavy task, for she had never in all her life known, until now, what it was to meet the ever-recurring necessities of daily life. She could not stop to mourn over her hapless fate. Her children were around her crying for bread. Wise provision of a wise Providence. When our sorrows press upon us, the heart is oftentimes kept from breaking from the engagements that dire necessity imposes upon us.

In the spring of 1826, it was proposed to establish a chapter in Batavia. A petition for the purpose of obtaining a charter was drawn up by a few of the masons of the place to be presented to the Grand Chapter of the State. It was intrusted to the hands of one of their number to obtain signatures. Morgan was at this time a zealous mason, at least in word, and the young man, not considering that all who signed the petition would, as a matter of course, become members of the new chapter, presented it to Morgan for his name. This was readily obtained. He felt complimented by the notice, but felt at the same time that he had no right to a membership in the Fraternity.

Names were procured and the petition thus signed was placed in the hands of the committee of presentation. They found Morgan's affixed. Knowing that

all who petitioned would be entitled to membership in the new chapter about to be established, and being fully aware of his dissolute habits, it was proposed by one of the committee, farther sighted than the rest, that they should tear up the petition and get up a new one, leaving out his name. This was consented to as a just and equitable means of obviating the difficulty. Morgan was not apprized of the movement. The petition was presented and the charter obtained. When the chapter was about to be organized, very much to his surprise and chagrin, Morgan found that his name was not included. And now more particularly begins that career which has ended so mysteriously, and which because of this very mystery, shook for a while to its depths the institution to which he stood pledged by an inviolable oath. Had it been certainly known that Morgan was delivered to the Canada masons, or that he was transported to a foreign shore, or even had it been ascertained that he was murdered, as was alleged, and his body had been recovered, the wild fury of excitement which sprung up in New York, instead of extending to every part of the Union and ramifying itself into every compact, political, social and religious, tearing asunder the strongest ties of union and interest, it would have died where it received birth; the perpetrators of the crime would have been punished according to law, and there the matter would have ended, and after a few short months people would have wondered at their madness and been ashamed of their folly. But the uncertainty of the result served to perpetuate the ferment. The human mind is so constituted as to feed on novelty—something wild and exciting, and indefinite. And Morgan *supposed to be murdered* engaged the attention of the nation, while Morgan murdered would only have claimed a reward for the perpetrators of the deed, a trial of them and punishment according to the laws of the land, and there the whole affair would have ended.

Morgan was piqued when he ascertained that his name had been left out. He could gain admittance now into the new chapter only by a unanimous vote; and this, he knew, he could not obtain;

for he felt assured that his habits of intemperance and other dissoluteness would forever exclude him. And from being a warm advocate of masonry—in word, at least—he became its bitter foe. He denounced the institution, in the strongest terms, as one of deceit and forgery; a gross imposition, and a yoke of bondage; binding men to keep secret, against their consciences, outrages and crimes which, if but known, would expose the actors to censure and the rigor of the law. Revenge, like an insatiate vulture, possessed his bosom. He would not rest satisfied until he had visited disgrace on the heads of those who had so signally denounced him.

He formed the idea of an exposé of masonry. A double motive led him to this decision: he desired to repair his broken fortune, as well as to be revenged. He knew that success in his undertaking would make him the owner of millions. He remembered the astonishing success of Goodall, Master of Queen's Arms Lodge, St. Paul's Churchyard, London; but he forgot, in his eagerness for the glittering prize, the unhappy end of that victim to avarice.

As soon as he had conceived his intention, it was publicly announced. It called the attention of all who read it, but it was regarded, at first, as only an idle threat, and so it should have been treated. If no notice had been taken of Morgan's braggadocio, it would have expended itself, and produced nothing; it would have fallen to the ground, a harmless, puerile gasconade, which would have rendered its author, instead of famous, only contemptible. But it was soon perceived that a few masons, more fearful than considerate, regarded the matter as one of moment, and dreaded lest the threat, which they could not be induced to believe was idle, should be carried out. This became known to Morgan; he saw his plan was taking, and stimulated by the prospect of the opposition he was about to encounter, he determined to press his work forward. A fitting ally was found in the person of David C. Miller, at that time an editor in Batavia. Miller, so says the record of that day, "was endowed by nature with a great deal of cunning; was possessed of respectable

talents, and familiar with the arts to which designing men frequently resort for the acquisition of power, in cases of doubtful policy; and withal, he enjoyed great freedom from religious scruples, which usually deter the more conscientious from embarking in enterprises of a suspicious character." Being thus destitute of principle, and possessing some ability, he was admirably fitted to become the accomplice of Morgan. He also hoped to realize a fortune from the undertaking. He had been initiated, "many years before, as an Entered Apprentice mason, in Albany, N. Y." But this was no check on his conscience, no barrier to the accomplishment of his avaricious designs.

## CHAPTER XIX.

### MORGAN'S INTERVIEW WITH MILLER.

As soon as it was noised abroad that Morgan designed to publish an exposure of masonry, Miller, who was ready to catch at any thing that promised reward or profit, determined to turn the movement to his own individual benefit. He had known Morgan slightly, having occasionally met him in the lodge at Le Roy, and from seeing him in the streets in Batavia.

In a few days after the rumor of Morgan's design met Miller's ears, he was passing to his office, when he encountered Morgan near the door. He stepped up to him, extended his hand, and spoke very familiarly. A few words of conversation ensued, which ended in a promise, on Morgan's part, to meet Miller in his office that night, after the printers had all left their work.

Miller's object was to find out the sincerity of Morgan's intention; the extent of his capability; and, if possible, to form a partnership with him, so as to have the entire control of what he knew must be a most lucrative business. Morgan was pleased with the idea of securing, as a partner, one who possessed the means of aiding him in his undertaking, and who had, at the same time, personal influence. It is true that Col. Miller had suffered in reputation by a break with some of his political friends, which had led to the establishment of another village paper, called the "People's Press." This, advo-

cating the same politics as the one of which Miller was editor and proprietor, caused a division of patronage, which had proved disastrous to him pecuniarily. But he still had weight enough in the community to make a partnership with him desirable to Morgan.

Both were actuated by purely selfish motives. Each expected to make of the other a stepping-stone to fortune and fame, and each laid his plan of attack upon the other with adroitness and skill. Morgan, elated by his prospect of success, was impatient for the hour of meeting, and, in order to while away as much of the time as he could, he went to Donald's tavern, and, as was usual with him, took a dram. Miller sat coolly in his office through the remainder of the evening, making out his programme of proceeding.

"You seem to be very merry this evening, Morgan," said Dick Jones, one of the tavern loungers, to him, as he sat in the bar-room singing snatches of an old song.

"As well be merry as sad, Dick; it's all one. Life is just as you take it, anyhow. I have made up my mind to enjoy what's left to me. 'Life let us cherish.'"

"I believe you are right, Morgan," responded Dick Jones, as he stepped up to the bar, and, throwing down his money with an air of great importance, called for a drink. "There's nothing like keeping up your spirits," said he, as, having put down the glass, he turned to his companion with a smile. "We had just as well be glad as sorry—it's all one to the world;" and he placed himself in the bar-room door, and smiled and spoke kindly to all who passed by.

"Indeed, I think, Dick, we had a little bit better be glad than sorry. It does our hearts good, and, as you say, it's all one to the world. For my part, I intend to make the best of this life. I'm going to bid farewell to dull care and hard work, and live the life of a gentleman."

"Right, Morgan, right. Are n't we nature's freemen; aren't we made for nobler purposes than to toil and slave all the days of our lives, like the ox and the ass, and then lie down to die like them. I like your liberal sentiment and——But here comes Sam Davis; I promised to go to the country with him; so good afternoon." And Dick Jones sprang from the

door, and was out of sight in a moment, leaving Morgan to drum on the sheep-skin bottom of the chair by his side, and hum his ditties.

At supper, Mrs. Morgan observed her husband's unusual exuberance of spirits; she attributed it to an extra quantity of Donald's beer, and said nothing. She knew not how soon the current would change, and her heart was filled with fearful apprehension lest, at any time, he should break forth in a fit of passion, and heap upon her defenseless head a shower of invectives. She had often known a moment's time to change the whole aspect of affairs; something wrong at the table, or a word from one of the children, or a seeming indifference on her part, would oftentimes throw him into a frenzy of passion, which would wreak its vengeance on the nearest object. But, to her astonishment, he preserved his hilarity throughout the meal. He was all smiles and kind words to her and the children. Even little Margaret, now six years of age, observed the change in his usual manner, and grew happier under its genial influence.

After supper, he sat awhile in the chimney corner, smoking his pipe, still humming his favorite air, "Life let us cherish." She marvelled at the change, but said nothing; she did not hope, neither did she fear; she only wondered. Suddenly he sprang from his seat, took down his old overcoat, shook it, and adjusted the collar, and turned back the sleeves, dusted up his old hat, and put it, in the most presentable attitude, on his head, consulting all the time the little cherry-framed looking-glass which hung at the side of the mantel-piece, called for a clean handkerchief and his gloves, and bidding his wife "good evening," a thing of the rarest occurrence, he set out to fulfill his appointment with Miller. His wife, supposing he was going to one of his frequent meetings with his boon companions, heaved a deep sigh as he disappeared from the door.

Just as he stepped out, two persons passed by, and looked at him full in the face. They could see him, as he stood between them and the light within, but the darkness beyond him completely shielded them from his recognition.

"Yes, it's him; and he shall suffer for his meanness."

He started as he heard the words. The voice seemed familiar, and the words were ominous. A mysterious feeling crept over him, dissipating, for a moment, his excessive joy.

"May be they intend to do something to me for exposing their secret. Well, it's catching before hanging; and I'll keep a sharp look out. They shan't catch me napping." He threw back his overcoat, (he had only put it on because it was the best he had) and walked along at a quick pace.

Miller occupied the upper part of two buildings in a compact part of the town. Stairs on the outside led from the street below to his apartments and to his office. As Morgan reached the lower step, he hesitated a moment to review his plans. He was determined, by the master-stroke of his life, to lift himself from poverty and degradation, and place himself, if not in the most influential rank of society, at least, in the most independent. He ascended the flight of steps with one of his old Richmond airs, tapped lightly at the door, and was admitted by Miller himself, who conducted him to a table in the farther end of the room; near which stood two vacant chairs, and on which was burning a dim tallow candle. Pen, ink, and paper, were on the table. Morgan understood from this that their agreement was to be drawn up and signed.

"I must not let him get the advantage of me," he said to himself, as he took one of the chairs and was seated opposite Miller. "They say he is a cunning fellow, and gets the best of a bargain."

The room was the one occupied for the printing office of the "Batavia Journal." A hand power press stood in one end. In the opposite end was the compositors' desk; while midway between, and just in front of the door, as you entered, was the clerk's stand. Various appendages, such as belong to a printing office, were in different parts of the room. All work had ceased, and it was as silent as the grave. The tallow candle threw a dim light around, and a few straggling beams found their way to the remotest ends of the room.

Miller drew up his chair to the table,

and, resting one arm upon it, commenced the conversation by the following remark:

"Well, Mr. Morgan," his tone was bland and insinuating, "the object of our meeting to-night is one of deep interest to ourselves, particularly, and to the community at large." He paused a moment for a reply, but Morgan only bowed his head and remained silent.

"Perhaps, Mr. Morgan, you are not aware of the momentous results of this movement, its influence on the factions of the land, upon every class of society. It will produce a revolution in affairs which will be felt for time to come."

Morgan had never looked at it in this extended light, and he began to feel doubtful of himself. He saw the necessity of keeping, as he had determined, "a sharp look out" upon Miller, for he began to feel his superiority in intellect, and, not having the most unbounded confidence in his principles, he felt the necessity for increased vigilance. "I can not understand what he is driving at," said Morgan to himself. "He is certainly overshooting the mark. I wish he would come to the point. I must watch him."

Miller, as if he read the passing thoughts of Morgan's mind in his face, immediately changed his position, squared round so as to confront him,—whether he understood the laws of animal magnetism or not, we have no record—and continued:

"To simplify the matter, Mr. Morgan, Freemasonry is a great humbug, and to expose it, would be a favor conferred upon the present generation of mankind, and upon all ages to come. An exposure of it would certainly be its downfall. It can not stand the test of light. As soon as its vile impostures and unmeaning ceremonies are made known to the world, the whole fabric, 'reared in virtue,' as they claim for it, 'and consecrated by time,' will fall to the ground—will be prostrated in the dust, never again to rise."

Morgan bowed assentingly, yet did not lift his eyes from the floor nor reply. Miller saw that he had not yet touched the right spring. He was measuring the stature of the intellectual man: he was pleased with the result.



"And, beside exposing the humbugging of this masonic gangrene on society," Miller added, "it will make for its successful prosecutor untold wealth. Such fortunes as it will make will outvie the wealth of the Indies."

Morgan's face brightened, his eyes were elevated, and a faint smile stole over his hitherto immovable features. He turned in his chair so as to bring himself face to face with his companion, and evinced by his whole manner that he was interested in this feature of the case. He endeavored to suppress his feelings as much as possible. He did not wish to place himself at the mercy of one whom he very readily saw had tact and boldness to use every advantage.

"Do you really think, Col. Miller, that it will prove a source of such immense profit as you have ascribed?" asked Morgan, as indifferently as he could."

"No earthly doubt about it, sir—none in the world. Everybody would buy it, at whatever price we might choose to demand. Masons, of course, would all have it, so as to expose its imperfections, if any. All opposed to masonry would have it, so that they might have stronger reasons than they possess for their hatred and opposition. All the curious would have it, because it would be a revelation of the hidden things which they have so long desired to look into. All classes—the rich and poor, the learned and ignorant, the young and the old—would want to read a book which would unfold to them the mysteries which have been kept from the uninitiated for ages past. I tell you, Mr. Morgan, if rightly managed, it will make you a handsome fortune. How do you intend to proceed?"

"I have not decided upon my course yet. I want to show fully all the deceit and trickery connected with the affair. They shall not trick me out of my rights and not get shown up for it. I will show them that I will not suffer myself to be put out without my consent, and not be revenged for it. I will then tell all about the initiation, about riding the goat, and going in naked with a rope round your neck, and being burnt with red hot irons; and then I will explain all of their symbols, and go on from one thing to another until I get through with all I

know; and I will put in here and there some story I have heard or read to give it interest. What do you think of my plan?" he asked, in conclusion, as he saw the deep attention paid to this outline by his listener.

"Fine: very fine! Just the thing! The title page will attract the attention of every one. The very name will awaken unbounded curiosity; and the heads of chapters, well arranged, will fix that attention. Now, how do you propose to publish it, and how soon will you have it ready for the press? The sooner it comes out the better."

"I have already commenced it."

"Did you bring your sheets with you?" eagerly demanded Miller.

"No, I did not; but, if we enter into any agreement, I will show you what I have got to-morrow."

"Very well, very well! That will do. What arrangement? Do you suppose I am willing to make an agreement with you without seeing your beginning? We must stir up the masons up in arms about it in all our papers, and make them believe it is ready now to come out. Nothing like a stir, Mr. Morgan. Nothing like getting the masons up in arms about the thing. Look here! I will put it just here on this page near this big cut," and he took up the weekly 'Batavia Journal,' which was scarcely dry from the press, and pointed out the favorable position. "Everybody will see it there; and once seen, it will be read. Should not the other papers copy it,—but they will be sure to do that—we will put it in as an advertisement, and then the masons may help themselves the best way they can. They will be in a commotion, won't they? They will be scared out of their lives. Maybe they will give you a handsome sum of money not to publish."

"But I won't accept any such an offer. They can't give what the book will make, and I am not going to be wheedled into silence. They have turned me out of their body, and they will be sorry for it, if I can make them."

"That's the spirit, Morgan. I glory in your mettle. I feel that there is no back out in you. Go ahead! Success awaits you—a final triumph over all

your enemies, and as much gold as you can wish."

"I hope it will turn out as well as you say. I believe it will make several thousand dollars for somebody."

"Thousands, thousands, man! Yes, it will make hundreds of thousands; and for somebody!—for yourself and family, and whatever man may be fortunate enough to receive partnership with you. What are the terms of your partnership, I would like to know?"

"Well, I can't say," replied Morgan, rubbing his forehead with the back of his hand. "I want to do what is right, and, at the same time, I want to make as much money as possible. Haven't you some offer to make?"

"Suppose, Mr. Morgan, you furnish me the copy, and buy half the paper to put it on, and I'll do the printing and furnish the other half of the paper, and we go halves. This is very liberal on my part; but I can afford to do it, if the book sells at all."

The proposition appeared very liberal to Morgan,—too much so, indeed—and he suspected there was something wrong about it. He studied and revolved the thing in his mind, fearful to answer lest he should sacrifice his own interests; but he could make nothing out of it after looking at it in all its bearings: so, after turning the thing over and over in his mind to see if there was not a flaw in it, he turned fully on his friend and answered:

"I can see nothing but the fair and square thing in this offer you have made, and we had better draw the writings."

His heart misgave him, he could not tell why. He might have found the secret in the motto "*Honi soit qui mal y pense*." He suspected Miller of unjust intentions because his bosom was filled with a desire to overreach, if possible.

Miller rose to his feet, stepped to a table near by, and got a pen for Morgan. As he did so, the door made a noise as if shut hastily. He turned instantly and listened. Could he be mistaken? Morgan observed Miller's agitation, and asked what was the matter.

"Did n't you hear a noise, as if of the closing of the door?"

"Yes."

"What if somebody has overheard us and should go and report to the masons?" Miller said, with somewhat of alarm in his face and in his voice.

"It won't matter," said Morgan, coolly. "They will have to know it." He had gained an advantage over Miller by his *sang-froid*. He saw it, and was determined to use it.

"It was only the shaking of the door from my walking, I suppose. I heard no footstep on the stairs without; but I'll go and see."

He sprang to the door, opened it, and looked out into the darkness. A form dressed in black was just turning the corner of the house into the street. His heart beat quick.

"Betrayed, betrayed! I saw him turn into the street."

"Only some one passing through the alley, I judge," answered Morgan, unmoved. "I heard no body go down the steps. And what if we have been overheard? It can't do any harm; the thing is to be made public."

"Very true," answered Miller, endeavoring to recover himself; "but it is such a horrid thing to be watched and eaves-dropped. It always brings up before my mind bowie knives, and pistols, and yells, and groans, and blood. Oh, it is dreadful!"

He shuddered with nervous fear

"I must use this. I've got the thing in my own hands now," said Morgan to himself.

Miller handed him the pen and paper, telling him he could give his note of promise for his part of the agreement while he would write out his for him. Morgan took the pen, placed the paper before him, dipped the pen in the ink and paused. Miller proceeded to write out his part of the contract. When he was done he looked up. Morgan was still holding his pen, nibbling the end of it.

"Why don't you write, Mr. Morgan?" Miller asked. "You understand the terms of the agreement, don't you? Here, I'll write out a contract which we can both sign, and you can take a copy and I'll do the same. That's fair, you know!" and he commenced writing immediately, "We, the undersigned"—

"Stop," said Morgan, getting up courage

to speak, "let me hear your proposition again. I don't know that I fully understand it. There's something about the paper that aint altogether clear to my mind."

"The bargain is this. You are to furnish the manuscript for the book and half the paper to print it on. I am to furnish the remaining half of the paper and bring the book out; that is, have it printed and bound. You understand it now, Mr. Morgan, don't you?"

"Well—yes—I think I do understand what you have *just now* said," he answered, scratching his head and nibbling the end of his pen, "but was this the proposition you first made to me?"

"Certainly! and a fair one it is. You don't object to it, do you?"

"Well—no—I don't know that I do; but I don't see how I am to do it——"

"Do what, sir?" asked Miller, in surprise. He thought Morgan was about to back out.

"Why, buy one half of the paper. I have n't got a cent of ready money, and I can't borrow any."

"Oh, as to that, it can be very easily adjusted. I will furnish all the paper and you can pay me for half of it out of your half of the profits. You need not advance one dime, I will take all the responsibility on myself."

He waited for a reply. Morgan made none. He sat with his head bowed, biting his pen more vigorously than ever. The more accommodating Miller became the more demanding he grew. With the horse-leech his cry was ever "give, give."

"Are you not satisfied with this, Mr. Morgan? Surely you can't object. The book will sell rapidly at whatever price we may choose to ask for it, and you will soon find yourself full-handed; my word for that."

"What you say may be all true, Col. Miller; but, you know, the whole thing is an experiment, and if I should die and the book did n't sell, what would become of my poor wife and children with this heavy debt hanging over their heads? I don't want to risk any thing, I don't think it would be right."

"You object to giving your note for the paper, is that it, Mr. Morgan?"

"Well—I don't like to give my note. If I had the money by me I would n't mind it. But I haven't got a cent, and times are hard, work is dull, and if the book should n't sell, why then, you see, I would be in a bad fix. I don't like to run any risk in this matter at all."

"I understand you, sir; suppose I furnish all the paper, Mr. Morgan; how would this suit you? This is your only objection to the proposition, is n't it?"

Morgan run over the thing in his mind to see if there was any other point of advantage. He could see none, and he felt that he could no longer hesitate without making a show of his cupidity.

"Well, it's about right now, I think, Colonel."

"Shall I draw up the writings and have the thing settled, so that we can commence the operation? The sooner we commence, the better. We'll stir up the masons by flaming advertisements in the papers; we'll have it talked about on the streets; we'll give it to the winds. The more opposition they show, the better it will be for us. There is nothing in the world like getting them in an excitement. It will make the book go like wild-fire. "I tell you, sir, it's a capital idea—the best speculation of the age. Humbuggery and trickery will be brought to light; you will be revenged for the gross insult offered you by the would-be leaders of the day, and we will each have a fortune which will make us, and our children after us, independent of the world. Capital, I tell you, sir, capital!" and Miller sprung from his seat and rubbed his hands together in his excess of delight.

He seated himself after a hearty laugh over this most glorious anticipation, and drew up the article of agreement. He then read it to Morgan and handed it to him for his signature. It specified that William Morgan was to furnish David C. Miller with manuscript copy for a book therein described; Miller binding himself to print such book, and the proceeds of the work, after all costs were paid, were to be divided equally between the aforesaid William Morgan and David C. Miller. The article was signed and each took a copy.

(To be continued.)

# THE FREEMASON'S DAUGHTER.

BY AN ENGLISH BROTHER.



GRINDEN'S INDIGNATION.

## CHAPTER XXIV.

### A RECONCILIATION.

"A word—and smiles succeed to tears ;  
A word—and the torn heart is healed.  
Strange that such precious balm should fall  
From air-drawn sounds whispered by human lips!"  
HERMIONE.

FOR a few seconds both William and Mary were deeply agitated: it was the first cloud which had shadowed their young love, and they felt it keenly. The young man led the still trembling girl to the sofa, and, seating himself beside her, whispered those tender words of consolation, which are doubly soothing when uttered by the lips we love.

"Tell me," he exclaimed, "my own dear Mary; tell me what has occurred to

wound your heart and torture mine; for by heaven I am as innocent of wrong or the thought of wrong toward you as the guardian angel who watches over you! There," he added, seeing that from excessive emotion, she was unable to reply to him; "there—lean your dear head upon my breast!"

"No, William—no," sobbed she, "that right is another's!"

"Another's!" repeated the astonished youth. "What other? Could you see my heart, you would not doubt my love. It hath bled at your unkind suspicion of me! Its every pulse beats for you! but I see," he added this is the doing of your jealous aunt. She never liked me: selfishly she would form you like herself—wither the sympathies of your kind nature—teach

your heart to recoil upon itself till it becomes withered and barren as her own!"

It was a fortunate thing that Miss Heartland did not hear the speaker's just but not very flattering description of her: the breach would have been irreparable, and an additional impediment cast in the way of the lover's mutual happiness; for, like most bigots, she never forgave.

"My aunt," said Mary, who had partially recovered her firmness, "told me you were false!"

"I knew so," replied her lover, bitterly.

"That you loved another."

"Another!" said William. "In the name of fortune whom?"

"Amy Lawrence."

"And you believed her?"

"No," replied Mary, with a fresh flood of tears; "I repelled the accusation with indignant scorn. I did not then think you capable of treachery. Had I died the next moment after she had told me so, it would have been with unbroken confidence, William, in your love and truth! Would I had! would that I had!"

"And is it possible that you believe so still?" demanded the young man.

"I must believe the evidence of my senses. I left her in the dining-room, to seek you and Amy, in the full confidence of your love and her friendship, to bring you to refute the slander—to tell you in the presence of my aunt, that my heart disbelieved it! I opened the drawing-room door, and saw——"

"What?"

"Amy reclining in your arms, and heard your lips assure her that it was no marriage—that there could be no marriage; and—and—it broke my heart, William—broke it!"

Tears choked the poor girl's utterance—she was unable to proceed. Her lover saw at once the cause of her distress, and deeply did he rejoice, in the manliness of his nature, how easily he should be enabled to remove it. A weight was relieved from his heart—nay, he felt almost a joy at the unmistakable assurance of the devoted affection with which Mary regarded him; for it was no ephemeral passion which could have reduced a high-spirited girl like her almost to the grave, when she fancied that the object of it had proved himself unworthy.

"Have I not spoken truth, William?" she sighed. "Did I not see you?"

"You did, Mary; but misunderstood us both. Oh that I could through after life remove every care and pain from your bosom as easily as I can this! how blest would be your lot, and mine, if you permitted me to share it! to watch over you—to love you! But that permission," he added, "is already mine, and you will never recall it."

Mary was silent.

"Hear me," continued the young man. "I must tell you that which will wound your generous heart, when you shall learn how cruelly it has deceived itself, I fear."

"Oh do not fear that! I care not what I suffer, if it be possible that you can explain, or even deceive me into the belief that you are innocent!"

"There shall be no deceit in the question: in my heart there has never been any. I entered the drawing-room the instant I returned home."

"I know—I know—and inquired for Amy; not for me! not for me!"

"You shall hear my reasons, and then judge them. I wished to prevent the poor girl, who has been almost as great a sufferer as yourself, from seeing an announcement in the paper, which I knew would strike her to the heart, as this unhappy misconception has done you, Mary! When I asked her for the *Times*, which she held in her hand, what think you was her reply?"

"I know not," exclaimed the victim of jealousy impatiently.

"Not till I had seen you. More, she reproached me playfully for unkindness. A thought struck her that there was something I wished to keep from her in the journal. She raised it, and her eyes fell upon the fatal paragraph. The next instant she was senseless—half dead within my arms!"

"And what was that paragraph?" demanded Mary eagerly.

"The announcement of Henry Beacham's marriage with another."

Those only who have unintentionally wronged a friend or lover—misconstrued the words of affection—misjudged the heart devoted to their happiness—can understand the reproachful feeling of the warm-hearted girl, as she listened to the

ample vindication of her lover and her friend. She had punished the former for displaying the generous pity she should have admired, and absented herself from the latter at a moment when poor Amy required all the tender consolation of friendship—its sympathies and watchful care. Fixing her tearful eyes upon her lover she sobbed:

"Show me that paper: not that I doubt you, William—not that I doubt you; but I should like to see how cruel, how unjust I have been. O forgive me! pray forgive me!"

Fortunately he had the journal with him in his pocket: hastily drawing it forth, he was about to point out the fatal paragraph, when, animated by some sudden impulse, she snatched it from his hand, and tore it in a thousand pieces, exclaiming, as she did so:

"No, no—I will not see it: your word is sufficient—it has given me life; quite sufficient. Poor—poor Amy, what she has suffered!"

"Not more than yourself, dearest girl."

"Aye, but I merited my sufferings by my folly—my foolish jealousy. Oh, William you must despise me for my weakness—my ingratitude! But I was so convinced, you will never be able to love your weak foolish Mary as before."

"Not love you!" exclaimed the young man pressing her passionately to his heart. "My heart must be cold indeed, ere it ceases to worship—to adore you. You are its life-spring, the fount of its existence, the idol of its shrine. Trample on it—it will beat for you while life remains. I know," he added, "that I am unworthy of you; that you might have chosen one far more calculated to win a woman's love, than the rough, uncultivated merchant; but never, Mary, have found one more devoted, more constant than myself."

"And can you—do you really forgive me?"

"My own sweet girl!"

At this moment the door of the drawing-room was opened, and Miss Heartland, accompanied by Dr. Currey, entered the apartment. The face of the lady was red with passion, which the sight of her niece, reclining her head on William's shoulder, did not tend to modify. Her no-

tions of propriety were shocked. She judged the acts of others by her own precise rules of conduct, as do most hearts that have never loved.

"Doctor," she exclaimed, "this is unpardonable!"

"Upon my word, madam," replied the delighted physician, "I think it is very natural. I invariably do the best I can for my patients; and what better could I do than remove from your niece's mind a sorrow which was preying upon it—a misconception which was destroying it?"

"Oh, aunt," said the blushing, but now happy, Mary, "I have been so deceived!"

"No doubt," dryly answered the old maid. Most girls are when they listen to the weakness of their hearts. But I can not allow your health to be trifled with by prolonging this unfortunate interview. Mr. Bowles, I am sure, will see the propriety of his withdrawing."

"Go," whispered Mary; "but do not fear for me now. Plead for me to Amy—to your kind mother. Tell them how I have suffered for my folly—how bitterly I repent it: and do you forgive me?"

"I have, Mary, a thousand and a thousand times: but shall I hear from you—see you?"

Despite the presence of her aunt, her niece assured him that he should; and even added to the old maid's spleen by permitting her lover to imprint a kiss upon her fair cheek, which was still wet with the absolving tears—regret and sorrow.

"Shocking! shocking!" murmured Miss Heartland.

"A better medicine than any I can prescribe," thought Dr. Currey, as he took his leave, accompanied by his young friend, whose apologies the aunt received as ungraciously as was consistent with the common usages of society; for, with all her prejudices, she seldom overstepped them. Perhaps it was the force of education—Miss Heartland had been born and bred a gentlewoman.

"And so," she began, "my poor girl, you have been weak enough to listen to this wretched young man again, and to believe him?"

"Yes; for he has spoken the truth, aunt."

"And Amy Lawrence," added the spin-

ster, with a sneer; "has she spoken the truth?"

"Happily," said Mary, "she does not know how cruelly I have misjudged her. Poor Amy! But she is so good, she will forgive me, too."

"Mary, I have no patience with you!"

The young lady replied only by a faint smile. Probably she recollected that the speaker never had been burdened with that quality overmuch.

"They make you believe any thing."

"Any thing but that William is false or Amy unworthy."

"Very well. Follow your own course. I wash my hands of it. But don't blame me when you find that your friend—as you call the low-bred chit—is your rival, and that you have been made a mere cloak to hide her artful intrigues."

"I shan't, aunt."

Probably the lady was provoked by the coolness of the reply, for she added:

"The creature has already been disappointed in her first speculation upon Mr. Henry Beacham, who, like a sensible young man, has escaped from her trammels; and in now trying her arts on William Bowles, I sincerely trust she may succeed."

"Aunt," exclaimed Mary, fixing her eyes on the old lady's countenance, "were you aware of Mr. Beacham's marriage when you went to Burnley?"

"No—that is," added the lady, who prided herself upon her truth, "I think I saw it in the paper."

"And never told me, though you knew it would have explained all! Is this your love for me? You have wrung my heart with your silence—caused me to act unjustly toward William, and a good, innocent, affectionate girl who loves me. God forgive you, aunt! You may have thought it for the best—I hope you did; but it has caused much misery. For the future I shall judge for myself."

With these words the speaker, whom the agitation she had endured had considerably weakened, slowly left the drawing-room for the retirement of her own chamber, where tears relieved her; but they were unlike the tears she had so lately shed there: this time they were of joy.

"What the deuce are you pressing my hand so earnestly for, William?" de-

manded Dr. Currey, as they rode home together in the carriage of the latter. "Do you think you are still grasping the delicate fingers of Mary Heartland?"

"No," said the young man warmly. "It is to express the gratitude I feel for your kindness that I shake you by the hand. You are not offended, I trust?"

"Offended!" said the physician, with a smile. "No, my good boy, no. True feeling never offends; but, as the prescription is likely to act well upon my little patient, you must leave her to its effects: it will work wonders left to itself."

"Must it not be repeated?" said the young man, with a smile.

"We shall see: we shall see. Good bye; let me set you down; I have wasted half my morning; they will be waiting for me at the hospital."

Bowles left the carriage, and the benevolent old man proceeded on his errand of mercy; but not before he had promised his young friend to ride over to Burnley, and dine with the family on the following Sunday.

It was some days before poor Amy was sufficiently recovered from the shock she had received to make her appearance in the drawing-room; and when she did, she appeared so pale and thin, so heart-broken and careworn, that her kind friends were much grieved to see how deeply the arrow which had entered her soul had pierced.

Mrs. Bowles, in answer to her repeated inquiries after Mary, informed her that she had returned to Manchester in consequence of the illness of her aunt—one of those amiable little falsehoods which the angel's tear blots as it records. It would have wrung the sufferer's heart with an additional pang had she been aware of how much misery she had been the innocent cause.

Dr. Currey, who dined there that day, felt deeply interested in her welfare. For a man devoted to science, he had an uncommon stock of weakness at the heart. It was enough for him to see humanity in pain to sympathize with the cause, especially when that cause was connected with the sufferings of the heart. He was one of those enlightened men who looked upon his profession as a species of sacer-

doce, and he exercised it toward poor and rich, accordingly.

Mary, much against her inclination, had been dragged by her aunt to Harrowgate, as her other guardian, Mr. Majorbanks, was absent. She dared not refuse, for the vindictive old maid had threatened to appeal, if necessary in support of her authority, to the Chancellor.

"Whatever," she observed, "might be the ultimate result of her niece's affection for William Bowles, never should she return, with her consent, as a visitor to Burnley, while that Amy Lawrence was an inmate of the house."

This decision gave the worthy doctor subject for reflection, and he acted with his usual foresight accordingly.

The kindest little notes passed daily between the two girls; and our readers may be sure that in Mary's correspondence her lover was not forgotten: in fact, he went every Saturday a long journey to see her, and returned on the Monday to business, much to the annoyance of Miss Heartland, who never failed, sarcastically, to inquire of him after the pretty Amy Lawrence; but the returning rose of health upon Mary's cheek amply consoled his affectionate heart for all its sufferings and annoyances.

"Amy," said Dr. Currey, as he was sitting one day alone with her in the drawing-room, "I have come over to Burnley expressly to see you."

"You are very kind, sir," she replied. "I shall never be able to thank you sufficiently for all your kindness to a poor orphan."

"Pshaw!" said the old gentleman. "You know I have no children of my own to love: the unfortunate are my children; and, like most parents, those who suffer most are dearest to me. Amy," he added kindly, "you must quit Burnley, and mingle in the world."

"The world!" replied the unhappy girl, "and what should I do, sir, in the world, with a blighted heart and a broken spirit? I shall wander in it like a shadow, untouched by its pleasures, unfit to partake of them. I would rather remain here with those who have been so kind to me; unless," she added, with sensitive delicacy, "they should tire of me."

"Tire of you, Amy! Little fear of

that. My old friend Bowles loves you like his daughter, and his wife more than shares the feeling; but, the world, Amy, if it can not heal a broken heart, can sometimes bind it. I, too," added the physician, "have had my sorrows and disappointments. It is only in the active occupation of life that I forget them; for, as you are well aware, my private fortune renders the pursuit of my profession quite a secondary consideration. Now listen like a good, sensible girl, to what I have to propose. My home would be too dull for you, for I see few visitors except the sick and poor."

"You are their providence, sir."

"Well, well, let me be yours," he continued. "My cousin, Lady Playwell, has written to me to procure a young person as a companion to her only daughter, who is nearly your own age. I have never seen her, but I believe the poor thing has been sadly neglected; for her mother is a gay woman of the world—a leader of fashion: her whole affection is centered in her son, an extravagant fellow in the Guards. Your position, to say the least, will be unexceptionable, and the effect, if once you make the trial, most beneficial. What say you?"

"No, no! I can not leave the last beings who love me," sobbed Amy. "Do not urge it. I am grateful, most grateful, for your kindness, sir; but, pray, let me die here."

"Amy," said the old man, after a pause, "there is yet another reason, which most gladly I would have kept from you."

"Another reason, sir?"

"Yes! The world speaks of your being here—supposes, with its usual meddling malice, some motive for the extraordinary attachment of the Bowleses toward you—glances at you and William. Should the report reach the ears of Mary!"

"She would smile at it."

"She would, but her aunt would not—has not, in fact. One motive for her removing her niece to Harrowgate was the idea she entertains of an affection between you and the lover of her ward. You and I know better; but we are not the world, Amy; and I am convinced that you are too good, too generous, to hesitate at any sacrifice—which, after all, may prove



beneficial to you—to insure the happiness of your friends.”

“Let me go!” exclaimed the poor girl, bursting into tears, “let me go! Oh, cruel, cruel, to deem me, for an instant, capable of ingratitude—capable of forgetting the debt due to friendship, or the faith which, however, he I trusted may have broken, will ever bind my heart!”

Amy was a high-principled girl; and a sense of duty supported her in the resolution she had taken. Despite the remonstrances of her host and his wife, the entreaties of William,—who only laughed at the report which Mrs. Small had been the first to propagate,—she persisted in her resolution, in which, much to the astonishment of all, Dr. Currey warmly supported her.

A week afterward she left Burnley, with a heavy heart, and, in company with the benevolent physician, started with him in his carriage for London.

For several days all was regret at Mr. Bowles'. The father appeared fidgety and unsettled. He missed Amy's quiet voice and pale face when he returned of an evening from his cotton mill. His wife was even more at a loss; for her late visitor had so wound herself round her heart, that she sometimes wished, in its recesses, that William's affection had really been engaged to Amy; but, of course, she kept the feeling to herself.

“Oh, this love!” said the old man, as the carriage drove off. “In addition to the already heavy catalogue of its sins and follies, it hath broken up our pleasant evenings for a long time to come at Burnley.

## CHAPTER XXV.

### A “BUSINESS” VISIT.

Evil actions, like young chickens,  
Always come home to roost.

MR. CRAB was seated in his study, at his usual occupation of poring over his books and summing up his ill-gotten gains, when three visitors were announced; one of whom—Mr. Mordaunt—was personally known to him. Despite his effrontery, his countenance turned to a yet paler hue—for he had not yet recovered from the fright the Frenchman had given him—as he recognised his visitor; but, with his usual tact, he endeavored

to hide it by an affectation of politeness, offering them chairs, etc.

“Come to look over the establishment, gentlemen?” he observed, taking the cause of their visit for granted; “happy to see you; ready to attend you in an instant.”

The first visitor, as we have already stated, was Mr. Mordaunt, the second was the eccentric Dr. Rand, the third a well-known barrister of the name of Gibson. The three had been deputed by a commission to inquire into the sanity of poor old Gridley; for the chancellor, upon hearing the statement of the two former, felt that he could not refuse issuing his commission.

“Our visit,” said his previous visitor, “is not exactly one of curiosity, Mr. Crab, but of business.”

“Business, gentlemen?” faltered the conscience-stricken wretch.

“Yes! We come with a commission from my Lord Chancellor to make inquiries not only touching the sanity of a patient, but the treatment to which he has been subjected.”

“A strange proceeding, gentlemen: a very strange one. I should have thought that my name and character would, at least, have entitled me to a notice of any such application. I have been quoted in the Commons,” he added; “and——”

“It has nothing to do with the Commons,” observed the barrister, “but with the commission.”

The man of law laid the parchment upon the table before him.

“And what is the name of the patient whom you wish to see?” demanded Mr. Crab.

“You must have read it in the commission,” shrewdly observed the barrister.

“True, true,” said the madhouse keeper, trying to recover his assurance—he had only pretended to read the document while he was reflecting on the line of conduct to pursue—“Simon Gridley.”

“Simon Gridley,” repeated Mr. Mordaunt.

“I am sorry—very sorry, gentlemen,” observed Mr. Crab, “that it is out of my power to comply.”

“Why not?”

“Simon Gridley has been buried these ten days.”

"Then he has been murdered!" exclaimed the horror-stricken Mr. Mordaunt; "and I am too late."

"Murdered!" repeated Mr. Crab, in a tone in which he intended to express virtuous indignation. "Be careful what you say, sir; such words are actionable. No one was ever murdered in my establishment."

"Or drugged?" coolly demanded the lawyer.

Crab turned very pale, for he remembered the handkerchief.

"Pray who attended him in his last illness?"

"The physician of the establishment, Dr. Chinon."

"Chinon," repeated Rand, who, during the semi-judicial examination, had been occupied in examining the cranium of a remarkable idiot, who had died in the house. "I should like to see him—clever man—very clever man!"

"Unfortunately he has left me."

"Left you?" repeated the barrister, suspiciously.

"Yes; left me, after plundering me of a thousand pounds which I sent him to the bank to draw for me. My servants can prove that I sent and inquired for him in every direction: but he had left Manchester. For the credit of the establishment I have hitherto kept the affair a secret."

Even Dr. Rand was surprised that the speaker should have quietly passed over the loss of so large a sum as a thousand pounds. Crab saw the ill effect his confession had produced, and bitterly cursed himself for his imprudence; but it was too late—the disclosure was made.

"If, gentlemen," he nervously added, "you have any doubts as to the treatment of my late patient, you had better consult the medical authorities who examined the body, and gave their opinions on the inquest."

"There was an inquest?"

"Certainly. His death was sudden, and I deemed it advisable."

"Upon what grounds?"

"As I told you—its suddenness."

The three gentlemen shortly after took their leave. Gridley being dead, it was a delicate matter how further to proceed. The fact of the inquest was a stumbling

block, as without sure grounds, they felt convinced that neither magistrate nor coroner would grant a warrant for the disinterment of the body.

"Well, gentlemen, what is your opinion?" demanded Mordaunt, as soon as they were seated in a private room at the Royal Hotel; "has there been foul play or not?"

"Chinon is a very clever man," drily answered Dr. Rand.

"If there has been malpractice in the case," observed the barrister, "the Frenchman has been the agent, and Crab either may or may not have been the accomplice. One thing is certain, that, knowing so much, the affair can not be permitted to rest here. Leave me to my reflections for a day or two; I am not easily baffled, if once put upon the scent. By-the-bye, Mordaunt," he added, "I shall require you to introduce me to the banker, and also to the medical gentlemen who examined the body of your friend."

"Dispose of my time as you think proper."

Leaving their learned friend to amuse himself with a manuscript which he had brought with him—a dissertation on the roots of the Hebrew tongue—by way of light reading, the merchant and the man of law sallied forth. Their first visit was to the bank; Mr. Mordaunt's well-known respectability insured every attention, both from the manager and his clerks.

"Do you remember a Doctor Chinon presenting a check of Mr. Crab's for a thousand pounds?" demanded the lawyer.

"Perfectly," was the reply.

"Oblige me with the date?"

The books were referred to, and the date given. Both Mordaunt and Gibson observed that it was the very day after the inquest.

"Did the gentleman ever present a check from the same person before?" continued the latter.

"Never—at least not to my recollection; in fact I was so surprised, that I should have hesitated about paying it, but for a private advice, which we invariably receive before honoring his draft over a certain amount."

The two gentlemen simultaneously exchanged glances. Here, at least, was proof that the payment to the Frenchman

was a premeditated act, and that he had not called for the money at the bank merely to perform a commission for his employer.

After thanking the manager for his politeness, they withdrew.

"What think you now?" demanded Mordaunt.

"I confess it begins to look very black," said the lawyer, closing the memorandum book in which he had noted the answers to his queries; "but our next visit will decide more. You have the names of the medical men?"

His companion nodded in the affirmative.

"If my old friend Currey was upon the inquest, and gave it as his opinion that the death was natural, I shall begin to doubt. His character is above all suspicion, and his attainments such, that few would weigh the testimony of our learned friend Dr. Rand—who is comparatively an unknown person—against his evidence."

Fortunately Dr. Currey was not upon the inquest.

While Mr. Gibson went in his companion's carriage to visit the medical gentlemen, Mordaunt resolved to call upon the widow Bentley, where the poor old clerk for so many years had lodged—not that he expected she would be able to throw any considerable light upon the transaction; but he was resolved not to neglect any clue, however remote, by which the ends of justice might be accomplished.

He found the widow chatting with our reader's old acquaintance, Tim's Dick, when he entered the cottage. Both rose respectfully when they recognized him; for he was known not only as an active, upright magistrate, but for one of the most benevolent men in Manchester. Both Tim and Mrs. Bentley had put on humble mourning for their poor old friend.

"I am sure," replied the widow in answer to one or two leading questions from her visitor, "that there has been foul play; from the morning when Squire Grindem came in his carriage and took him to the madhouse, neither I nor any of his friends were permitted to see him, were we Tim?"

A meaning shake of the little weaver's head confirmed her testimony.

"Perhaps it was because of his raging state of madness?"

"Madness!" repeated the woman, "begging your honor's pardon for the remark, he was no more mad than you are. Tim and I have seen him in his *didicum tremens*—I think the doctors call it—did n't he, Tim?"

"Always."

"They made him out to be mad," continued the speaker, whose tongue was fairly unchained, "because they wished it—because it answered their purpose."

"Whose purpose?" demanded Mr. Mordaunt; for he had all along been puzzled to assign a cause for the treatment which the clerk had been subjected to.

The widow and the little weaver exchanged glances, but were silent.

"What is it you fear?" continued the gentleman, "I am both able and willing to protect you."

"Speak out!" whispered Mrs. Bentley, "if you don't, I will."

Thus urged, Tim recounted the affair of the papers—how Marjoram had obtained them from his wife—his own attempt to repossess himself of them—Flin's and Ben's treachery—and how he had nearly been starved to death in the concealed den in the cellar of the former; and concluded by saying that there was something, he was sure, in the whole affair which would not bear the eye of justice looking into. Mordaunt was of the same opinion.

"And you never had the least communication with your deceased friend," he observed, "respecting the nature of those papers?"

"Never."

"Or looked into them?"

"I had given my word not to do so," replied the poor fellow, proudly; "and, poor as I am, I would not have broken it for all the gold Marjoram could have offered!"

"Pardon me," said the worthy magistrate; "I did not put the question because I doubted your integrity: your conduct has sufficiently proved that."

Turning to the widow, he next inquired if she had heard nothing from her late lodger since he left her.

"Not directly," she replied.

"Indirectly, then?"

Mrs. Bentley hesitated: she feared to compromise poor Lizzy, who had imparted to her, in confidence, the interview between herself and Gridley, just before he died.

"It's your turn now to speak out!" observed Tim.

The woman did so, and related all that the child had told her; how the old clerk declared that he had been murdered, and the directions he had given her if ever she saw either Amy Lawrence or Tim's Dick.

"And who is Amy Lawrence?" inquired Mordaunt, who began to feel bewildered at the scene of crime which was gradually being developed before him.

"The daughter of an old clerk of Mr. Grindem's.

"This Lizzy is an intelligent child, you say?"

"Like an old woman for that."

"And truthful?"

Both Tim and the widow assured their visitor that they would answer for her veracity with their lives; and related, in confirmation of their good opinion, the odd writing on the piece of paper which she had brought from the madhouse.

"There was something in that," said the weaver, "I am sure of it."

Mr. Mordaunt was equally sure, for it had been the means of calling the attention of the lodge to the old clerk's case.

Before he left it was agreed that Lizzy should be invited to drink tea at the widow's with her young school friends on the following evening, and that Mr. Mordaunt should call in, as if by accident, and question her. Before leaving, he offered both Mrs. Bentley and Tim substantial marks of his kindness: it was gratefully but firmly refused, and he left the house with a high opinion both of their honesty and truth.

"I could not take it," said the woman, "it would have been like selling the truth."

"Nor I," said the weaver, rising to depart, "although I must hasten home and toil all night to earn a breakfast for Meg and the children in the morning. If this dark affair is brought to light, it shall never be said that Tim's Dick made a penny by the part he took in it."

## CHAPTER XXVI.

### A STARTLING DISCOVERY.

A cunning man who knew the page  
Where time hath writ his secret lore;  
Wisdom of Scald, or Egypt's sage,  
His aged eyes have pondered o'er.

"WELL," said Dr. Rand, as soon as he and the barrister were seated with their friend Mordaunt in the study of the last-named gentleman. "What success?—Have you seen the medical men who examined the body of the poor old clerk?"

"I have," replied the barrister.

"And what is their report?"

"They all agree that Gridley died from a fit of apoplexy, brought on by immoderate drinking."

"I thought as much," observed the learned querist.

"And what do you think?" demanded the merchant.

"That he was murdered—foully murdered," replied the old man, earnestly. "Those who have drugged him—no matter for what motive—merely to produce the appearance of madness, would scarcely hesitate at a second crime to conceal the first. Perhaps," he added, "we shall detect them yet. I am not easily baffled when once upon the scent: give me but a hair—a clue so fine a spider's web would seem a weaver's beam in comparison—and I'll unravel it."

"Unravel these, then," exclaimed Mr. Gibson, at the same time throwing the papers which contained the notes taken by the surgeon on the examination upon the table; "for I confess with all my learning, I can make but little of them. Talk of the nomenclature of our craft!—the doctors beat the lawyers hollow: the sphynx were an easy riddle to compare it, and the hieroglyphics light reading!"

Dr. Rand took up the papers, and, arranging his glasses, slowly began to read them over, half aloud. The words "congestion," "veins full of blood," "softening of the brain," were the only words in the report which the listeners understood. When he came to the last paper, which contained the notes of a young surgeon who had been called in in consequence of the absence of the one first summoned, the report, though substantially the same, contained an additional remark. No sooner did the man of science peruse it

than his eyes brightened, and he struck his knuckles on the table with an air of satisfaction.

"Eureka!" he exclaimed.

"What have you found?" demanded his two friends.

"A halter, or the means to provide one, for the assassins."

"Is it possible!"

"Read," he added, "these last notes—the others are twaddle, like the rest. But the last note, like the postscript in a woman's letter—not that I know much of the feeble sex—contains the pith."

Mordaunt caught up the paper, and eagerly read the following remark, written in pencil at the bottom of the paper, which agreed substantially with the rest:

"Monsieur Chinon appears a very clever man—how vastly superior are his attainments to those of the faculty in Manchester! What original and striking views on the structure and anatomy of the brain! Mem., to ask him the cause of the five or six green spots which I observed under the cuticle, and which I took at first for extravasated blood, most probably caused by some organic disease."

"I see nothing in that," observed the man of law.

"Most likely not," replied the doctor, with an air of satisfaction; "how should you? But to me it is as apparent as a flaw in an act of life, or the omission of a clause in a deed of settlement would be to you. Let the body be exhumed, and if but one of those spots remain, I engage to prove, not only to you but to the satisfaction of a jury, that the man has been murdered; more, I will name the means by which the foul act has been accomplished, and the casket of life broken open."

"From a spot, doctor?"

"From the stain—should there be left one—where a spot has been removed."

There was a pause; the confident tone of the speaker carried conviction to his hearers. The merchant from many years' acquaintance with Dr. Rand, knew that he was not less prudent than learned, and convinced that he had hit upon some clue by which he could prove, to his own satisfaction at least, the means of the old clerk's death; though how far he might

succeed in convincing a jury by his demonstration was another matter.

The next question to be decided, was how they were to proceed. Before they could attempt to exhume the body, it was necessary that either a magisterial order or one from the coroner should be obtained—to procure which something more was necessary than the note of the young surgeon, and the supposition of Dr. Rand. Several schemes were proposed, discussed, and rejected as impracticable.

"I have it!" exclaimed Mordaunt. "I am not only personally acquainted with the lord-lieutenant of the county, but known to him as a brother mason. He will, I am sure, consent to ride over, and preside at a meeting of magistrates; and, backed by his support, despite the evidence of the medical men, we shall succeed."

"Masonry again!" observed the doctor. "It seems, like the magnetic fluid, to pervade the universe. I have often wondered whether it was derived from Sabism, or had any connection with the worship of the mysteries of the Carbirii. In the 'Insula Hyperborean' of Hecetæus, there is a singular remark."

"Never mind the 'Insula Hyperborean' of the learned author, whose name I forget."

"Hecetæus," interrupted Rand gravely, shocked at his old friend's real or pretended ignorance, "a learned——"

"Very learned, no doubt; but our present affair does not regard the ancients; so leave your moldy classics, my dear doctor, and let us attend to the real business of life. In the morning, we will ride over and pay a visit to his lordship, who, on hearing our statement and your demonstrations—which, *par parenthese*, I should feel obliged if you would make as plain and intelligible as possible; for, like myself, the peer is a plain, unlettered man—will, I doubt not, convene a bench of magistrates, before whom we can bring this mysterious, foul transaction into light."

"And how are we to pass our evening?" demanded Mr. Gibson.

"Never mind me," observed Dr. Rand; "I have brought my last work on monoliths with me, and shall amuse myself by revising the notes."

"Indeed, you will do nothing of the kind," observed his old friend, with a smile. "I have an engagement for you."

"Pshaw! you know how I hate parties."

"This is not exactly a party," replied the merchant, "but a visit to an humble widow, at whose house the object of our interest lodged for many years. You will meet there, in addition to a shrewd little weaver, named Tim's Dick, an intelligent little girl, who witnessed the last moments of poor Gridley, and whose evidence, I have every reason to believe, will prove most important on the trial."

It was finally agreed that the three friends should pay their visit that very evening to the house of Mrs. Bentley; and the escape from the horrors of a party, which the learned doctor dreaded, almost reconciled him to the task of revising his precious manuscript on monoliths.

Despite the secrecy of their proceedings, a rumor of their arrival in the town, armed with a commission from the chancellor, and their interview with Crab, reached the ears of Small, who thought that it would prove an excellent opportunity to strike the last great blow he meditated at his partner. This was nothing less than to bring about a marriage between him and the eldest Miss Small, who had so long lingered in virgin loneliness, that she began to despair of ever changing the state of single blessedness she had so long enjoyed for the more honored one of married life. Gilbert Grindem, the once iron-nerved, resolute man, had become, since the death of Gridley, nervous and irresolute as a child. After a few faint struggles to maintain a show of independence, he gradually yielded to the ascendancy which Small exercised over him, and dreaded each fresh interview as much as formerly his partner had trembled to encounter him. Nor was he less weakened in his *physique* than *morale*. The lines of his countenance had gradually become harder; his eyes were anxious and careworn; he was continually looking toward the door of his private room, as if he expected some one, and started at the least sound.

"What have I become?" murmured the wretched man. "The slave of my own

drudge—a broken cur, whom every foot may kick! True," he added, bitterly, "I am rich—have wealth enough to sate the thirst of avarice. Men envy and hate me for my gold; the poor pass me silently and curse me; but I could bear all that, had fortune not mocked me in her gifts by adding doubt and terror to them. I see old Gridley in my dreams, and Richard Lawrence is continually before me. Sometimes I fancy all will be discovered, and then trial, exposure and ignominious death!"

As the last words faltered upon his lips, a violent shudder shook the speaker's frame; his lips became pale, and were spasmodically drawn aside, so as to show the clenched teeth between them.

"But not upon the scaffold," he added, in a low tone; "that last disgrace and triumph of my enemies shall yet be spared me!"

There was a gentle knock at the door.

"Come in!" said Grindem, nervously.

Small made his appearance, not with that quiet, stealthy, cat-like step, which formerly characterized his entrance, but boldly and firmly, like a man who felt his own importance, and the perfect equality upon which he stood with his partner. Without waiting to be invited, the little man threw himself into a chair, and unceremoniously kicked aside the little terrier, Grindem's favorite dog: formerly he used to caress him, and bring him biscuits. The animal uttered a low growl, and looked up into his master's face, as much as to ask if he would not resent it.

"Don't hurt the dog," said his owner, mildly.

"Never mind the dog; he's a snarling, snappish little cur; I wonder you should bring him to the office. Will you look over these papers and calculations? The house of Burg & Brothers requires ten thousand pounds more upon their last consignment. I think the speculation a good one, but thought it as well to consult you before I decided upon closing with them."

Gilbert smiled bitterly; he knew that had not his signature been necessary to draw the funds, his partner would have cared very little for his opinion. Taking the papers in his hand, he began to look

over the figures, Small all the while lolling at his ease, and pretending to read the newspaper. Dissatisfied at the time Grindem took to consider, he broke in upon his calculations by suddenly demanding if he had heard the news.

"What news?" said the merchant, nervously.

"Only that Mr. Mordaunt has arrived in Manchester, accompanied by a barrister and a very learned chemist, to inquire into the treatment and sanity of your late clerk, Simon Gridley. 'Tis said they have a commission from the chancellor."

Grindem turned pale, but was silent.

"Come—have you done?"

"I have."

"And you will make the advance demanded?" said Small, eagerly.

"Yes."

A smile of satisfaction crossed the features of the little partner, as he carelessly pushed the check-book, which was lying on the table, over to Grindem—it was a hint to sign. Grindem mechanically took up the pen, and filled the check for the amount, then passed it to his partner, who immediately placed it in his pocket-book.

"A lucky affair, was it not?" he observed.

"What affair?"

"The death of Gridley; otherwise it might have been difficult for you and Crab to get out of it cleverly; for there are strange rumors of foul play. I heard it whispered twice upon 'change this morning."

"Foul play!" repeated his partner. "Why, the fellow's death was natural; and there is the inquest, if necessary, to prove it."

"Ah!" observed Small, fixing his eye, with a peculiar expression, upon him, "that inquest was very cleverly arranged; but Dr. Chinon was a man of ability—equal to any thing. But even inquests have been set aside, and exhumations taken place—not that I imagine for a moment that, even if such should be the case, you have cause to fear."

"Not the least!" exclaimed Grindem, trying to look indifferent, while every nerve was on the rack.

"Of course not; you are too prudent,

and Crab too clever; you have nothing to fear."

"Nothing!" repeated his partner.—"There is nothing I have to fear from any inquiry but the production of those infernal papers which you promised to give up."

"And which shall one day be yours."

"When?"

"As soon, my dear sir, as the event to which we both so impatiently look forward shall take place."

The insinuating and almost affectionate tone in which the last observation was made, puzzled Grindem, who had not the least idea to what event the speaker alluded.

"I do not understand you."

"Do you suppose," continued Small, in the same bland tone, "that a doting mother like Mrs. Small, or an affectionate father like myself, have been blind to your very marked attentions to our eldest child?"

"What attentions?" faltered the merchant.

"Such as usually precede marriage. Two evenings since, were you not seated by her side, while she played, at your entreaty, that most difficult piece, 'The Fall of Paris'?"

Grindem groaned at the recollection; for he hated music, and mentally wished that, instead of a difficult piece of music, it had been an impossible one.

Small assumed an air of virtuous severity, such as he usually put on when he visited any of the unfortunate objects of the various charities of which he was treasurer. Fixing his keen little gray eyes upon his victim, who evidently felt disposed to resist this last attack, he sharply demanded if he had been trifling with the affections of his daughter.

"Certainly not!"

"I should hope not; for, in that case, it would do much to break every tie between us. I can look over much in a friend," he added; "still more in a son-in-law; for I know the weakness of the human heart. But an insult to my daughter, a slight to her pure, delicate and susceptible nature, would make us enemies—you understand the word—bitter enemies! As we perfectly understand each other, and you have declared

your intentions to her father, the sooner every thing is settled the better. When shall I fix the wedding-day?"

"Never!" shouted his partner, with a last effort to shake off the yoke. "Plotter and serpent, I will defy you in your last attempt to subdue me! What!" he added, "tie myself to a gorgon, a fright, who has been angling for a husband these last fifteen years! I'd cast myself into the Red Sea as soon!"

"Or a prison?" inquired Small, with a sneer.

"Or a prison: even there I should be free from your malice."

"To be sure," observed his partner, "you would have society. Crab, in all probability, would bear you company."

Grindem was silent.

"As Chinon, clever as he is at his trade of poisoning"—this was a guess—"this time will be outwitted, suspicion already points at you; and old Gridley's papers will go far to insure your conviction, if I surrender them."

"You would never be such a villain!"

"Mr. Grindem, I am a moral man. The affair weighs upon my conscience; added to which, after your conduct to my precious child, I consider no act of mine ought to surprise you."

"It ought not, indeed!"

"I shall forward them, therefore, to Mr. Mordaunt this very evening; he will know how to use them. I can't appear in the affair myself; my feelings won't permit that."

"Villain!" exclaimed the enraged merchant, springing upon him, and seizing him by the throat, "I will take care you never shall. If I am hanged, it shall be for ridding the world of a sneaking, contemptible rascal—a thing without soul or honor."

In the brief struggle which ensued, the little man was like a dwarf in the hands of a giant. Gradually he got purple in the face, and his eyes seemed to be starting from his head. Grindem became alarmed at the effect of his fury, and, releasing his hold, the little man fell, half-strangled, into his chair.

"You shall repent this!" he gasped, as soon as he recovered sufficient breath to speak.

His partner walked toward the door

between the inner and outward office, and drew the bolt. Small once more became alarmed.

"What would you do?" he demanded.

"Fear not for your miserable existence," exclaimed the merchant; "that fit of passion has passed, and I am once more myself. Let us speak calmly."

"I am quite calm," replied the partner.

"Small, when I first took you into my office," began Grindem, "I little expected to see a day like this. You were a poor, ragged, wretched orphan, without friends or relatives to care or provide for you. No menial office was too humble for you. You were grateful then. Step by step I raised you, till you have become my equal in the firm. You owe me some gratitude."

"Gratitude!" repeated the little man, with a sneer; "for what? For such treatment as you would have resented if offered to your dog? You say you raised me. It is false; I raised myself. I became useful and then necessary to you; toiled that you might heap up wealth. Did you ever throw a kind word to me or to my sons? Did you not permit us to become the butt of your pampered nephew—the drudges of your caprice? And now you talk of gratitude!"

"Interest then; at least I enriched you."

"I enriched myself."

"And nothing but this marriage will content you?"

"Nothing."

"Give me five days to consider of it?" replied the merchant.

"No."

"Three?"

"No."

"Two? Small, it is not much to ask; you may draw the rein too tight. By heavens!" he added, "before I will be driven like a slave, without a moment for reflection, I'll end this dishonored existence!"

The tone of calm resolution, in which the menace was spoken, alarmed the little man. Death would deprive him of the fruit of his schemes and plottings, even as far as his interest in the firm was concerned; for the capital was, with an exception too trifling to name, entirely his wealthy partner's.



"Two, be it, then!" he exclaimed; "and use them wisely. The marriage you have so scornfully refused brings security, honor, and the enjoyment of that wealth for which you have deeply sinned. I may spare my son-in-law; but certainly not the man whose desperate hands even now were raised against my life."

With these words, he rose, carefully adjusted his cravat, and, without casting a look upon the crest-fallen partner, quitted the room.

"Two days!" murmured the wretched man; "it is not much; but with resolution and wealth at command it is everything."

"Courage, Gilbert—courage!" he added; "this is not a time to ponder like a dreamer, but for action—action: come the worst, there is one way to balk the scoundrel yet!"

Ordering his carriage, the merchant left the office. His first visit was to his lawyer, with whom he remained closeted for several hours; his next to his bankers. As he requested to see the senior partner of the house, he was shown into his private room at once.

"Well," said the banker, smilingly—for his visitor was perhaps the wealthiest of his clients, and kept the largest balance in his hands, and never required accommodation, or overdrew his account—"this is a pleasure! you have been as difficult of access lately as a minister."

"I have not been well lately," observed Grindem, despondingly.

"You occupy yourself too much with business. Surely it is time you should retire?"

"It is not that. I have come to confide a deposit to your care."

"Another investment," thought the man of figures, with a secret sigh of envy, when he thought on the colossal fortune of the speaker. "Money, bonds, or title-deeds?" he demanded, aloud.

"Neither—my will."

"Your will!" exclaimed the banker, with a smile. "Pshaw! time enough for that this dozen years; you are hipped. Try Buxton, or send for Currey, he will soon set you to rights. On my honor I never saw you look less like a dying man; your constitution seems of iron."

"It was," said Gilbert, mournfully, and he might have added, "and my heart too;"

but he did not wish to display the least touch of weakness. "I have lately had certain premonitory symptoms, which it would be unwise to neglect."

"A prudent man in everything," observed the banker.

"Have you any objection to act as one of my executors?" demanded Gilbert.

"Not the least."

"I have joined a friend of my nephew, who you are aware is absent from England, with you—Mr. William Bowles."

"He is young," observed the gentleman.

"He is honest," replied the merchant.

"You will find ample instructions in the event of my death. Should Henry Beacham be absent from England, the firm must no longer be carried on."

"What!" exclaimed the banker with a look of unfeigned astonishment, "break up the firm—close the accounts of the richest house in Manchester; why, it's a fortune! You surely jest?"

"I never jest."

"Consider the immense loss: your profits must be at least twenty thousand a year."

"Enough for happiness will be left. On this point, sir, my resolution is irrevocable. With my consent my nephew shall never become a merchant; you will therefore at once appoint a receiver to the firm, call in the accounts, wind up the affairs, and fund the proceeds."

"Certainly—certainly. But your partner, Mr. Small?"

"Can continue if he pleases."

"Without capital? that you well know to be impossible."

"That's his affair!" replied Grindem with a bitter smile. "Good morning, sir; and remember that my partner has not, either while I live or when I am dead, the least right to sign or draw in the name of the firm."

The banker bowed, shook hands with his client, and saw him to his carriage.

"Now then," thought Grindem, as he drove to the Royal Hotel, "to try the power of that key to the human heart—to see if the wealth I have so sinned and struggled for will serve its master at his need. Devil! devil!" he murmured; "from a boy the pale yellow metal was my idol! I remember how I gloated over

the first piece I could ever call my own. My mother gave it me on my birthday—fatal gift! It awoke the demon Avarice, which lay like a torpid serpent slumbering at my heart. I swore to become rich—I am so; but, oh! at what a price!”

A fearful shudder passed over his frame as the recollection of the means by which he had piled gold on gold shot through his memory; and for the first time in his life, perhaps, he loathed the thing for which he had so deeply sinned.

No sooner did Grindem arrive at the hotel than a messenger was dispatched for the clever Mr. Marjoram, whose shrewdness had struck the merchant on a former occasion.

“I thought so,” said the experienced thief-taker, rubbing his hands in pleasing anticipation of gain; “I thought so: I knew that my dealings with the firm of Grindem and Small were not yet closed.—There’s a balance in my favor yet.”

Throwing off his office coat, and assuming his most business-like air, the speaker followed the messenger to the hotel.

“Marjoram,” said the merchant in a low tone, as soon as they were alone, “I have sent for you once more about those infernal papers. I have obtained a clue to them—but first,” he added, fixing his eyes anxiously upon his countenance, “can I trust you?”

“Implicitly,” replied the officer, laying his hand upon his broad chest, as if to feel for his heart; “gentlemen who pay liberally can always command confidence.”

“The payment shall be princely.”

Marjoram bowed yet lower.

“The papers have fallen into the hands of my partner Small,” continued the merchant; and though valueless in themselves, they are of the utmost importance to me.”

“Into Mr. Small’s hands!” repeated Marjoram, with an involuntary expression of admiration on his countenance at the success of the junior partner.—“Hang me, if I did not think so.”

“Why?”

The man related all that had passed on the occasion of Tim’s Dick’s affair, and Small’s presence on the spot. It was evident both to him and the merchant that Flin had been the accomplice of the little man.

“They must be mine,” exclaimed Gilbert; “no matter at what price.”

“It will be very difficult,” said Marjoram, with a sigh.

“Name your price,” said Grindem, calmly.

“I really don’t know what to say.”

“Is it possible?”

“Yes,” replied the officer, after a few moments’ reflection; “it is possible.”

“Then accomplish it. Will a thousand pounds procure them?”

“No.”

“Two?”

“No.”

“Five?” shouted the merchant.

“Five will do it,” said the man.

“Bring them to me in two days and I will make it ten,” added Gilbert, in a tone of deep determination; “do you hear? ten thousand pounds—wealth—ease for your life—fortune for your children,—you know me as a man to keep my word.”

Marjoram absolutely bounded from his chair at the munificence of the offer: ten thousand pounds—the sum appeared to him almost fabulous—in all his experience he had never heard of such a bait.

“There is a halter at the end of this affair!” he thought; “but that’s not my business. What would a couple of hundred pounds for a conviction be compared to such a sum?” Speaking aloud, he added: “I must have money to proceed with.”

Grindem threw across the table five notes of a hundred pounds each. “If you want more,” he sighed, “let me know—the means shall not be wanting for success.”

Marjoram pocketed the notes with more satisfaction than ever he had before experienced in his life. It was finally arranged that they should meet every morning and evening at the hotel to report and hear progress of the affair; after which understanding the officer took his leave.

“Let me but obtain them,” said Grindem, when he was once more alone, “and I’ll beggar the villain—drive him from the firm without a shilling—make him feel in poverty and the long agony of years the burning pain the baffled schemer feels who finds his well-spun web destroyed. Should I fail,” he added, “There is still one resource—still one!”

A deep gloom spread itself over the speaker's countenance, as he cast himself into a chair.

When Marjoram arrived at his office he found William Bowles waiting to receive him. The frank hearted young man, knowing his cleverness, and anxious to unmask a plot which he felt convinced, from what had passed at the dinner at Small's, existed against the happiness of his friend, came to consult him about the hundred pound note.

"Good morning, sir!—good morning, sir!" exclaimed the officer, in a tone of disappointment, at finding a visitor—for he required every moment to concert the means of proceeding in the affair he had so much at stake upon; "office business, I presume? if so, as I am very much engaged on an important case, perhaps you will have the kindness to see one of my brother officers: there's Mr. Snapper, a very clever man—very—equal to any affair."

"But this is a very peculiar one," observed his visitor; "It concerns the reputation of the son of a member of one of the first firms in Manchester."

"Indeed!"

"Of course the communication is private?"

"Strictly."

"And confidential?"

Marjoram bowed.

"I have some reason, then, to believe that Mr. Mathew Small——"

"What!" interrupted Marjoram, with a look of delight; "Matthew Small—son of old Small—Grindem's partner?"

"The same," replied Bowles, astonished at his eagerness.

"My dear sir be seated," said the man, handing his visitor, whom he had hitherto permitted to stand in the office, a chair; "pray be seated."

"First, I must inform you——"

"Stay," said Marjoram, "first let me draw the bolt. There," he added, as soon as he had prevented the possibility of interruption, "now then you can proceed: but first let me entreat you, if you require my assistance, to give me your entire confidence. You have no idea how many affairs are mismanaged from want of confidence between parties."

William then related the circumstan-

ces of Pike's finding the letter in young Small's coat-pocket, the changing of the note at the hotel, and the suspicions which the circumstance had naturally given rise to. When he had done, his listener demanded if he had the letter.

"I have."

"And the note?"

"Both are in my possession."

"Case is clear," said the officer. "Breach of trust—transportation for life. You have only to place those proofs in my hands, and I'll arrange the affair at once."

"That," replied William, "is not exactly what I wish."

"What is it you desire? Remember our condition, sir—unreserved confidence."

"You shall have it," continued the young man. "I have reason to believe that the Smalls have by some means, the nature of which I can not even guess, obtained an undue ascendancy over the mind of the uncle of my absent friend."

"Not unlikely," observed Marjoram dryly.

"I would unmask them; I have no other motive."

The officer reflected a few minutes before he answered.

"You have been candid with me, sir, and I will be equally candid with you. The Smalls have a hold upon Mr. Grindem, who has employed me confidentially in this matter."

"He knows of the robbery then?"

"No," continued Marjoram, "not yet: When I said in this matter, I meant in the affair between him and his partner. Place those proofs in my hand, and I pledge myself to extricate him."

Bowles hesitated.

"It will save your friend!"

"If I thought——"

"Come, sir, a bargain. Let me have either the letter or the note, I don't care which, and I pledge myself that in less than four-and-twenty hours old Mr. Grindem shall be as perfectly free from the influence of the Smalls as you are this moment."

"There is the letter," said his visitor reluctantly drawing it from his pocket, "Remember I rely upon you—you have hitherto borne the character of an honest man?"

"I am an honest man, Mr. Bowles."

"I believe you."

Shortly afterward William Bowles took his leave.

"Ten thousand pounds!" exclaimed Marjoram, as he closed the door of the office after him. "I am a rich man at last."

(To be continued.)

# MASONIC CAUDLE.—NO. 1.

No one has forgotten the facetious articles called "Mrs. Caudle's Curtain Lectures," that ran through the press a few years ago. They were written by Jerrold, of London, a distinguished author, also a Freemason. Two of these letters are so amusingly masonic that we transcribe them.

CAUDLE HAS BEEN MADE A MASON. MRS. CAUDLE INDIGNANT AND CURIOUS.

NOW, Mr. Caudle—Mr. Caudle, I say: oh you can't be asleep already I know—now what I mean to say is this: there's no use, now at all, in our having a disturbance about the matter; but at last my mind's made up, Mr. Caudle; I shall leave you. Either I know all you've been doing to-night, or to-morrow morning I quit the house. No, no; there's an end to the marriage state, I think—an end to all confidence between man and wife—if a husband's to have secrets and to keep them all to himself. Pretty secrets they must be, when his own wife can't know 'em. Not fit for any decent person to know, I'm sure, if that's the case. Now Caudle, do n't let us quarrel; there's a good soul, tell what's it all about? A pack of nonsense I dare say? still—not that I care much about it—still I *should* like to know. There's a dear. Eh; oh, do n't tell me there's nothing in it; I know better, I'm not a fool, Mr. Caudle; I know there's a good deal in it. Now, Mr. Caudle, just tell me a little bit of it. I'm sure I'd tell you anything. You know I would. Well?

Caudle, you're enough to vex a saint! Now don't you think you're going to sleep; because you're not. Do you suppose I'd ever suffer you to go and be made a mason, if I did n't suppose I was to know the secret too? Not that it's any thing to know, I dare say; and that's why I'm determined to know it.

But I know what it is. Oh yes, there can be no doubt. The secret is to ill-use

poor women; to tyrannize over them; to make 'em your slaves: especially your wives. It must be something of the sort, or you would n't be ashamed to have it known. What's right and proper never need be done in secret. It's an insult to a woman for a man to be a Freemason, and let his wife know nothing about it. But, poor soul, she's sure to know it somehow—for nice husbands they all make. Yes, yes; a part of the secret is to think better of all the world than their own wives and families. I'm sure men have quite enough to care for—that is if they act properly—to care for them they have at home. They can't have much care to spare for the world besides.

And I suppose they call you *Brother Caudle*? A pretty Brother indeed! Going and dressing yourself up in an apron like a turnpike man—for that's what you look like. And I should like to know what the apron's for? There must be something in it not very respectable I'm sure. Well, I only wish I was Queen for a day or two, I'd put an end to Freemasonry and all such trumpery, I know.

Now, come, Caudle; do n't let's quarrel. Eh! you're not in pain, dear? What's all about? What are you lying laughing there at? But I'm a fool to trouble my head about you.

And you're not going to let me know the secret, eh? You mean to say—you're not? Now, Caudle, you know it's a hard matter to put me in a passion—not that I care about the secret itself: no I would n't give a button to know it, for it's all masonic, I'm sure. It is n't the secret I care about, it's the slight, Mr. Caudle; it's the studied insult that a man pays to his wife, when he thinks of going through the world, keeping something to himself which he won't let her know. Man and wife *one*, indeed! I should like to know how that can be, when a man's a mason—when he keeps a secret that sets him and his wife apart? Ha! you men make the laws, and so you take good care to have all the best of 'em to yourselves: otherwise a woman ought to be allowed a divorce when a man becomes a mason. When he's got a sort of corner-cupboard in his heart—a secret place in his mind—that his poor wife is n't allowed to rummage.

Caudle, you shan't close your eyes for

a week—no, you shan't—unless you tell me some of it. Come, there's a good creature; there's a love. I'm sure, Caudle, I would n't refuse you any thing, and you know it, or ought to know it by this time. I only wish I had a secret! To whom should I think of confiding it but to my dear husband? I should be miserable to keep it to myself, and you know it. Now, Caudle?

Was there ever such a man! A man, indeed! A brute!—yes, Mr. Caudle, an unfeeling, brutal creature, when you might oblige me and you won't. I'm sure I don't object to your being a Mason: not at all Caudle: I dare say it's a very good thing; I dare say it is—it's only your making a secret of it that vexes me. But you'll tell me—you'll tell your own Margaret? You won't? You're a wretch, Mr. Caudle.

But I know why; oh, yes, I can tell. The fact is, you're ashamed to let me know what a fool they've been making of you. That's it. You, at your time of life, the father of a family—I should be ashamed of myself, Caudle.

And I suppose you'll be going to what you call your lodge every night, now? Lodge, indeed! Pretty place it must be where they don't admit woman. Nice goings on, I dare say. Then, you call one another brethren. Brethren! I'm sure you'd relations enough; you did n't want any more.

But I know what all this masonry is about. It is only an excuse to get away from your wives and families, that you may feast and drink together, that's all. That's the secret. And so abuse women, as if they were inferior animals, and not to be trusted. That's the secret and nothing else.

Now, Caudle, do n't let us quarrel. Still, Caudle, my love; Caudle! dearest. I say! Caudle!

(Caudle recollects nothing more, for he had eaten a hearty supper, and, somehow, became oblivious.)

#### THE CONQUERER OF SELF.

A crown for the victor! a crown of light!  
To be worn with a robe whose spotless white  
Makes darkness seem resting on Alpine snows;  
And he who o'ercometh his mightiest foes,  
That robe and crown shall gain.

#### BARNABUS SURD, THE ANTI-MASON.

BY ROB. MORRIS.

**B**ARNABUS SURD is an anti-mason in principle and in practice. His Father, old Major Surd, was an anti-mason, likewise his mother, likewise his mother's family, likewise his father's family.

Barnabus Surd married a woman who was both physically and morally an "anti-masoness"—and as this is his genealogy, the reader may readily conclude that the very atmosphere surrounding him is *anti*, too. So it is—perfectly miasmatic. Barnabus Surd preaches anti-masonry every day in the week except Sunday—on that day he practices it; for he spends the seventh day as his ancient brethren did, in foolish conversation and trifling employments. His week-day preaching is filled with zeal borrowed from Lucifer, and with arguments borrowed from Stone and Adams. In this he has converted several of his neighbors, especially Christopher Snub, who owes him "two hundred and thirty-three dollars, thirty-three cents, thirty-three mills," (so the note reads;) likewise, Melvich Rauselbocer, the Teuchman, who believes "in all de beebles minding dare own pizness," and "dinks der masons petter mind dares;" likewise three of the Ockles who were blackballed in Woodlawn Lodge several years ago; likewise several old women.

In fact, Barnabus Surd has been more than ordinarily successful in proselyting people to anti-masonry, and his horn is elevated accordingly.

Anti-masonry is the only thing in which the Surd family agree. Upon all other topics there is a difference of sentiment, which, if report errs not, has once or twice become striking. My informant declares that he spent a night at their house, in passing, and that the wedded pair quarreled till bed-time, and then refused to occupy the same bed, all because Barnabus insisted that a certain noise heard the night before was a whippoorwill, while Mrs. Surd asseverated that it was a guinea fowl. But when the traveler at breakfast, happened to speak in a commendatory strain of a masonic funeral witnessed the day before, both parties, becoming reconciled upon this common platform, opened

such a battery upon him that he was glad to escape by calling for his horse and paying his bill. Mrs. Surd was once heard to declare that she never would go to hear a masonic discourse for fear she might change her mind.

The principal hobby that Barnabus rides in his proselyting efforts, is the juvenility of masonry. Instead of according to it the antiquity of Solomon's time, or of the Saints John, or of the crusading spasms, or of any other historical event, Mr. Absurd Surd, as the neighbors call him, takes the bolder position that it has been got up among the modern humbugs and should be treated with the same contempt.

Now here is the weakness of the man: when he calls at the house of a friend he announces his visit by three raps at the door. When he presides at a meeting of his political party, (the Bucktail Organists,) he preserves order by the use of a small ivory gavel. When a prominent member of that party died last year, he moved resolutions of sympathy, to be forwarded to his widow and family. In his daily reading he learns that in the darkest ages of the world architecture always shone brightest. He has been informed by the best authority that the minutes of St. Mary's Lodge, in Edinburg, Scotland, go back as far as the year 1598. He knows, for he pretends to be a Christian himself, that when Christianity is combated with the argument that the Ancient Latin poets and prose writers scarcely mention it at all,\* satisfactory answers to such cavilings can readily be returned. Nevertheless, in spite of masonic customs in popular use, and of the close analogy between masonry and religion, Absurd Surd, Esq., is a member of a Christian church, but yet an anti-mason. It is plain enough, at all events, that whatever this man may believe concerning the secrets of Freemasonry, he has never yet been invested with the principal secret of Christianity.

A BRAVE man is clear in his discourse, and keeps close to the truth.

\*Tacitus once mentions Christianity, and with contempt; Suetonius bestows a passing notice; Longinus has a solitary reference to Paul and Moses; Pliny makes an official report concerning it. And this is all.

## THE GOOD PRIEST.

"Oh! that I might with my hands build up and cheer the domestic hearth of the poor priest, give him the first rights of man, reëstablish him in truth and life, and say to him, 'Come and sit with us, leave that deadly shadow, and take thy place, O brother, in the sunshine of God!'"—MICHELLETT.

\* \* \* It must not be supposed that because I have given four sketches illustrative of the mischiefs arising from such an institution as the Roman Catholic priesthood, and especially from the custom of confession, I do not believe that there are among them many excellent and virtuous men. Indeed, I believe that, as a body, they are more actively charitable than any other class, the medical profession only excepted. But the better they are, the worse can the world spare them. Bad men only should be shut up in convents; good ones are proverbially scarce, and for every such one who takes the vow of celibacy, there is a sad heart left in loneliness, or mated, perhaps with a brutal and unsympathetic temper.

A pale browed, thoughtful looking priest, apparently between fifty and sixty years of age, was reading in his study—a quiet room, whose windows overlooked a neighbor's garden, glowing with bright flowers, and shady with graceful trees. Whenever the spreading branches threatened to obstruct his view into this pleasant place, the kind-hearted mistress of the garden ordered the intruding boughs to be lopped off.

"It must be pleasant for that poor, lonely priest to see the grass and flowers," she said; and once she asked him, while he sat reading by the window, whether the children disturbed him when they were at play on the lawn. But, like almost all good and gentle-hearted men, he loved the mirthful sound of children's voices, and begged her not to send them to another part of the garden. Perhaps while they were there, his attention to some abstruse question of divinity might be less absorbing; the page might be longer ere it was turned; the sighs might be more frequent; even a tear might fall upon the book; but the study of that sacred volume of nature—infancy amid sunshine and flowers—could hardly be less profitable and refreshing than the

drier studies that it interrupted. He now sat wholly occupied with his book, for the garden was tenantless. A knock at the door disturbed him: it was a summons to the bedside of a dying person. Without a moment's delay he hurried off. The penitent was a single lady, about the same age as the confessor. Her face, which must, in former years, have been eminently beautiful, expressed a strange mixture of patient suffering and exalted hope. She extended her hand, and pressed that of the priest as he sat down beside her.

"I am perfectly happy, father," she said, in a feeble voice. "Heaven is before my eyes! I shall surely be there in a few hours. But there is one thing that I want to say before I go."

"Say it, my dear daughter," replied the priest, deeply affected; "say it, and go on your journey. You are, indeed, in a happy state. You have spent a blameless life on earth, and may readily expect a speedy admission to heaven!"

"You know, as well as I know them myself, father, every circumstance and event of my life, with one exception. There is one thought of my heart that I have concealed from you. You know how often you have advised me to marry?"

He bowed his head in acquiescence.

"I have never told you the true reason of my remaining single. I could not tell you. Now that I am dying, I can keep silence no longer. From the first time that I saw you, before you entered the priesthood, I loved you. That love has never failed nor changed, and is as warm now, when my heart has nearly ceased to beat, as it was at the first moment. If I had told you this in my first confession, it might have disturbed you; and beside, I knew that you would have avoided me, and that I could not have endured; for my love was hopeless, patient and holy from the first, as it is now. Was it a sin to keep this from you?"

"The church would say it was; but I can not pronounce her decree," faltered the confessor. "Let us pray—let us pray!"

He knelt, but still held her hand, and bowed his face upon it, while he muttered the prayers which assuredly he could scarcely feel or apprehend at

that moment. She lay with her eyes fixed upon him: a divine expression of ineffable love beamed from them. Her face seemed to brighten into renewed youth and beauty. He felt a slight pressure of the hand—nothing more. He still prayed on; and when he looked up, the eyes were still fixed lovingly on his face, but the glaze of death had dimmed them. He summoned the women, and hastened away to lock himself up in the solitude of his study. The children were all in the garden—the younger ones shouting in their joyful sports, while two graceful girls of sixteen and seventeen, with their arms round each other's supple waists, walked in the shade near his window, talking in low, musical voices, interspersed with merry little bursts of laughter. The sense of his own bleak desolation had never before pressed so heavily on his heart. But a yet severer shock was to come. The lady of the house, the mother of these beautiful children—a blooming, happy matron, whose appearance involuntarily contrasted itself by the lightning act of thought with that of the pale, withered creature, he had just seen die—ran, breathless with joy, from the house, exclaiming:

"Come, children, children! Papa is come back! Run in, run in!"

All hastened at the welcome summons; but before the foremost had cleared half the length of the lawn the happy father met them. He had returned a day sooner than he was expected after a month's absence in the Highlands. His healthy, sunburnt face, glowed with delight, as one by one, and sometimes two by two, he embraced and hugged the eight vociferous competitors for his paternal kiss, while the proud wife and mother stood by and smiled through joyful tears upon them all.

The lonely, homeless, childless man, fixed on them his starting eyes; his white lips parted and quivered with emotion, his hands clenched tightly, his knees trembling under him.

The joyous group moved like a swarm of bees toward the house: some yet striving for another kiss; some playfully squabbling for possession of their father's hands; the boys, failing in this attempt, holding on to his coat-tails; and the

youngest of all, finding herself unequal to the bigger ones in such a tussle, extricated herself from them, and threw herself into her mother's arms. She caught up the child, feeling sure that they would all follow her example in the time of trouble, and come to her for consolation.

They went into the house. The priest spoke no word, but bowed his head upon his hands, and wept.

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### A HAND TO TAKE.

BY CHARLES MACKAY.

You're rich and yet you are not proud;  
You are not selfish, hard, or vain;  
You look upon the common crowd  
With sympathy, and not disdain;  
You'd travel far to share your gold  
With humble sorrow unconsol'd;  
You'd raise the orphan from the dust,  
And help the sad and widowed mother;  
Give me your hand—you shall—you must,  
I love you as a brother.

You're poor, and yet you do not scorn  
Or hate the wealthy for their wealth;  
You toil contented night and morn,  
And prize the gifts of strength and health;  
You'd share your little with a friend,  
And what you can not give you'd lend;  
You take humanity on trust,  
And see some merit in another:  
Give me your hand—you shall—you must,  
I love you as a brother.

And what care I how rich you be?  
I love you if your thoughts are pure;  
What signifies your poverty,  
If you can struggle and endure?  
'Tis not the birds that make the spring,  
'Tis not the crown that makes the king—  
If you are wise, and good, and just,  
You've riches better than all other.  
Give me your hand—you shall—you must,  
I love you as a brother.

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### GEMS OF THOUGHT.

NOTHING ever touched the heart of a reader that did not come from the heart of a writer.

A FALSE friend and a shadow attend only while the sun shines.

COVETOUS men are bad sleepers.

THOSE who cry the loudest have generally the least to sell.

To some men it is indispensable to be worth money, for without it they would be worth nothing.

IGNORANCE and pride keep constant company.

THERE is an alchemy in a high heart which transmutes other things to its own quality.

A CAT in gloves catches no mice.

THOSE beings only are fit for solitude who like nobody, are like nobody, and are liked by nobody.

OLD foxes want no tutors.

HANNAH MORE said to Horace Walpole: "If I wanted to punish an enemy, it should be by fastening on him the trouble of constantly hating somebody."

DOUBT is the beginning of error.

THERE are two kinds of geniuses, the clever and the too clever.

HE who runs after a shadow has a wearisome race.

BEAUTIFUL things are suggestive of a purer and higher life, and fill us with mingled love and fear. They have a graciousness that wins us, and an excellence to which we involuntarily do reverence.

THAT man who disclaims pride proclaims it aloud.

GENIUS lights its own fire, but it is constantly collecting materials to keep alive the flame.

THE sweet light of friendship is like the light of phosphorus, seen plainly when all around is dark.

MEN in savage life are ignorant of books.

NONE are so fond of secrets as those who do not mean to keep them: such persons covet secrets as a spendthrift covets money, for the purpose of circulation.

THE mind that is truly noble descends not to mean resentment.

THE woman who marries for money is not overstocked with delicacy.

BE not affronted at a jest. If one throw salt at thee thou wilt receive no harm, unless thou hast sore places.

BE just and fear not.



## HUMAN PROGRESS.

BY CHARLES SWAIN.

We are told to look through Nature  
Upward unto Nature's God;  
We are told there is a Scripture  
Written on the meanest sod  
That the simplest flower created  
Is a key to hidden things;  
But, immortal over nature,  
Mind, the lord of nature, springs!

Through *Humanity* look upward,—  
Alter ye the olden plan,—  
Look through Man to the Creator,  
Maker, Father, God of Man!  
Shall imperishable spirit  
Yield to perishable clay?  
No! sublime o'er Alpine mountains  
Soars the Mind its heavenward way.

Deeper than the vast Atlantic  
Rolls the tide of human thought;  
Farther speeds than *mental* ocean  
Than the world of waves e'er sought!  
Mind, sublime in its own essence,  
Its sublimity can lend  
To the rocks, and mounts, and torrents,  
And, at will, their features bend!

Some within the humblest *floweret*  
"Thoughts too deep for tears" can see;  
Oh, the humblest *man* existing  
Is a sadder theme to me!  
Thus I take the mightier labor  
Of the great Almighty hand;  
And through Man to the Creator,  
Upward look and weeping stand.

Thus I take the mightier labor,  
Crowning glory of *His* will;  
And believe that in the meanest  
Lives a spark of Godhead still:  
Something that, by Truth expanded,  
Might be fostered into worth; [ness,  
Something struggling through the dark-  
Owning an immortal birth!

From the genesis of being  
Unto this imperfect day,  
Hath Humanity held onward,  
Praying God to aid its way!  
And Man's Progress had been swifter,  
Had he never turned aside,  
To the worship of a symbol,  
Not the spirit signified!

And Man's progress had been higher  
Had he owned his brother man,  
Left his narrow selfish circle,  
For a world-embracing plan!  
There are some for ever craving,  
Ever discontent with place,  
In the eternal would find briefness,  
In the infinite want space.

If through man unto his Maker,  
We the source of truth would find,  
It must be through men enlightened,  
Educated, raised, refined:  
That which the Divine hath fashioned,  
Ignorance hath oft effaced;  
Never may we see God's image  
In man darkened—man debased!

Something yield to Recreation,  
Something to Improvement give;  
There's a Spiritual kingdom  
Where the Spirit hopes to live!  
There's a mental world of grandeur,  
Which the mind aspires to know;  
Founts of everlasting beauty  
That, for those who seek them, flow!

Shores where Genius breathes immortal—  
Where the very winds convey  
Glorious thoughts of Education,  
Holding universal sway!  
Glorious hopes of Human Freedom,  
Freedom of the noblest kind;  
That which springs from Cultivation,  
Cheers, and elevates the mind!

Let us hope for Better Prospects  
Strong to struggle for the right,  
We appeal to Truth, and ever  
Truth's omnipotent in might;  
Hasten, then, the People's Progress,  
Ere their last faint hope be gone;  
Teach the Nations that their interest  
And the People's good ARE ONE.

THE DIAMOND-CUTTING TRADE.—There is only one diamond-cutter in London. The Dutch have for ages almost monopolized the diamond-cutting trade of Europe; and so expert are they, that on showing them a rough diamond they will tell to the greatest nicety what will be its exact shape when cut, and almost to the hundredth part of a grain what the polished gem will weigh.

# Masonic Law, History and Miscellany.

## MASONIC LAW.

### A COMPENDIUM OF THE FUNDAMENTAL PRINCIPLES OF INTER-MASONIC COMITY:

*Being a Digest of the Laws, Usages and Compacts which compose the polity of Freemasonry considered morally, historically and philosophically.*

BY JAMES THEODORE HOLLY, S. P. E. S.

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### PART II.—REVIEW OF THE DIGEST OF MASONIC POLITY.

#### CHAPTER I.

#### FUNDAMENTAL PRINCIPLES—LANDMARKS—SANCTIONS—INTERPRETATION—COROLLARIES.<sup>1</sup>

1. **N**OTHING can be more self-evident to the philosophic student of history, than the fact that the Moral Laws of God, (more or less distinctly understood) Traditional Usages and Conventional Compacts, are the fundamental principles that lie at the basis of every national polity among men.

2. The Moral Laws, revealing the existence of God, and prescribing the duties which we owe to this Supreme Being, to our fellow men and to ourselves, were marked by the finger of God upon the heart of man, stamped upon his soul, and outlined upon his intellect, at the creation; and mankind in every age and na-

tion, more or less apprehended the true import of the same, either by a divine revelation of the word, or by the light of nature, during the long mental and physical experience which humanity has undergone in its painful development from the infancy of the race.

3. The Traditional Usages that this long experience has developed, are nothing less than the continued practical manifestation of these divine laws in their progressive elaboration of the well-being of humanity. These usages have ever been held sacred, because they are the successive incarnations of divine laws into human rules, obligations, precepts and commandments, ordained for the regulation of our faith and practice, and to guide aright our thoughts, words and actions.

4. Conventional Compacts are periodic expedients in human legislation, which serve to mark the progressive advancement of mankind in every age, as they march onward toward a more complete fulfillment of the true science of government; thus indicating how far each generation has succeeded in the great intellectual task of identifying the divine laws with human actions, and thereby accelerating the solution of the problem which shall establish the happy mean between God's absolute requirements and man's free agency. The accomplishment of this task is to be the highest intellectual attainment of man; and it will form the climax of an enlightened civilization.

5. The divine, the traditional, and the conventional elements of society, are the factors or terms which combine, in every age, in giving us the product of man's advancement in the science of government. Let the philosophic student of history take any given nation of people, at any given time, and then ascertain their apprehension of the Moral Laws, explore the stream of their Traditional Usages, and note all the points of their fundamental legislation or Conventional Compacts; and, by such a complex consideration,

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<sup>1</sup> In order to give a key to the better understanding of this chapter, we will mention that, in the review of the subjects named therein, the following questions have been incidentally considered, viz: 1st. Why are the Moral Laws, Traditional Usages and Conventional Compacts, said to form the basis of the masonic polity? 2d. Why are written records indispensable in establishing and settling the authoritative sanctions of these landmarks? 3d. Why is the rule of masonic interpretation termed enlightened reason? And, 4th. Why are different degrees of importance assigned to the three classes of masonic landmarks? The response to the first question may be gathered by a perusal of paragraphs numbered 1-6; to the second question, Nos. 7-10; to the third question, Nos. 11 and 12; and to the 4th question, Nos. 13-17.

carefully conducted, the position of this given nation of people, in the scale of enlightened advancement, may be definitely determined.

6. Such being the fundamental principles that enter into every human polity, they, therefore, must be of the utmost importance in the consideration of the polity of the masonic institution; because masonry is a system of universal government, uniting men of every age, in all countries, and under every variety of circumstances, in one grand consolidated phalanx of human progress. Hence, the clearest revelation of the Moral Laws, the keenest discrimination of the import of Traditional Usages, and the wisest appreciation of the various exigencies of Conventional compacts, are necessary to be considered in developing a comprehensive schedule of such a universal polity as that of the masonic Fraternity.

7. In determining these fundamental points, the *Lex Scripta*, or the Written Law and Testimony, must be referred to in each and every case as the authoritative sanction of this clearest of revelations; as the index to this keenest of discriminations; and as the guide to the wisest of appreciations in regard to the Moral Laws, Traditional Usages, and Conventional Compacts, of this universal polity. In short, the written authority is the great sanction that must decide the landmarks of masonic polity in every particular.\*

\* "MASONIC LIGHT, that comprehensive term, is of two sorts—oral and written. The former, however, may be, and is, written symbolically. Therefore, this division is unsound. We may say, then, that MASONIC LIGHT is either SYMBOLIC or OPEN—esoteric or exoteric."—*Thoughts for Reflecting Brothers*, by R. Morris, *American Freemason*, vol. i, p. 467.

The Esoteric Usages, or oral traditions, so called, of the Ritualistic Landmarks, properly consist of two parts, viz.:—1st, Symbols; and 2d, Legends, explanatory of these Symbols. The former (i. e. the Symbols) were always written; but the latter (i. e. the Legends) were generally communicated orally. The most striking points in the historic fact that was to be preserved and perpetuated, were delineated by symbolic figures or hieroglyphic representations; but the minor incidents of the history were left for oral communication. This method was resorted to in the primitive age of the world simply because alphabetic letters, or the phonetic signs of language were not then discovered, and therefore it was impossible to reduce all the words of a circumstantial history to writing by means of the rude symbols which the patriarchs were obliged

8. If man possessed that brilliant intuitive perception which was the crowning glory of the race in the golden age, when he roamed in the bowers of paradise uncontaminated with vice, then he would not need that the Moral Laws should be graven on durable tables of stone in order to be preserved for his guidance. In such a case, he would be able to read, in unmistakable characters, the will of the divine mind as Jehovah had enstamped it upon his will and understanding. But sin and vice have woefully defaced and obliterated this divine record within him, and blunted the vision of his spiritual perceptions; and therefore the *Lex Scripta* becomes necessary in order that man's intellectual faculties may be addressed through the low sensual

to use. The foregoing idea may be illustrated as follows: Adam, doubtless, traced out such symbols in order to preserve the ancient facts of history. Thus the *tree* and the *serpent* might have constituted the symbols of the fall of man. A *man* and *woman*, with downcast looks, retreating from the tree, might answer as the symbols of their expulsion from Eden; and a prostrate man, with another holding an uplifted weapon above him, would be the expressive symbol of the murder of Abel by Cain. These symbols would serve as so many notes to refresh the memory of the great progenitor of the human race, in the after ages of his life, by which he would be enabled to recollect the minor historic incidents connected therewith, which he could then communicate, orally, to his descendants in a legendary narrative or history. It is, then, doubtless, because the main facts of primitive history were thus reduced to writing by the father of the human race, that we find them essentially preserved in the cosmogonies of every people: and it is a no less sound conclusion, that in consequence of the minor historical incidents being left to oral tradition, that we, therefore, find them assume the shape of so many allegorical myths among every nation and tribe where the human family was scattered and dispersed from the cradle of the race after the fall, (see "Legend" Mackey's Lexicon, and "Legend of the 3d Degree," by the same author, published in *American Quarterly Review of Freemasonry*, vol. i, p. 293.) Most of these myths must have been formed before the art of phonographic records was known; because in those nations where they have been reduced to writing in full; these sacred records have been guarded by every one of them, with almost equal jealousy, from further corruption. Hence, the difficult task is imposed upon us to make that nice discrimination between the subsequent records of various cotemporary nations, in order to determine which of them has preserved the primitive legendary history of the world unadulterated throughout the ages of oral tradition, and faithfully recorded the same in their sacred books. This investigation is what we propose to ourselves in the Review of the Theocratic Landmarks.

plane into which he has descended by reason of human apostacy.

9. Again, if man's longevity now was measured by centuries, as in the antediluvian age, he would not have much need of written records to transmit the traditions of human experience from one generation to another. The long practical experience of every patriarch would make him the living embodiment and conservator of them. But, now, as life is short, these traditions must be committed to writing as they pass through the crucible of trial, and enter into the practical usage of every generation, in order to be handed down as a precious heritage to posterity from age to age.

10. Finally, if men in any one age were all gathered in one small locality where they could have daily and hourly intercourse with each other throughout the whole community, the *Lex Scripta* might not then be so imperatively necessary to determine their conventional expedients under which they might agree to act, in order to fulfill the mission of their generation. But, on the contrary, however, the human family is now dispersed over the whole earth, and notwithstanding the greatest facilities for intercommunication between the various scattered portions of the same in the present age, yet their intercourse with each other may be said to be extremely rare and limited; and therefore it becomes also necessary that their legislative compacts with each other from time to time should be committed to writing, in order that the written records may serve as the bond of a common understanding between them.

11. Having thus demonstrated that the polity of masonry embraces such a comprehensive code of laws; and that the sanctions of the same, by which their exact import may be determined, must be based on the most reliable records, it will be readily apprehended that no deductions of reason circumscribed by the facts of local evidence, or limited by the experience of a single age, can furnish us with an adequate key to unlock the cosmopolitan principles of this Fraternity. But, on the contrary, all the experience of the past, every exigency of the present, and each prospect for the future must be

duly considered in their relative bearing to each other, under every variety of place and circumstance, in order to fully deduce the great laws of Intermasonic Comity, and thus properly adjust the polity of this universal commonwealth of nations by fixing them upon durable and everlasting principles. Hence as the method of masonic exposition must be carried out upon such an enlarged, comprehensive and universal view of the events of various times, places and circumstances, in contradistinction from conclusions derived only from limited local and partial facts, therefore the canon of interpretation by which all these conclusions in masonic polity should be determined, has been denominated, not merely *Reason*, but emphatically qualified as ENLIGHTENED REASON.

12. That so lofty a position should be assigned to man's rational powers in elaborating such a grand scheme of universal polity, may be apparent to all from the fact, that to illuminate human reason is the only legitimate purpose and end of Divine Revelation; to develop the rational faculty of the human mind is the only allotted task of the consolidated wisdom of all human experience; and to mark the progressive stages in the development of man's reason, is the highest achievement of the profoundest jurisprudence in every age. Hence, then, the human intellect thus carefully marked, developed and illuminated, may justly be set down as the authoritative rule for all masonic interpretations, and be aptly designated by the term of Enlightened Reason.

13. Having now established this noble faculty in its most comprehensive sense, as our trusty guide, by which we are to deduce the legitimate principles of masonic polity, in following the conclusions to which it leads, we can readily fix the relative importance of the various classes of landmarks which pertain to the Fraternity, according to the sanctions that we find at the basis of each.

14. The Theocratic Landmarks being based on the authority of Divine Revelation, which is nothing less than the expression of the will of the Most Wise and Perfect Sovereign of the Universe, and a faithful transcript of the Divine order that reigns in heaven, they, therefore,

constitute the great point of perfection toward which mankind must ever approximate in going on from their state of imperfection to a higher destiny. It is, then, self-evident that man in his ever-attendant and necessarily imperfect state, can not improve on the perfection of the will of God, or excel the Divine order of heaven. Hence, any interference with these Divine Laws on his part, must always be sure to vitiate or impair their influence to some extent. From these considerations, we may, therefore, justly conclude that the requirements of these laws can not be legitimately modified, altered, amended, or abolished by any human enactments whatever. Yea, God's own word having spoken them into being, even He has thereby bound himself by His own immutable character, not to let one jot or tittle thereof go unfulfilled.

15. The Ritualistic Landmarks, being based on sacred formulas of Divine truth, reduced to practice among men during the traditionary experience and test of ages; and by which the Divine order of heaven has been progressively realized on earth, it is, therefore, evident that none of these verified usages can be utterly destroyed, without undoing the good that has been already accomplished, abandoning the vantage ground of progress already attained, and thus going backward toward imperfection instead of moving onward to the point of perfection. Hence, then, these traditionary landmarks which have been proved and established by the general progressive experience of mankind, are essentially immovable and irremovable.

16. The Pragmatic Landmarks, being based on conventional compacts, which are temporary expedients by which ancient usages are adapted to the exigencies of particular times, places and manners, and progressive attempts are made to realize and inaugurate fuller and more complete formulas of Divine Truth for the future than has been attained in the past, it is, therefore, clear that every generation, as it comes upon the stage of action to do its peculiar work in solving the great problem of human destiny, may originate their own conventional expedients, according to the circumstances of times, places and customs which may

surround them in their different spheres of action. Hence, then, all such conventional expedients may be altered, amended or abolished, as experience may show the same to be conducive or necessary to the continued progress of the race and the general welfare of mankind.

17. We may thus conclude our review of the fundamental principles of masonry, by summing up the rationale of these definitions as follows: The Theocratic Landmarks address themselves to each rite, every system and all functions of masonic government, as the voice of God, demanding their entire obedience. The Ritualistic Landmarks comes clothed in the venerable experience of all the ages of the past, claiming the general conformity and reverence of every branch of the masonic family to their patriarchal authority. But the Pragmatic Landmarks, urging no higher claims for themselves than the temporary expedients of each generation, allow to the various portions of the world-wide fraternity the freest circumstantial diversity. Hence, then, the whole theory of masonic government may be graphically expressed in this apposite formula, "In essentials, unity; in non-essentials, liberty, and in all things, charity." And in fulfilling the spirit of this motto for the future, alone rests the secret of universal harmony and Fraternal coöperation among all portions of the masonic brotherhood throughout the world.

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#### OF THE NATURE AND ORGANIZATION OF SUBORDINATE LODGES.

BY A. G. MACKEY, M. D.

THE Old Charges define a lodge to be "a place where masons assemble and work;" and also, "that assembly, or duly organized society of masons." The lecture on the first degree gives a still more precise definition. It says, that "a lodge is an assemblage of masons, duly congregated, having the Holy Bible, square, and compasses, and a charter, or warrant of constitution, empowering them to work."

Every lodge of masons requires for its proper organization, that it should have been congregated by the permission of

some superior authority, which may be either a Grand Master or a Grand Lodge. When a lodge is organized by the authority of a Grand Master, it is said to work under a dispensation, and when by the authority of a Grand Lodge, it is said to work under a warrant of constitution. In the history of a lodge, the former authority generally precedes the latter, the lodge usually working for some time under the dispensation of the Grand Master, before it is regularly warranted by the Grand Lodge. But this is not necessarily the case. A Grand Lodge will sometimes grant a warrant of constitution at once, without the previous exercise, on the part of the Grand Master, of his dispensing power. As it is, however, more usually the practice for the dispensation to precede the warrant of constitution, I shall explain the formation of a lodge according to that method.

Any number of master masons, not under seven, being desirous of uniting themselves into a lodge, apply by petition to the Grand Master for the necessary authority. This petition must set forth that they now are, or have been, members of a regularly constituted lodge, and must assign, as a reason for their application, that they desire to form the lodge "for the conveniency of their respective dwellings," or some other sufficient reason. The petition must also name the brethren whom they desire to act as their master and wardens, and the place where they intend to meet; and it must be recommended by the nearest lodge.

Dalcho says that not less than three master masons should sign the petition; but in this he differs from all the other authorities, which require not less than seven. This rule, too, seems to be founded in reason; for, as it requires seven masons to constitute a quorum for opening and holding a lodge of Entered Apprentices, it would be absurd to authorize a smaller number to organize a lodge which, after its organization, could not be opened, nor make masons in that degree.

Preston says that the petition must be recommended "by the masters of three regular lodges adjacent to the place where the new lodge is to be held." Dalcho says it must be recommended "by three other known and approved master masons," but

does not make any allusion to any adjacent lodge. The laws and regulations of the Grand Lodge of Scotland require the recommendation to be signed "by the masters and officers of two of the nearest lodges." The constitutions of the Grand Lodge of England require that it must be recommended "by the officers of some regular lodge." The recommendation of a neighboring lodge is the general usage of the Craft, and is intended to certify to the superior authority, on the very best evidence that can be obtained, that, namely, of an adjacent lodge, that the new lodge will be productive of no injury to the Order.

If this petition be granted, the Grand Secretary prepares a document called a *dispensation*, which authorizes the officers named in the petition to open and hold a lodge, and to "enter, pass and raise Freemasons." The duration of this dispensation is generally expressed on its face to be, "until it shall be revoked by the Grand Master or the Grand Lodge, or until a warrant of constitution is granted by the Grand Lodge." Preston says that the brethren named in it are authorized "to assemble as masons for forty days, and until such time as a warrant of constitution can be obtained by command of the Grand Lodge, or that authority be recalled." But, generally, usage continues the dispensation only until the next meeting of the Grand Lodge, when it is either revoked, or a warrant of constitution granted.

If the dispensation be revoked by either the Grand Master or the Grand Lodge (for either has the power to do so), the lodge, of course, at once ceases to exist. Whatever funds or property it has accumulated, revert, as in the case of all extinct lodges, to the Grand Lodge, which may be called the natural heir of its subordinates; but all the work done in the lodge, under the dispensation, is regular and legal, and all the masons made by it are, in every sense of the term, "true and lawful brethren."

Let it be supposed, however, that the dispensation is confirmed or approved by the Grand Lodge, and we thus arrive at another step in the history of the new lodge. At the next sitting of the Grand Lodge, after the dispensation has been

issued by the Grand Master, he states that fact to the Grand Lodge, when, either at his request or on motion of some brother, the vote is taken on the question of constituting the new lodge; and, if a majority are in favor of it, the Grand Secretary is ordered to grant a warrant of constitution.

This instrument differs from a dispensation in many important particulars. It is signed by all the Grand Officers, and emanates from the Grand Lodge, while the dispensation emanates from the office of the Grand Master, and is signed by him alone. The authority of the dispensation is temporary; that of the warrant permanent: the one can be revoked at pleasure by the Grand Master, who granted it; the other only for cause shown, and by the Grand Lodge: the one bestows only a name; the other both a name and a number: the one confers only the power of holding a lodge and making masons; the other not only confers these powers, but also those of installation and of succession in office. From these differences, in the characters of the two documents, arise important differences in the powers and privileges of a lodge under dispensation and of one that has been regularly constituted. These differences shall hereafter be considered.

The warrant having been granted, there still remain certain forms and ceremonies to be observed, before the lodge can take its place among the legal and registered lodges of the jurisdiction in which it is situated. These are its consecration, its dedication, its constitution, and the installation of its officers. We shall not fully enter into a description of these various ceremonies, because they are laid down at length in all the *Monitors*, and are readily accessible to our readers. It will be sufficient if we barely allude to their character.

The ceremony of constitution is so called, because by it the lodge becomes constituted or established. Orthoepists define the verb to constitute, as signifying "to give a formal existence to any thing." Hence, to constitute a lodge, is to give it existence, character and standing as such; and the instrument that warrants the person so constituting or

establishing it, in this act, is very properly called the "warrant of constitution."

The consecration, dedication, and constitution of a lodge must be performed by the Grand Master in person; or, if he can not conveniently attend, by some Past Master appointed by him as his special proxy or representative for that purpose. On the appointed evening, the Grand Master, accompanied by his Grand Officers, repairs to the place where the new lodge is to hold its meetings, the lodge<sup>1</sup> having been placed in the center of the room and decently covered with a piece of white linen or satin. Having taken the chair, he examines the records of the lodge and the warrant of constitution; the officers who have been chosen are presented before him, when he inquires of the brethren if they continue satisfied with the choice they have made. The ceremony of consecration is then performed. The lodge is uncovered; and corn, wine, and oil—the masonic elements of consecration—are poured upon it, accompanied by appropriate prayers and invocations, and the lodge is finally declared to be consecrated to the honor and glory of God.

This ceremony of consecration has been handed down from the remotest antiquity. A consecrating—a separating from profane things, and making holy or devoting to sacred purposes—was practiced by both the Jews and the Pagans in relation to their temples, their altars, and all their sacred utensils. The tabernacle, as soon as it was completed, was consecrated to God by the unction of oil. Among the Pagan nations, the consecration of their temples was often performed with the most sumptuous offerings and ceremonies; but oil was, on all occasions, made use of as an element of the consecration. The lodge is, therefore, consecrated to denote that henceforth it is to be set apart as an asylum sacred to the cultivation of the great masonic principles of Friendship, Morality, and Brotherly Love. Thenceforth it becomes to the conscientious mason a place worthy of his reverence; and he is tempted, as he passes

<sup>1</sup> This is a small chest or coffer, representing the ark of the covenant, and containing the three great lights of masonry.

over its threshold, to repeat the command given to Moses: "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."

The corn, wine, and oil are appropriately adopted as the masonic elements of consecration, because of the symbolic signification which they present to the mind of the mason. They are enumerated by David as among the greatest blessings which we receive from the bounty of Divine Providence. They were annually offered by the ancients as the first fruits, in a thankoffering for the gifts of the earth; and as representatives of "the corn of nourishment, the wine of refreshment, and the oil of joy," they symbolically instruct the mason that to the Grand Master of the Universe he is indebted for the "health, peace, and plenty" that he enjoys.

After the consecration of the lodge, follows its dedication. This is a simple ceremony, and principally consists in the pronouncement of a formula of words by which the lodge is declared to be dedicated to the holy Saints John, followed by an invocation that "every brother may revere their character and imitate their virtues."

Masonic tradition tells us that our ancient brethren dedicated their lodges to King Solomon, because he was their first most excellent Grand Master; but that modern masons dedicate theirs to St. John the Baptist and St. John the Evangelist, because they were two eminent patrons of masonry. A more appropriate selection of patrons to whom to dedicate the lodge, could not easily have been made; since St. John the Baptist, by announcing the approach of Christ, and by the mystical ablution to which he subjected his proselytes, and which was afterward adopted in the ceremony of initiation into Christianity, might well be considered as the Grand Hierophant of the Church; while the mysterious and emblematic nature of the Apocalypse assimilated the mode of teaching adopted by St. John the Evangelist to that practiced by the Fraternity. Our Jewish brethren usually dedicate their lodges to King Solomon, thus retaining their ancient patron, although they thereby lose the benefit of that portion of the lectures

which refers to the "lines parallel." The Grand Lodge of England, at the union in 1813, agreed to dedicate to Solomon and Moses, applying the parallels to the framer of the tabernacle and the builder of the temple; but they have no warranty for this in ancient usage, and it is unfortunately not the only innovation on the ancient landmarks that that Grand Lodge has lately permitted.

The ceremony of dedication, like that of consecration, finds its archetype in the remotest antiquity. The Hebrews made no use of any new thing until they had first solemnly dedicated it. This ceremony was performed in relation even to private houses, as we may learn from the book of Deuteronomy.<sup>2</sup> The 30th Psalm is a song said to have been made by David on the dedication of the altar which he erected on the threshing-floor of Ornan the Jebusite, after the grievous plague which had nearly devastated the kingdom. Solomon, it will be recollected, dedicated the temple with solemn ceremonies, prayers, and thankofferings. The ceremony of dedication is, indeed, alluded to in various portions of the scriptures.

Selden<sup>3</sup> says that among the Jews sacred things were both dedicated and consecrated; but that profane things, such as private houses, etc., were simply dedicated, without consecration. The same writer informs us that the Pagans borrowed the custom of consecrating and dedicating their sacred edifices, altars, and images from the Hebrews.

The lodge having been thus consecrated to the solemn objects of Freemasonry, and dedicated to the patrons of the institution, it is at length prepared to be constituted. The ceremony of constitution is then performed by the Grand Master, who, rising from his seat, pronounces the following formulary of constitution:

"In the name of the most Worshipful Grand Lodge, I now constitute and form you, my beloved brethren, into a regular lodge of Free and Accepted Masons.

<sup>2</sup> "What man is there that hath a new house and hath not dedicated it? Let him go and return to his house, lest he die in the battle and another man dedicate it." Deut. xx. 6.

<sup>3</sup> De Syned. Vet. Ebræor., l. iii., c. xiv., § 1.



From this time forth, I empower you to meet as a regular lodge, constituted in conformity to the rites of our Order, and the charges of our ancient and honorable Fraternity; and may the Supreme Architect of the Universe prosper, direct and counsel you, in all your doings."

This ceremony places the lodge among the registered lodges of the jurisdiction in which it is situated, and gives it a rank and standing and permanent existence that it did not have before. In one word, it has, by the consecration, dedication, and constitution, become what we technically term "a just and legally constituted lodge," and, as such, is entitled to certain rights and privileges, of which we shall hereafter speak. Still, however, although the lodge has been thus fully and completely organized, its officers have as yet no legal existence. To give them this, it is necessary that they be inducted into their respective offices, and each officer solemnly bound to the faithful performance of the duties he has undertaken to discharge. This constitutes the ceremony of installation. The Worshipful Master of the new lodge is required publicly to submit to the ancient charges; and then all, except Past Masters, having retired, he is invested with the Past Master's degree, and inducted into the oriental chair of King Solomon. The brethren are then introduced, and due homage is paid to their new Master, after which the other officers are obligated to the faithful discharge of their respective trusts, invested with their insignia of office, and receive the appropriate charge. This ceremony must be repeated at every annual election and change of officers.

The ancient rule was, that when the Grand Master and his officers attended to constitute a new lodge, the Deputy Grand Master invested the new master, the Grand Wardens invested the new wardens, and the Grand Treasurer and Grand Secretaries invested the treasurer and secretary: but this regulation has become obsolete, and the whole installation and investiture are now performed by the Grand Master. On the occasion of subsequent installations, the retiring master installs his successor; and the latter installs his subordinate officers.

The ceremony of installation is derived

from the ancient custom of inauguration, of which we find repeated instances in the sacred, as well as profane writings. Aaron was inaugurated, or installed, by the unction of oil, and placing on him the vestments of the High Priest; and every succeeding High Priest was in like manner installed, before he was considered competent to discharge the duties of his office. Among the Romans, augurs, priests, kings, and, in the times of the republic, consuls were always inaugurated or installed: and hence, Cicero, who was an augur, speaking of Hortensius, says, "it was he who installed me as a member of the college of augurs, so that I was bound by the constitution of the Order to respect and honor him as a parent."<sup>4</sup> The object and intention of the ancient inauguration and the masonic installation are precisely the same,—namely, that of setting apart and consecrating a person to the duties of a certain office.

The ceremonies, thus briefly described, were not always necessary to legalize a congregation of masons. Until the year 1717, the custom of confining the privileges of masonry, by a warrant of constitution, to certain individuals, was wholly unknown. Previous to that time, a requisite number of master masons were authorized, by the ancient charges, to congregate together, temporarily, at their own discretion, and as best suited their convenience, and then and there to open and hold lodges and make masons; making, however, their return, and paying their tribute to the General Assembly, to which all the Fraternity annually repaired, and by whose awards the Craft were governed.

Preston, speaking of this ancient privilege, says: "A sufficient number of masons met together within a certain district, with the consent of the sheriff or chief magistrate of the place, were empowered at this time to make masons and practice the rights of masonry, without a warrant of constitution." This privilege, Preston says, was inherent in them as individuals, and continued to be enjoyed by the old lodges, which formed the Grand Lodge in 1717, as long as they were in existence.

<sup>4</sup> Cicero, Brut. i.

But on the 24th June, 1717, the Grand Lodge of England adopted the following regulation: "That the privilege of assembling as masons, which had hitherto been unlimited, should be vested in certain lodges or assemblies of masons, convened in certain places; and that every lodge to be hereafter convened, except the four old lodges at this time existing, should be legally authorized to act by a warrant from the Grand Master for the time being, granted to certain individuals by petition, with the consent and approbation of the Grand Lodge in communication; and that, without such warrant, no lodge should be hereafter deemed regular or constitutional."

This regulation has ever since continued in force, and it is the original law under which warrants of constitution are now granted by Grand Lodges for the organization of their subordinates.

## MASONIC HISTORY.

### THE HISTORY OF MASONRY IN ENGLAND, ETC.

BY WILLIAM PRESTON, P. M., 1798.

#### SEC. VI.—*The History of Masonry in England from the Fire of London<sup>34</sup> to the Accession of George I.*

THE year 1666 afforded a singular and awful occasion for the utmost exertion of masonic abilities. The city of London, which had been visited in the preceding year by the plague, to whose ravages, it is computed, above 100,000 of its inhabitants fell a sacrifice,<sup>35</sup> had

<sup>34</sup> For many of the particulars contained in this section, I am indebted to Mr. Northouck's edition of the Book of Constitutions, published in 1784, which, much to the honor of that gentleman, is executed in a masterly manner, and interspersed with several judicious remarks.

<sup>35</sup> The streets were, at this time, narrow, crooked and incommodious; the houses, built chiefly of wood, close, dark and ill-contrived, with several stories projecting beyond each other, as they rose, over the contracted streets. Thus the free circulation of air was obstructed; the people breathed a stagnant and unwholesome element, replete with foul affluvia, sufficient of itself to generate putrid disorders. From this circumstance, the inhabitants were continually exposed to contagious disorders, and the buildings to the ravages of fire.

scarcely recovered from the alarm of that dreadful contagion, when a general conflagration reduced the greatest part of the city within the walls to ashes. This dreadful fire broke out on the 2d of September, at the house of a baker in Pudding lane, a wooden building, pitched on the outside, as were also all the rest of the houses in that narrow lane. The house being filled with faggots and brushwood, soon added to the rapidity of the flames, which raged with such fury as to spread four ways at once.

Jonas Moore and Ralph Gatrix, who were appointed surveyors on this occasion to examine the ruins, reported that the fire overran 873 acres within the walls, and burnt 13,000 houses, 89 parish churches, beside chapels, leaving only 11 parishes standing. The Royal Exchange, Custom-house, Guild-hall, Blackwall-hall, St. Paul's Cathedral, Bridewell, the two compters, fifty-two city companies' halls, and three city gates, were all demolished. The damage was computed at 10,000,000*l.* sterling.<sup>36</sup>

After so sudden and extensive a calamity, it became necessary to adopt some regulations to guard against any such catastrophe in future. It was, therefore, determined that, in all the new buildings to be erected, stone and brick should be substituted in the room of timber. The king and the Grand Master immediately ordered Deputy Wren to draw up the plan of a new city, with broad and regular streets. He was also appointed surveyor-general and principal architect for rebuilding the city, the cathedral of St. Paul, and all the parochial churches enacted by parliament, in lieu of those that were destroyed, with other public structures. This gentleman, conceiving the charge too important for a single person, selected Mr. Robert Hook, professor of geometry in Gresham College, to assist him; who was immediately employed in measuring, adjusting and setting out the ground of the private streets to the several proprietors. Dr. Wren's model and plan were laid before the king and the house of commons, and the practicability of the whole scheme, without the infringe-

<sup>36</sup> Anderson's History of Commerce, vol. ii, page 130.

ment of property, clearly demonstrated. It unfortunately happened, however, that the greater part of the citizens were absolutely averse to alter their old possessions, and to recede from building their houses again on the old foundations. Many were unwilling to give up their properties, into the hands of public trustees, till they should receive an equivalent of more advantage; while others expressed distrust. All means were tried to convince the citizens, that, by removing all the churchyards, gardens, etc., to the outskirts of the city, sufficient room would be given to augment the streets, and properly to dispose of the churches, halls, and other public buildings, to the perfect satisfaction of every proprietor; but the representation of all these improvements had no weight. The citizens chose to have their old city again, under all its disadvantages, rather than a new one, the principles of which they were unwilling to understand, and considered as innovations. Thus an opportunity was lost of making the new city the most magnificent, as well as the most commodious for health and trade, of any in Europe. The architect, cramped in the execution of his plan, was obliged to abridge his scheme, and exert his utmost labor, skill and ingenuity to model the city in the manner in which it has since appeared.

On the 23d of October, 1667, the king, in person, levelled in form the foundation-stone of the new Royal Exchange, now allowed to be the finest in Europe; and on the 28th of September, 1669, it was opened by the lord-mayor and aldermen. Round the inside of the square, above the arcades, and between the windows, are the statues of the sovereigns of England. In the center of the square, is erected the king's statue to the life, in a Cæsarean habit of white marble, executed, in a masterly manner, by Mr. Gibbons, then Grand Warden of the society.

In 1668, the custom-house for the port of London, situated on the south side of Thames street, was built, adorned with an upper and lower order of architecture. In the latter, are stone columns, and an entablement of the Tuscan order; and, in the former, are pilasters, entablature, and five pediments of the Ionic order. The wings are elevated on columns, form-

ing piazzas; and the length of the building is 189 feet; its breadth, in the middle, 27; and, at the west end, 60 feet.<sup>27</sup>

This year, also, Deputy Wren and his Warden Webb finished the *Theatrum Sheldonium* at Oxford, designed and executed at the private expense of Gilbert Sheldon, Archbishop of Canterbury, an excellent architect and able designer. On the 9th of July, 1669, the cap-stone of this elegant building was celebrated with joy and festivity by the craftsmen, and an elegant oration delivered on the occasion by Dr. South.

Deputy Wren, at the same time, built, at the expense of the university, that other master-piece of architecture, the pretty museum, near this theater.

In 1671, Dr. Wren began to build that great fluted column called the Monument, in memory of the burning and rebuilding of the city of London. This stupendous pillar was finished in 1677.<sup>28</sup>

<sup>27</sup> This building was destroyed by fire a few years ago, and an elegant structure erected in its stead.—EDITOR.

<sup>28</sup> It is 24 feet higher than Trajan's pillar at Rome, and built of Portland stone, of the Doric order. Its altitude, from the ground, is 202 feet; the greatest diameter of the shaft or body of the column, 15 feet; the ground plinth or bottom of the pedestal, 28 feet square; and the pedestal, 40 feet high. Over the capital is an iron balcony, encompassing a cone 32 feet high, supporting a blazing urn of gilt brass. Within is a large staircase of black marble, containing 345 steps, each step ten inches and a half broad, and six inches thick. The west side of the pedestal is adorned with curious emblems, by the masterly hand of Mr. Cibber, father to the late poet-laureate, Colley Cibber; in which eleven principal figures are done *in alto*, and the rest *in basso relievo*. That, to which the eye is particularly directed, is a female, representing the *City of London*, sitting, in a languishing posture, on a heap of ruins; behind her is *Time*, gradually raising her up; and at her side a woman, representing *Providence*, gently touching her with one hand, while, with a winged scepter in the other, she directs her to regard two goddesses in the clouds; one with a cornucopia, denoting *Plenty*; the other with a palm branch, the emblem of *Peace*. At her feet is a beehive, to show that, by industry and application, the greatest misfortunes may be overcome. Behind *Time* are the *Citizens*, exulting at his endeavors to restore her; and beneath, in the midst of the ruins, is a *Dragon*, the supporter of the city arms, who endeavors to preserve them with his paw. At the north end is a view of the *city in flames*—the inhabitants in consternation, with their arms extended upward, crying for assistance. Opposite the city, on an elevated pavement, stands the *King*, in a Roman habit, with a laurel on his head and a truncheon in his hand; who, on approach-

The rebuilding of the city of London was vigorously prosecuted, and the restoration of St. Paul's cathedral claimed particular attention. Dr. Wren drew several designs to discover what would be most acceptable to the general taste; and, finding persons of all degrees declare for magnificence and grandeur, he formed a design according to the very best style of Greek and Roman architecture, and caused a large model of it to be made in wood; but, the bishops deciding that it was not sufficiently in the cathedral style, the surveyor was ordered to amend it, and he then produced the scheme of the present structure, which was honoured with the king's approbation. The original model, however, which was only of the Corinthian order, like St. Peter's at Rome, is still kept in an apartment of the cathedral, as a real curiosity.

In 1673, the foundation-stone of this magnificent cathedral, designed by Deputy Wren, was laid in solemn form by the

king, attended by Grand Master Rivers, his architects and craftsmen, in the presence of the nobility and gentry, the lord mayor and aldermen, the bishops and clergy, etc. During the whole time this structure was building, Dr. Wren acted as master of the work and surveyor, and was ably assisted by his wardens, Mr. Edward Strong and his son.

ing her, commands three of his attendants to descend to her relief. The first represents the *Sciences*, with a winged head, and a circle of naked boys dancing thereon, and holding Nature in her hand, with her numerous breasts, ready to give assistance to all. The second is *Architecture*, with a plan in one hand, and a square and pair of compasses in the other. The third is *Liberty*, waving a hat in the air, and showing her joy at the pleasing prospect of the city's speedy recovery. Behind the *King* stands his brother, the *Duke of York*, with a garland in one hand, to crown the rising city, and a sword in the other, for her defense. The two figures behind them are *Justice* and *Fortitude*; the former with a coronet, and the latter with a reined lion; while under the pavement, in a vault, appears *Envy*, gnawing a heart. In the upper part of the background, the reconstruction of the city is represented by scaffolds and unfinished houses, with builders at work on them. The north and south sides of the pedestal have each a Latin inscription—one describing the desolation of the city, the other its restoration. The east side of the pedestal has an inscription, expressing the time in which the pillar was begun, continued and brought to perfection. In one line, continued round the base, are these words: "This pillar was set up in perpetual remembrance of the most dreadful burning of this Protestant city, begun and carried on by the treachery and malice of the popish faction in the beginning of September, in the year of our Lord 1666, in order to the carrying on their horrid plot for extirpating the Protestant religion and old English liberty, and introducing popery and slavery." On the Duke of York's accession to the crown, this inscription was erased; but was again restored soon after the revolution.

king,<sup>39</sup> attended by Grand Master Rivers, his architects and craftsmen, in the presence of the nobility and gentry, the lord mayor and aldermen, the bishops and clergy, etc. During the whole time this structure was building, Dr. Wren acted as master of the work and surveyor, and was ably assisted by his wardens, Mr. Edward Strong and his son.

St. Paul's cathedral is planned in the form of a long cross; the walls are wrought in rustic, and strengthened, as well as adorned, by two rows of coupled pilasters, one over the other—the lower Corinthian and the upper Composite.

The spaces between the arches of the windows, and the architecture of the lower order, as well as those above, are filled with a variety of enrichments.

The west front is graced with a most magnificent portico, a noble pediment, and two stately turrets. There is a grand flight of steps of black marble that extend the whole length of the portico, which consists of twelve lofty Corinthian columns below, and eight of the Composite order above. These are all coupled and fluted. The upper series support a noble pediment, crowned with its acroteria; and in this pediment is an elegant representation in bas-relief of the conversion of St. Paul, executed by Mr. Bird, an artist whose name, on account of this piece alone, is worthy of being transmitted to posterity. The figures are well executed. The magnificent figure of St. Paul on the apex of the pediment, with St. Peter on his right, and St. James on his left, produce a fine effect. The four Evangelists, with their proper emblems, on the front of the towers, are judiciously disposed, and skillfully finished; St. Matthew is distinguished by an angel; St. Mark, by a lion; St. Luke, by an ox; and St. John, by an eagle.

To the north portico, there is an ascent by twelve circular steps of black marble, and its dome is supported by six grand Corinthian columns. Upon the dome is a well-proportioned urn, finely ornamented with festoons. Over the urn is a pedi-

<sup>39</sup> The mallet with which the king levelled this foundation-stone was delivered by Sir Christopher Wren to the old lodge of St. Paul, now the lodge of Antiquity, where it is still preserved as a great curiosity.

ment, supported by pilasters in the wall, in the face of which are carved the royal arms, with the regalia supported by angels. Statues of five of the apostles are placed on the top, at proper distances.

The south portico answers to the north, and, like that, is supported by six noble Corinthian columns; but as the ground is considerably lower on this side of the church than the other, the ascent is by a flight of twenty-five steps. This portico has also a pediment above, in which is a phoenix rising out of the flames, with the motto, *RESURGAM*,<sup>40</sup> underneath it, as an emblem of rebuilding the church. On this side of the building are likewise five statues, which correspond with those on the apex of the north pediment.

At the east end of the church is a sweep, or circular projection, for the altar, finely ornamented, with the orders, and with sculpture; particularly a noble piece in honor of King William III.

The dome, which rises in the center of the whole, is superlatively grand. Twenty feet above the roof of the church is a circular range of thirty-two columns, with niches placed exactly against others within. These are terminated by their entablature, which supports a handsome gallery, adorned with a balustrade. Above these columns is a range of pilasters, with windows between; and from the entablature of these, the diameter decreases very considerably; and two feet above that, it is again contracted. From this part the external sweep of the dome begins, and the arches meet at fifty-two feet above. On the summit of the dome is an elegant balcony, and from its center rises the lantern, adorned with Corinthian columns. The whole is terminated by a ball, on which stands a cross, both of which are elegantly gilt.

<sup>40</sup> A curious accident is said to have given rise to this device, which was particularly observed by the architect as a favorable omen. When Dr. Wren was marking out the dimensions of the building, and had fixed on the center of the great dome, a common laborer was ordered to bring him a flat stone from among the rubbish, to leave as a direction to the masons. The stone which the man brought happened to be a piece of a grave-stone, with nothing remaining of the inscription but this single word, in large capitals, *RESURGAM*; and this circumstance left an impression on Dr. Wren's mind, that could never afterward be erased.

This noble fabric is surrounded, at a proper distance, by a dwarf-stone wall, on which is placed the most magnificent balustrade of cast iron perhaps in the universe, four feet six inches in height, exclusive of the wall. In this enclosure are seven beautiful iron gates, which, together with the balustres, in number about 2500, weigh 200 tons and 85 pounds.

In the center of the area of the grand west front, on a pedestal of excellent workmanship, stands a statue of Queen Anne, formed of white marble, with proper decorations. The figures on the base represent *Britannia*, with her spear; *Gallia*, with the crown in her lap; *Hibernia*, with her harp; and *America*, with her bow. These, and the colossal statues with which the church is adorned, were executed by the ingenious Mr. Hill.

A strict regard to the situation of this cathedral, due east and west, has given it an oblique appearance with respect to Ludgate street in front; so that the great front gate in the surrounding iron rails, being made to regard the street in front, rather than the church to which it belongs, the statue of the Queen Anne, which is exactly in the middle of the west front, is thrown on one side the straight approach from the gate to the church, and gives an idea of the whole edifice being awry.

Under the grand portico, at the west end, are three doors, ornamented at the top with bas-relief. The middle door, which is by far the largest, is cased with white marble, and over it is a fine piece of basso-relievo, in which St. Paul is represented preaching to the Bereans. On entering the door, the mind is struck by the extent of the vista. An arcade, supported by lofty and massy pillars on each hand, divides the church into the body and two aisles; and the view is terminated by the altar at the extremity of the choir; subject, nevertheless, to the intervention of the organ standing across, which forms a heavy obstruction. The pillars are adorned with columns and pilasters of the Corinthian and Composite orders; and the arches of the roof are enriched with shields, festoons, chaplets, and other ornaments. In the aisle, on one hand, is the consistory; and, oppo-

site, on the other, the morning-prayer chapel. These have very beautiful screens of carved wainscot, which are much admired.

Over the center, where the great aisles cross each other, is the grand cupola, or dome, the vast concave of which inspires a pleasing awe. Under its center is fixed, in the floor, a brass plate, round which the pavement is beautifully variegated; but the figures into which it is formed can nowhere be so well seen as from the whispering-gallery above. Here the spectator has at once a full view of the organ, richly ornamented with carved work, and the entrance to the choir directly under it. The two aisles on the side of the choir, as well as the choir itself, are enclosed with very fine iron rails and gates.

The altar-piece is adorned with four noble fluted pilasters, painted and veined with gold, in imitation of *lapis lazuli*, and their capitals are double gilt. In the intercolumniations below are nine marble panels, and above are six windows, in the two series. The floor of the whole church is paved with marble; and within the rails of the altar with porphyry, polished, and laid in several geometrical figures.

In the great cupola, which is 108 feet in diameter, the architect seems to have imitated the Pantheon at Rome, excepting that the upper order is there only umbratile, and distinguished by different colored marbles; while, in St. Paul's, it is extant out of the wall. The Pantheon is no higher within than its diameter; St. Peter's is two diameters; the former shows its concave too low, the latter too high; St. Paul's is proportioned between both, and therefore shows its concave every way, and is very lightsome by the windows of the upper order. These strike down the light through the great colonnade that encircles the dome without, and serve for the abutment, which is brick of the thickness of two bricks; but as it rises every way five feet high, it has a course of excellent brick of 18 inches long, banding through the whole thickness; and, to make it still more secure, it is surrounded with a vast chain of iron, strongly linked together at every ten feet. The chain is let into a channel,

cut into the bandage of Portland stone, and defended from the weather by filling the groove with lead. The concave was turned upon a center, which was judged necessary to keep the work true; but the center was laid without any standards below for support. Every story of the scaffolding being circular, and the ends of all the ledgers meeting at so many rings, and truly wrought, it supported itself.

As the old church of St. Paul had a lofty spire, Dr. Wren was obliged to give his building an altitude that might secure it from suffering by the comparison. To do this, he made the dome without much higher than within, by raising a strong brick cone over the internal cupola, so constructed as to support an elegant stone lantern on the apex. This brick cone is supported by a cupola, formed of timber, and covered with lead: between which and the cone are easy stairs up to the lantern. Here the spectator may view contrivances that are truly astonishing. The outward cupola is only ribbed, which the architect thought less Gothic than to stick it full of such little lights as are in the cupola of St. Peter's, that could not without difficulty be mended, and, if neglected, might soon damage the timbers. As the architect was sensible that paintings are liable to decay, he intended to have beautified the inside of the cupola with mosaic work, which, without the least fading of colors, would be as durable as the building itself; but in this he was over-ruled, though he had undertaken to procure four of the most eminent artists in that profession from Italy, for the purpose. This part, therefore, is now decorated by the pencil of Sir James Thornhill, who has represented the principal passages of St. Paul's life, in eight compartments. These paintings are all seen to advantage by means of a circular opening, through which the light is transmitted with admirable effect from the lantern above; but they are now cracked, and sadly decayed.

Divine service was performed in the choir of this cathedral, for the first time, on the thanksgiving day for the peace of Ryswick, Dec. 2, 1697;<sup>41</sup> and the last stone on the top of the lantern laid by

<sup>41</sup> Howell's *Medulla Hist. Ang.*

Mr. Christopher Wren, the son of the architect, in 1710.<sup>42</sup>

While the cathedral of St. Paul's was carrying on as a national undertaking, the citizens did not neglect their own immediate concerns, but restored such of their halls and gates as had been destroyed. In April, 1675, was laid the foundation stone of the late Bethlehem hospital for lunatics, in Moorfields. This was a magnificent building, 540 feet long, and 40 broad, beside the two wings, which were not added until several years afterward. The middle and ends of the edifice projected a little, and were adorned with entablatures, foliages, etc., which, rising above the rest of the building, had each a flat roof, with a handsome balustrade of stone. In the center was an elegant turret, adorned with a clock, gilt ball, and vane. The whole building was brick and stone, inclosed by a handsome wall, 680 feet long, of the same materials. In the center of the wall was a large pair of iron gates; and on the piers on which these were hung, were two images, in a reclining posture, one representing *raving*, the other *melancholy madness*. The expression of these figures is admirable; and they were the workmanship of Mr. Cibber, the father of the laureat before mentioned. This building is now destroyed.<sup>43</sup>

The College of Physicians, also, about this time, discovered some taste in erecting their college in Warwick lane, which, though little known, is esteemed by good judges a delicate building.

The Fraternity were now fully employed; and by them the following parish

churches, which had been consumed by the great fire, were gradually rebuilt, or repaired:

Allhallows, Bread street, finished 1694; and the steeple completed 1697.

Allhallows the Great, Thames street, 1683.

Allhallows, Lombard street, 1691.

St. Alban, Wood street, 1685.

St. Anne and Agnes, St. Anne's lane, Aldersgate street, 1680.

St. Andrew's, Wardrobe, Puddledock hill, 1692.

St. Andrew's, Holborn, 1687.

St. Anthony's, Watling street, 1682.

St. Augustin's, Watling street, 1683; and the steeple finished 1695.

St. Bartholomew's, Royal Exchange, 1679.

St. Benedict's, Gracechurch street, 1685.

St. Benedict's, Threadneedle street, 1673.

St. Bonnet's, Paul's Wharf, Thames street, 1683.

St. Bride's, Fleet street, 1680; and farther adorned in 1699.

Christ Church, Newgate street, 1687.

St. Christopher's, Threadneedle street, (since taken down to make room for the Bank,) repaired in 1696.

St. Clement Danes, in the Strand, taken down 1680, and rebuilt by Sir Christopher Wren, 1682.

St. Clement's, East Cheap, St. Clement's lane, 1686.

St. Dionis Back, Lime street, 1674.

St. Dunstan's in the East, Tower street, repaired in 1698.

St. Edmond's the King, Lombard street, rebuilt in 1674.

St. George, Botolph lane, 1674.

St. James, Garlick hill, 1683.

St. James, Westminster, 1675.

St. Lawrence Jewry, Cateaton street, 1677.

St. Magnus, London Bridge, 1676; and the steeple in 1705.

St. Margaret, Lothbury, 1690.

St. Margaret Pattens, Little Tower street, 1687.

St. Martin's, Ludgate, 1684.

St. Mary Abchurch, Abchurch lane, 1686.

St. Mary's at hill, St. Mary's hill, 1672.

St. Mary's, Aldermay, Bow lane, 1672.

St. Mary Magdalen, Old Fish street, 1685.

St. Mary Somerset, Queenhithe, Thames street, 1683.

St. Mary-le-bow, Cheapside, 1683. This church was built on the wall of a very ancient one in the early time of the Roman colony; the roof is arched, and supported with ten Corinthian columns; but the principal ornament is the steeple, which is deemed an admirable piece of architecture, not to be paralleled by that of any other parochial church. It rises from the ground a square tower, plain at bottom, and is carried up to a considerable height in this shape, but with more ornament as it advances. The principal decoration of the lower part is the door case; a lofty, noble arch, faced with a bold and well-wrought rustic, raised on a plain and solid course from the foundation. Within the arch is a portal of the Doric order, with well proportioned columns; the frieze is ornamented with triglyphs, and with sculpture in the metopes. There are some other slight ornaments in this part, which is terminated by an elegant cornice, over which rises a plain course, from which the dial projects. Above this, in each face, there is an arched window, with Ionic pilasters at the sides.

<sup>42</sup> This noble fabric, lofty enough to be discerned at sea eastward, and at Windsor to the west, was begun and completed in the space of thirty-five years, by one architect, the great Sir Christopher Wren; one principal mason, Mr. Strong; and under one bishop of London, Dr. Henry Compton; whereas, St. Peter's at Rome was 155 years in building, under twelve successive architects, assisted by the police and interest of the Roman see, and attended by the best artists in sculpture, statuary, painting, and mosaic work.

The various parts of this superb edifice I have been thus particular in describing, as it reflects honor on the ingenious architect who built it, and as there is not an instance on record of any work of equal magnitude having ever been completed by one man.

<sup>43</sup> A new edifice for the same purpose, has been erected in St. George's Fields.—EDMON.

The entablature of the order is well wrought: it has a swelling frieze, and supports on the cornice an elegant balustrade, with Attic pillars over Ionic columns. These sustain elegant scrolls, on which are placed urns with flames, and from this part the steeply rises circular. There is a plain course to the height of half the scrolls, and upon this is raised an elegant circular series of Corinthian columns. These support a second balustrade with scrolls; and above there is placed another series of columns of the Composite order; while, from the entablature, rises a set of scrolls supporting the spire, which is placed on balls, and terminated by a globe, on which is fixed a vane.

St. Mary Woolnoth's, Lombard street, repaired in 1677.

St. Mary, Aldermanbury, rebuilt 1677.

St. Matthew, Friday street, 1685.

St. Michael, Basinghall street, 1679.

St. Michael Royal, College Hill, 1694.

St. Michael, Queenhithe, Trinity lane, 1677.

St. Michael, Wood street, 1675.

St. Michael, Crooked lane, 1688.

St. Michael, Cornhill, 1672.

St. Mildred, Bread street, 1683.

St. Mildred, Poultry, 1676.

St. Nicholas, Cole Abbey, Old Fish street, 1677.

St. Olave's, Old Jewry, 1673.

St. Peter's, Cornhill, 1681.

St. Sepulchre's, Snow Hill, 1671.

St. Stephen's, Coleman street, 1676.

St. Stephen's, Walbrook, behind the Mansion house, 1676. Many encomiums have been bestowed on this church, for its interior beauties. The dome is finely proportioned to the church, and divided into small compartments, decorated with great elegance, and crowned with a lantern; the roof is also divided into compartments, and supported by noble Corinthian columns raised on their pedestals. This church has three aisles and a cross aisle, is 75 feet long, 36 broad, 34 high and 58 to the lantern. It is famous all over Europe, and justly reputed the master-piece of Sir Christopher Wren. There is not a beauty, of which the plan would admit, that is not to be found here in its greatest perfection.

St. Swithin's, Cannon street, 1673.

St. Vedast, Foster lane, 1697.

While these churches, and other public buildings, were going forward, under the direction of Sir Christopher Wren, King Charles did not confine his improvements to England alone, but commanded Sir William Bruce, Bart., Grand Master of Scotland, to rebuild the palace of Holyrood House, at Edinburgh, which was accordingly executed by that architect in the best Augustan style.

During the prosecution of the great works above described, the private business of the society was not neglected: Lodges were held at different places, and many new ones constituted, to which the best architects resorted.

In 1674, the Earl of Rivers resigned the office of Grand Master, and was suc-

ceeded by George Villiers, Duke of Buckingham. He left the care of the brethren to his wardens, and Sir Christopher Wren, who still continued to act as Deputy. In 1679, the duke resigned in favor of Henry Bennet, Earl of Arlington. Though this nobleman was too deeply engaged in State affairs to attend to the duties of masonry, the lodges continued to meet regularly under his sanction, and many respectable gentlemen joined the Fraternity.

On the death of the king, in 1685, James II succeeded to the throne, during whose reign the Fraternity were much neglected. The Earl of Arlington dying this year, the lodges met in communication, and elected Sir Christopher Wren, Grand Master, who appointed Mr. Gabriel Cibber and Mr. Edward Strong<sup>44</sup> his wardens. Masonry continued in a declining state for many years, and a few lodges only occasionally met in different places.

At the Revolution, the society was so much reduced in the south of England, that no more than seven regular lodges met in London and its suburbs, of which two only were worthy of notice; the old lodge of St. Paul's, over which Sir Christopher had presided during the building of that structure; and a lodge at St. Thomas' Hospital, Southwark, over which Sir Robert Clayton, then Lord Mayor of London, presided during the rebuilding of that hospital.<sup>45</sup>

King William, having been privately initiated into masonry in 1695, approved the choice of Sir Christopher Wren as Grand Master, and honored the lodges with his royal sanction, particularly one at Hampton Court, at which, it is said, his majesty frequently presided during the building of the new part of that palace. Kensington Palace was built during this reign, under the direction of Sir Christopher; as were also Chelsea Hospital and the Palace of Greenwich, the latter of which had been recently con-

<sup>44</sup> Both of these gentlemen were members of the old lodge of St. Paul, with Sir Christopher Wren, and bore a principal share in all the improvements which took place after the fire of London; the latter, in particular, displayed his abilities in the cathedral of St. Paul.

<sup>45</sup> See the Book of Constitutions, 1738, pp. 106, 107.



verted into an hospital for seamen, and finished after the design of Inigo Jones.

At a general assembly and feast of the masons in 1697, many noble and eminent brethren were present, and among the rest, Charles Duke of Richmond and Lenox, who was at that time master of the lodge at Chichester. His Grace was proposed and elected Grand Master for the following year; and having engaged Sir Christopher Wren to act as his deputy, he appointed Edward Strong, senior, and Edward Strong, junior, his wardens. His grace continued in office only one year, and was succeeded by Sir Christopher, who continued at the head of the Fraternity till the death of the king in 1702.

During the following reign, masonry made no considerable progress. Sir Christopher's age and infirmities drawing off his attention from the duties of his office, the lodges decreased, and the annual festivals were entirely neglected<sup>46</sup>. The old lodge of St. Paul, and a few others, continued to meet regularly, but consisted of few members<sup>47</sup>. To increase their numbers, a proposition was made, and afterward agreed to, THAT THE PRIVILEGES OF MASONRY SHOULD NO LONGER BE RESTRICTED TO OPERATIVE MASONS, BUT EXTEND TO MEN OF VARIOUS PROFESSIONS, PROVIDED THEY WERE REGULARLY APPROVED AND INITIATED INTO THE ORDER. In consequence of this resolution, many new regulations took place, and the society once more rose into notice and esteem.

(To be continued.)

**FREEMASONRY MADE EASY.**—There are only three things needed to modernize our institution until it becomes "Freemasonry made easy"—one is to let persons in with the understanding that they can get out again (by demits) whenever they please; the second is to suffer them to demit on any and all pretenses, at their own pleasure; and the third is to allow a little *persuasion* to the coy and cautious, by which they may be gently coerced to become Freemasons. Is there not a tendency, in modern times, to "Freemasonry made easy?"

<sup>46</sup> Book of Constitutions, 1738, p. 108. <sup>47</sup> *Ibid*.

## MASONIC MISCELLANY.

### INQUIRY WHETHER THE PATRONAGE OF MASONRY WAS ORIGINALLY VESTED IN THE TWO SAINTS JOHN DURING THE LAST CENTURY OR AT ANY EARLIER PERIOD.

BY BRO. GEO. OLIVER, D. D.

"Peter saith unto Jesus, 'Lord, what shall this man do? Jesus saith unto him, If I will that he tarry until I come, what is that to thee? Follow thou me. Then went this saying abroad among the brethren, that this disciple should not die.' Now the apprehension hereof hath been received either grossly or in the general, that is not distinguishing the manner or particular way of this continuation, in which sense probably the grosser and undiscerning party received it. On more distinctly apprehending the manner of his immortality, that is, that John should never properly die, but be translated into Paradise, there to remain with Enoch and Elias until about the coming of Christ; and should be slain with them under anti-Christ, according to that of the Apocalypse."—BROWN.

IN entering on this inquiry, I am not unconscious that the freedom of discussion will be considerably restricted by a deficiency of authentic evidence; and I shall, therefore, be obliged to accommodate circumstances to the traditions of masonry; as these will be our only guides through the impervious atmosphere of a distant period, which affords scarcely a glimmering ray to direct our path, or guide us in our search after the truth. What Dr. Kitto says of chronology, may be justly applied to the subject before us: "After an anxious survey of the thick clouds, which hang over this period, for some ray of light which might guide us through its utter darkness, we turn away as disappointed as all our predecessors. Nothing, therefore, remains for us but to make such accommodations, and so to balance the various difficulties, as to obtain the result, which, without being certain of the truth, seems the best and the most probable under all the circumstances."

In every estimate that I have been able to form of Freemasonry, the foundation on which I invariably build is the system as it was promulgated at the revival in 1717. This is a rock which will firmly sustain any edifice that may be placed upon it; for it is the only certain

standard of truth established by authority. No authentic records precede it which treat of masonry as a perfect system. All previous notices of the Order, like the links of a broken chain, are unconnected and detached; and, though extremely valuable as parts of a whole, are defective and useless, because the connecting links are wanting, for they were burnt to ashes, and cast forth to the winds of heaven, by jealous and fastidious brethren, who were ignorant of the real tendency of the Craft, and misinterpreted the measures which were successfully adopted to promote its best and most enduring interests. The scattered rays of light were, fortunately, still accessible, and nobly did the conservators of masonry toil to search them out, and bring them into efficient operation. Those worthy masons, whose names ought to be had in honor throughout all time, Anthony Sayer, Elliott, Lamball, Payne, Desaguliers, Goston, Morrice, Calvert, De Noyer, and a few others, used the most strenuous exertions to put the system into a form consistent with ancient observances. According to their own account, they "perused old manuscripts, digested ancient constitutions, collected the old Gothic charges, and consulted intelligent brethren," about those secret rites and ordinances and doctrines, which "were never divulged in manuscript," and embodied every hint which had the unequivocal sanction of ancient usage in its favor. The labors of these eminent men have placed Freemasonry on a basis that can not be shaken; and the ceremonies and doctrines which were used by them I will defend to the death, as containing the true and unalterable principles of the Craft. Let us, then, inquire whether any reference to St. John may be found in the ritual which was propounded, at that period, by the revived Grand Lodge.

In the earliest lectures that were used under its sanction, St. John was alluded to in the following manner: "Q. From whence came you? A. From the holy lodge of St. John. Q. What recommendation do you bring from thence? A. A recommendation from the brothers and fellows of that right worshipful and holy lodge of St. John, from whence I came, who greet you thrice heartily."

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This I take to be a plain admission, by the first Grand Lodge under the revived system, after using every possible means of ascertaining the true belief of antiquity on all points connected with the Order, which they had undertaken to rescue from the oblivion into which it was falling, in consequence of "the age and infirmities of Sir Christopher Wren, the Grand Master," that the Saints John were considered the legitimate patrons of Christian masonry. But to prevent the *universality* of the Order from being affected by such a doctrine, the old charges distinctly provided, that although, "*in ancient times, the Christian masons were charged to comply with the Christian usages of each country where they traveled or worked*, yet masonry being found, in all nations, even of divers religions, they are now only charged to adhere to that religion in which all men agree, leaving each brother to his own particular opinions; that is, to be good men and true, men of honor and honesty, by whatever names, religions or persuasions they may be distinguished; for they all agree in the three great articles of Noah, enough to preserve the cement of the lodge."

And the revivers of masonry, that they might distinctly announce their opinions on this particular subject, caused it to be still more elaborately enunciated in the formula, as improved by Desaguliers and Anderson a few years later. It is here stated that the lodges were called St. John's lodges, because "he was the baptizer and forerunner of our Savior; and announced him as the Lamb of God, which taketh away the sins of the world." This corresponds with the French ritual, A. D. 1730, which is equally plain: "D. *Comments' appelle cette loge? R. La Loge de S. Jean.*" And the passage was thus explained: "*Il fait toujours repondre ainsi parce que c'est le nom de toutes des loges.*"

We now come to the consideration of Bro. Dunckerley's lectures, which, I am persuaded, were identical with those which are attributed to Martin Clare. In this ritual, the same asseveration is repeated; and more than this—St. John was now introduced into the style of the O. B., that the great truth might be fully impressed upon every candidate at his

first initiation. It ran thus: "In the presence of God, and this right worshipful and holy lodge, dedicated to God and holy St. John;" and the asseveration corresponded with it—"so help me God and holy St. John." These forms were continued in general use, by most of the lodges, till the reunion of the two great sections, in 1818.

The next stage of our inquiry improves our view of the case, and the light beams still more effulgently upon us. In a catechism used a little later than the middle of the century, which, by way of eminence, is called "the Old York Lecture," the two Saints John occupy a prominent situation; and the passage where they are introduced is so characteristic of a cosmical institution, as well as illustrative of the subject under discussion, that I quote it at length: "Q. Our lodges being finished, furnished, and decorated with ornaments, furniture and jewels, to whom were they consecrated. A. To God. Q. Thank you, brother; and can you tell me to whom they were first dedicated? A. To Noah, who was saved in the ark. Q. And by what name were the masons then known? A. They were called Noachidae, Sages, or Wise Men. Q. To whom were the lodges dedicated during the Mosaic dispensation? A. To Moses, the chosen of God; and Solomon, the son of David, king of Israel, who was an eminent patron of the Craft. Q. And under what name were the masons known during that period? A. Under the name of Dionysiacs, Geometricians, or Masters in Israel? Q. But, brother, as Solomon was a Jew, and died long before the promulgation of Christianity, to whom were they dedicated under the Christian dispensation? A. From Solomon, the patronage of masonry passed to St. John the Baptist. Q. And under what name were they known after the promulgation of Christianity? A. Under the name of Essenes, Architects, or Freemasons. Q. Why were the lodges dedicated to St. John the Baptist? A. Because he was the forerunner of our Savior; and by preaching repentance and humiliation, drew the first parallel of the gospel. Q. Had St. John the Baptist any equal? A. He had—St. John the Evangelist. Q. Why is he said to be equal to the

Baptist? A. Because he finished by his learning what the other began by his zeal, and thus drew a second line parallel to the former; ever since which time, Freemasons' lodges, in all Christian countries, have been dedicated to the one or the other, or both of these worthy and worshipful men."

In the ritual practiced by the lodges in the north of England, a little later in the century, we find the following passage: "Our lodges are untruly said to be dedicated to St. John, because the masons who engaged to conquer the Holy Land chose that saint for their patron. We should be sorry to appropriate the Balsarian sect of Christians to St. John as an explanation of this principle. St. John obtains our dedication as being the proclaimer of that salvation which was at hand by the coming of Christ; and we, as a set of religious men, assembling in the true faith, commemorate the proclamations of the Baptist. In the name of St. John the Evangelist, we acknowledge the testimonies which he gives, and the divine Logos which he makes manifest." And again: "Our beauty is such as adorns all our actions; is hewn out of the rock, which is Christ; raised upright with the plumb-line of the gospel; and squared and levelled to the horizontal of God's will in the holy lodge of St. John; and as such becomes the temple, whose maker and builder is God."

It appears, my lord, from the above facts, that the name of St. John was a generic term for all Freemasons' lodges: and this will be further apparent from a perusal of the "Golden Remains of the early Masonic Writers;" for they uniformly speak of the two Sts. John as being universally received as the undoubted patrons of the Craft. It is a fact that was never once called into question, although it must be confessed that the reasons for its adoption slightly vary. Our transatlantic brethren say—"The dedications are made to these saints, not as Christians, but as eminent masons; and if we are gratuitous in bestowing such a character upon them, this does not affect the merit of the argument, because the dedication is made under the supposition that this is their character. They are honored by us, not as saints, but as

good and pious men—not as teachers of religion, but as bright examples of all those virtues which masons are taught to reverence and practice: and if to all this it incidentally happens that they were also Christians, such a circumstance should, with a tolerant Jew, be no objection to the honors paid to them; but with a sincere Christian, a better reason.”<sup>1</sup> In this passage, the identity of the persons is preserved, however the reason for their adoption may differ from that which was assigned by our brethren of the last century.

These are the facts, and they can not be shaken by any amount of argument. There they stand, and no sophistry can explain them away. In the words of a modern writer, “a truth remains a truth, though all the world agree to call it a lie; and error is not the less error, though every learned body in Christendom certify to its veracity. Hypotheses and theories may be talked about and fought about as long as we will, and then we shall be as far from a satisfactory conclusion as ever.” The above series of facts serve to direct our path; and by their removal we make “shipwreck of our ancient faith.” We might as well prostrate trial by jury, and still contend that the British constitution exists in all its primitive perfection. We might as well strike out an asterism from the sky, and still argue that its ancient appearance is unchanged. We might as well expel the Sts. John from the system of Christianity, and exhibit the Redeemer without a proclamation on the one hand, or a recorder of his actions on the other.

But it is contended that, as Freemasonry was in existence many ages before either of the Sts. John flourished, they could not possibly have been its original patrons: nor is it asserted that they were; and, therefore, the objection may be admitted in its full force without affecting the proposition, that the two Sts. John are the two legitimate patrons and parallels of the Order. In fact, it proves nothing; for, in another stage of their progress, the old lecturers distinctly explain the origin of their appropriation in the following words, which are but the exten-

sion of a ritual already cited:—“After the flood, the masons were called Noachidæ, and from the building of the tabernacle, the lodges were dedicated to Moses. From the building of the first temple at Jerusalem to the Babylonish captivity, Freemasons’ lodges were dedicated to King Solomon: from thence to the coming of Shilo, they were dedicated to Zerubbabel; and from that time to the final destruction of the temple by Titus, they were dedicated to St. John the Baptist; but owing to the many massacres and disorders which attended that memorable event, Freemasonry sunk very much into decay. Many lodges were entirely broken up, and few could meet in sufficient numbers to constitute their legality; and, at a general meeting of the Craft held at Jerusalem, it was observed that the principal reason for the decline of masonry, was the want of a Grand Master to patronize it. They, therefore, deputed seven of their most eminent members to wait upon St. John the Evangelist, who was at that time Bishop of Ephesus, requesting him to take upon himself the office of Grand Master. He returned for answer, that, though well stricken in years, yet having been in the early part of his life initiated into masonry, he would accept the office;<sup>2</sup> thereby completing by his learning what the other St. John had begun by his zeal; and thus drew what Freemasons term a line parallel; ever since which, Freemasons’ lodges, in all Christian countries, have been dedicated both to St. John the Baptist and St. John the Evangelist.”

<sup>2</sup> It is an historical fact, that the early Christians sent a deputation to St. John in his old age, requesting him to give them a code of rules for their observance, that the identity of their faith might be perpetuated as an exclusive society. Thus Dr. Kitto says (Annot. on John i: 1), “The intimations preserved by the early fathers inform us that the aged apostle was induced to write his gospel at the earnest solicitations of the churches in Asia Minor, with a view of overturning the errors which were then promulgated by Cerinthus, the Nicolaitans, and others. As these errors were, for the most part, founded on mistaken notions of the real nature, character, and office of Jesus Christ, he selected from the history and discourses of his Lord those passages which bore most strongly upon these subjects; and which tended, by the exhibition of correct views, to overthrow the existing errors, and establish a rule of faith for the future, on those points which had been brought into dispute.”

<sup>1</sup> Moore’s Mag., vol. iii.

In this formula, the reason for placing the two Sts. John as the parallels of masonry, is so plainly stated, as to admit of neither doubt nor dispute. If the Sts. John are to be understood symbolically, then Zerubbabel, and Solomon, and Moses, and Noah, must also be symbolical characters, for they are placed on exactly the same basis. This is an hypothesis which the most skeptical brother will scarcely be willing to admit; because if it were conceded, Freemasonry would become a visionary institution, its landmarks would be doubtful, and its references uninteresting and obscure. If the above personages be allegorical, what will become of the deliverance from Egyptian bondage, Moses and the Tabernacle, Jephtha and the Ephraimites, Solomon and the Temple, etc., etc.? They must all, by the same rule, be considered allegorical, and the very worst charges of Paine, Carlisle, and others, who denied the reality of all these events and persons, will be fathered upon the Fraternity; a consummation which would soon sweep it away from the face of the earth, pursued by the execrations of mankind.

But your lordship will be at no loss to discover that the diversity in the formulæ constitutes a strong evidence of the truth of the facts, because it proves that in every modification or improvement of the lectures, which took place during the last century, the description of patronage and parallelism never varied; and the legality of dedicating the lodges to St. John was never questioned, but was esteemed as an admitted truth, which none but the most captious cowl ever ventured to controvert.

In the original lectures compiled by Sayer, Payne, and Desaguliers, and improved by Anderson, Desaguliers, and Cowper; in the revisions of Dunckerley and Martin Clare, twice repeated; and in the extended rituals of Hutchinson, Preston, and others, which were in use down to the reunion in 1818, and by some lodges even to the present time, all of which have been cited above, the Sts. John occupy their place as the patrons of masonry; no link in the chain of evidence is broken; for in no one ritual, whether *ancient* or *modern*, which was in use during the whole century, have they been omitted.

But there is a further proof of greater antiquity than any we have yet noticed, that blue masonry was dignified with the name of St. John. In a system of masonry used, as it is confidently affirmed, in the fourteenth century, the following passage occurs in the O. B.:—

"That you will always keep, guard and conceal, And from this time you never will reveal, Either to M. M., F. C., or Apprentice Of St. John's Order, what our grand intent is."

Here we have the name of St. John's masonry particularly assigned to three degrees only; and, if it were a fact universally acknowledged at that period, we may safely conclude that its origin may be dated at a much earlier epoch, and even carried back to the time when the Evangelist flourished. In a word, the masons of the eighteenth century would have sacrificed every other landmark of the Order, rather than abandon their ancient and legitimate patrons. Paley says: "I know not a more rash or unphilosophical conduct of the understanding, than to reject the substance of a story, by reason of some diversity in the circumstances with which it is related. The usual character of human testimony is substantial truth under circumstantial variety. This is what the daily experience of courts of justice teaches. When accounts of a transaction come from the mouths of different witnesses, it is seldom that it is not possible to pick out apparent or real inconsistencies between them. These inconsistencies are studiously displayed by an adverse pleader, but oftentimes with little impression upon the minds of the judges. On the contrary, a close and minute agreement induces the suspicion of confederacy and fraud. When written histories touch upon the same scenes of action, the comparison almost always affords ground for a like reflection. Numerous, and sometimes important variations present themselves—not seldom, also, absolute and final contradictions; yet neither one nor the other are deemed sufficient to shake the credibility of the main fact."<sup>3</sup>

Now this arrangement of changing the grand patrons of masonry along with the systems of religion by which it is prac-

<sup>3</sup> Evidences, part iii, c. 1.

ticed, is perfectly consistent with ordinary usage in other important matters. Before the legation of Moses, the patriarchal religion was the true one, and it was dedicated to Noah and Abraham; the former being dignified with the appellation of "a preacher of righteousness,"<sup>4</sup> and the latter of "the father of the faithful."<sup>5</sup> After that event the legitimate system of faith was no longer patriarchal but Jewish, and was accordingly dedicated to Moses and Aaron, as lawgiver and priest; the one being called "Moses' prophet," and also "a burning and a shining light," as his successor was afterward named; and the other "Pharaoh's God."<sup>6</sup> And from the advent of the Messiah, mankind are expected by the Almighty to embrace Christianity as the only efficient means of salvation, and it was dedicated to Christ the Son of God, as "a Light to lighten the Gentiles, and the glory of Israel;"<sup>7</sup> of whom St. John the Baptist was the herald, and St. John the Evangelist the beloved disciple.

In imitation of this example, which was prescribed by the Divinity himself, patriarchal Freemasonry had for its grand parallels Noah and Abraham; when it was in the custody of the Jews, the lodges were dedicated to Moses and Solomon; but after the destruction of the Temple at Jerusalem, and the dissolution of the Jewish polity, both civil and ecclesiastical, masonry fell into the hands of the Christians, and was, by a very natural process, placed under the especial patronage of the herald and the chief disciple of the divine founder of their religion. Again, under the patriarchs, the masons were called Noachidæ; by the Jews, Dionysiasts or Geometricians; and by the Christians, Masons or Freemasons; but in all ages they were equally styled "the Brethren," (α αδελφοι.)

On this rational interpretation of a very obvious practice, it appears wonderful that Christian masons of our own country, after the appropriation has remained undisputed for eighteen hundred years should endeavor to overturn it, and restore the obsolete custom of attributing the patronage of Christian masonry to Moses and Solomon, which is at vari-

ance with the concurrent practice of all time. The above process is the great touchstone by which the legitimacy of any ceremony, or series of ceremonies, can be rationally determined. And I would have it perfectly understood, my lord, that I am speaking of masonry as practiced by Christians. In Jewish lodges the appropriation of masonic patronage to Moses and Solomon is perfectly just, and in keeping with the above line of argument, *although it is precisely the same violation of the universality of the Order as the Christians are charged with, who assign their masonry to the Grand Mastership of the two Sts. John.*

My researches have been unsuccessful to determine the exact period when the above parallelism was introduced into the Order. In the earliest lectures (A. D. 1721,) it is mentioned thus:—"God's good greeting be to this our happy meeting. And all right worshipful brothers and fellows of the right worshipful and holy lodge of St. John. Q. Why do you denominate it the holy lodge of St. John? A. Because he was the forerunner of our Savior, and laid the first parallel line to the Gospel." We are therefore bound to conclude that it was a dogma of great antiquity. In another formula which was introduced a few years later, improved by Bro. Dunckerley, the parallelism is still more intelligibly enunciated. "In all regularly constituted lodges there is a certain point within a circle; the point representing an individual brother; the circle representing the boundary line of his duty to God and man, beyond which he is never to suffer his passions, prejudices, or interests to betray him on any occasion. *This circle is embordered by two perpendicular parallel lines, representing St. John the Baptist and St. John the Evangelist, who were perfect parallels in Christianity as well as in masonry;* and upon the vertex rests the book of the Holy Scriptures, which point out the whole duty of man. In going round this circle we necessarily touch upon these two lines, as well as on the Holy Scripture; and while a mason keeps himself thus circumscribed, it is impossible that he should materially err."

A curious illustration of this symbol of a circle and parallel lines, in con-

<sup>4</sup> 2 Peter, ii: 5.

<sup>5</sup> Romans iv: 11.

<sup>6</sup> Deut. vii: 1.

<sup>7</sup> Luke ii: 32.

nection with the two Sts. John, is found in the ancient union of the zodiac circle with the period when the festival of the two saints was celebrated. In the old Runic Fasti, a wheel or circle was used to denote the festival of Christmas. The learned Gebelin derives Yule, the ancient name of Christmas, from a primitive word, carrying with it the general idea of revolution and a wheel; and it was so called, says Bede, because of the sun's annual course after the winter solstice. This circle is common to both festivities. Thus Durand, speaking of the rites of the feast of St. John the Baptist, informs us of this curious circumstance, that in some places they roll a wheel about, to signify that the sun, then occupying the highest place in the zodiac, is beginning to descend.<sup>8</sup> Here we have a copy of the circle and the two parallel lines; for the ceremony was used on the days of St. John the Baptist and St. John the Evangelist, from the very first establishment of Christianity. Naogeorgus observes, that the people imagine the rolling of this wheel to be a token of good luck. These are his words:—

"Then doth the joyfull feast of John  
The Baptist take his turne,  
When bonfires great, with leſtie flame,  
In every towne doe burne,  
Some get a rotten weele,  
All worne and caſt aſide,  
Which, covered round about with ſtrawe  
And tow, they cloſely hide;  
And caryed to ſome mountaines top,  
Being all with fire light,  
They hurl it down with violence,  
When darke appears the night;  
Reſembling much the ſunne, that from  
The heavens down ſhould fall,  
A ſtraunge and monſtrous ſight it ſeemes,  
And fearefull to them all.  
But they ſuppoſe their miſchiefes all  
Are likewiſe thrown to hell;  
And that from harmes and daungers now  
In ſafety here they dwell."<sup>9</sup>

I have the honor to remain, my lord,  
Your lordship's ob't Srv't and Brother,  
GEO. OLIVER, D. D.  
SCOPWICK VICARAGE, NOV. 25, 1847.

WISDOM is the olive which springs  
from the heart, blooms on the tongue, and  
bears fruit in the actions.

<sup>8</sup> See Ant. Vulg., c. xxvii; and Brand on Midsummer Eve. <sup>9</sup> Popish Kingdome, fol. 54, b.

# TESTIMONIES EXTRACTED FROM MASONIC WRITERS TO SHOW THE ABSOLUTE AND IMMUTABLE CONNECTION BETWEEN FREEMASONRY AND RELIGION.

BY REV. GEO. OLIVER, D. D.

BEFORE the invention of printing, the testimonies to prove that the great pedestal of masonry is religion are not very numerous, as few manuscripts are in existence which were produced antecedent to that period,—partly owing to "the losses sustained in the year 1720," when the ignorant zeal of some rash brethren induced them to burn their manuscripts, from a dislike, probably, of having their constitutions printed.<sup>1</sup> Such as remain, however, will serve to convince us that the early masons little anticipated the appearance of a day, when their art would have to combat the charges of some of its own members, avowedly urged to strip the science of its most brilliant and imperishable ornament.

About the year of our Lord 590, "the Picts and Scots," says the annualist,<sup>2</sup> "continued their depredations with unrestrained vigor, till the arrival of some pious teachers from Wales and Scotland, when, many of these savages being reconciled to Christianity, masonry got into repute."<sup>3</sup>

The ancient constitutions, charges, etc., were framed about the year 926, from manuscripts in Greek, Latin, French, and other languages, which were produced by the brethren who met at York for the purpose of forming a Grand Lodge in that city, pursuant to the summons of Prince

<sup>1</sup> Noorth. Const., part i, ch. 1.

<sup>2</sup> Prost. Illus., bk. 4, sec. 2.

<sup>3</sup> There is a MS. in the British Museum, Harl. Col., vol. 1942, professing to explain the ancient history and principles of Freemasonry, the original of which is dated in the 10th century, and was written in Saxon, during the reign of Athelstan. It commences as follows: "The Almighty Father of Heaven, with the Wisdom of the glorious Son, through the goodness of the Holy Ghost, three persons in one Godhead, be with our beginning, and give us grace so to govern our lives, that we may come to his bliss that never shall have end. Amen. Good Brethren and Fellows, our purpose is to tell you how, and in what manner, this Craft of Masonry was first begun," etc. A copy of this curious document may be found in the Freemasons' Quarterly Review, vol. iii, p. 288, with ingenious notes by Bro. H. Phillips, P. M. of the Moira Lodge, No. 109.

Edwin. From these charges I select the following, as bearing an unequivocal relation to the point in question :

"A mason is to study the moral law as contained in the sacred code; to consider it as the unerring standard of truth and justice; and to regulate his life and actions by its divine precepts. He is strictly to observe his duty to God, by never mentioning his name but with that awe and reverence which is due from a creature to his Creator; to esteem him as the chief good, and to implore his aid in all laudable undertakings."—"A mason is obliged, by his tenure, to obey the moral law; and, if he rightly understands the art, he will neither be a stupid atheist nor an irreligious libertine. But though in ancient times masons were charged in every country to be of the religion of that country or nation, whatever it was, yet it is now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves."

We now come to a manuscript in the Bodleian library, written about A. D. 1536, which is a copy of one still older, wrote by King Henry VI, about 1440. This MS. asserts that "Maçonnes techede mankynde relygyonne."<sup>4</sup> The excellent Preston, in his comment on this passage, says: "It appears to have surprised the learned annotator (Mr. Locke) that religion should be ranked among the arts taught by the Fraternity; but it may be observed that religion is the only tie which can bind men; and that WHERE THERE IS NO RELIGION THERE CAN BE NO MASONRY."

In the short reign of King James II, A. D. 1686, a MS. was written, which is now preserved in the Lodge of Antiquity. It contains the following passages:

"Every man that is a mason take good heed to these charges, we pray; that if a man find himself guilty of any of these charges, that he may amend himself; or principally for dread of God," etc., etc. "The first charge is, that ye shall be true men to God and to the holy church, and to use no error or heresy by your understanding and by wise men's teaching." And after enumerating more than twenty

charges, it concludes thus: "These be all the charges and covenants that ought to be read at the installment of a master, or making of a Freemason or Freemasons. The Almighty God of Jacob, who ever has you and me in his keeping, bless us now and ever. Amen."

An ancient masonic manuscript, written about the end of the 15th century, and published in the Gentleman's Magazine for June, 1815, commences in the following manner: "The might of the Father of Kings, with the wisdom of his glorious grace, through the grace of the goodness of the Holy Ghost, there bene three persons in one Godheade, be with us at our beginning and give us grace so to governe us here in this mortall life liveing, that we may come to his kingdome that never shall have endinge."

We now come to modern times, when testimonies are much more numerous, though, perhaps, not of greater weight and consequence than the preceding, which show so clearly the opinion of our

<sup>4</sup> A great similarity will be observed between the above passage and the note on p. 22; but it is a different MS.; and it is probable that the ancient written documents of Speculative Masonry might usually commence with a profession of faith. We find another masonic MS. beginning thus: "God alone is gracious and powerful! Thanks be to our gracious God, Father of heaven and of earth, and of all things that in them is, that he has vouchsafed to give power unto men." An ancient poem on the Constitutions of Freemasonry, just published by James Orchard Halliwell, Esq., F. R. S., is full of similar allusions. It is taken from a duodecimo MS. on vellum, written not later than the 14th century, and preserved in the Old Royal Library (Bibl. Reg. 17 A. I. fo. 32). I subjoin a specimen:

At thys semblè were poyntes y-ordeynt mo,  
Of grete lordys and mayestrys also,  
That whose wol conne thys craft and come to as-  
tate,  
He most love wel God, and Holy Churche algate.

And again :

Pray to God to sende the hytte;  
For Crist hymself, he techet ous.  
That holy churche ys Goddes hous,  
That ys y-mad for nothyng eillus  
But for to pray yn, as the bok tellus,  
Ther the pepul schal gedur ynne,  
To pray and wepe for here synne.

And when the Gospel me rede schal,  
Fayre thou stonde up fro the wal,  
And blesse the fayre, zef that thou conne,  
When Gloria Tibi is begonne,  
And when the Gospel ys y-donne,  
Again thou myyth knele adown.—etc.

<sup>4</sup> Answer 6.



ancient brethren, many centuries ago, on this important subject.

The Rev. James Hart, in a sermon preached at Durham, in the year 1772, says, "masonry is founded on that sure rock, against which let the waves and billows of temporal persecution never so strongly dash, it will stand erect and secure, because *that rock is Christ.*"

BRO. WILLIAM HUTCHINSON,  
*Edition 1775.*

"In forming this society, which is at once religious and civil, great regard has been given to the first knowledge of the God of nature, and that acceptable service wherewith he is well pleased. This was the first stage on which our originals thought it expedient to place the foundation of masonry. They had experienced that by religion all civil ties and obligations were compacted, and that thence proceeded all the bonds which could unite mankind in social intercourse; thence it was that they laid the corner-stone of the edifice on the bosom of religion. It is not to be presumed that we are a set of men professing religious principles contrary to the revelations and doctrines of the Son of God, reverencing a deity by the denomination of the God of Nature, and denying that mediation which is graciously offered to all true believers. *The members of our society at this day, in the third stage of masonry, confess themselves to be CHRISTIANS: the vail of the temple is rent, the builder is smitten, and we are raised from the tomb of transgression. The master mason represents a man under the Christian doctrine, saved from the grave of iniquity, and raised to the faith of salvation.*"

The Rev. JOHN HODGETTS, who preached a sermon at the consecration of the Harmonic Lodge in Dudley, Worcestershire, 1784, after expatiating on the general truths of masonry, adds: "But this is not all; the sacred writings confirm what I assert; the sublime part of our mystery being there to be found; nor can any Christian brother (let me speak it distinctly) be a good mason, that does not make the word of God his first and principal study."

BRO. THE REV. JAMES WRIGHT,  
*Maybole, Scotland, 1786.*

"*Piety toward God, the glorious Master*

*Builder of the universe, and love to mankind, are the two grand immovable pillars which support the fabric of masonry."*

BRO. THOMAS JIEANS, M. D.,  
*Southampton, 1792.*

"The doctrine of Freemasonry embraces all the natural, moral and political obligations of society. It directs us to fulfill our duty to God, our king, our neighbors, and ourselves; it inculcates reverence, resignation and gratitude to him who made and preserves us," etc.

BRO. JAMES MACCONOCHIE,  
*Liverpool.*

"We venerate and adore the Great First Cause of all, and we endeavor to exalt our views and conceptions of the Invisible Architect, from the contemplation of his glorious works;

"To look through nature up to nature's God."

BRO. THE REV. JAMES WATSON,  
*Lancaster, 1794.*

"Masonry has the Omnipotent Architect of the universe for the object of its adoration and imitation; his great and wonderful works for its pattern and prototype; and the wisest and best of men, of all ages, nations and languages, for its patrons and professors. But, though masonry primarily inculcates morals and the religion of nature, it has caught an additional spark from the light of revelation, and the SUN OF RIGHTEOUSNESS; and, though masonry continues to burn with subordinate luster, it lights the human traveler on the same road; it breathes a concordant spirit of universal benevolence and brotherly love; adds one thread more to the silken chord of evangelical charity, which binds man to man, and crowns the cardinal virtues with CHRISTIAN graces." "The three degrees of masonry seem to have an obvious and apt coincidence with the three progressive stages of mankind, from the creation to the end of time. The first is emblematical of man's state of nature, from his first disobedience to the time of God's covenant with Abraham, and the establishment of the Jewish economy. The second, from that period to the era of the last full and perfect revelation from heaven to mankind, made by our GREAT REDEEMER. The third, comprehending the glorious interval of

the Christian dispensation down to the consummation of all things."

BRO. WILLIAM PRESTON, 1796.

"Speculative masonry is so far interwoven with religion, as to lay us under the strongest obligations to pay that rational homage to the Deity, which at once constitutes our duty and happiness. It leads the contemplative to view, with reverence and admiration, the glorious works of creation, and inspires them with the most exalted ideas of the perfections of the divine Creator. At opening the lodge, a reverential awe for the Deity is inculcated, and the eye fixed on that object, from whose radiant beams LIGHT only can be derived. Hence, in this ceremony, we are taught to adore the God of heaven, and to supplicate his protection on our well-meant endeavors. In the diligent pursuit of knowledge, great discoveries are made, and the intellectual faculties are employed in promoting the glory of God, and the good of man. SUCH IS THE TENDENCY OF EVERY ILLUSTRATION IN MASONRY. Reverence for the Deity, and gratitude for the blessings of heaven, are inculcated in every degree."

BRO. STEPHEN JONES, 1796.

"The solemnity of our rites, which, embracing the whole system of morality, can not fail to include the first principles of religion, from which morality is best derived, necessarily calls our attention to the Great Architect of the universe, the Creator of us all. The masonic system exhibits a stupendous and beautiful fabric, founded on universal piety. To rule and direct our passions, to have faith and hope in God, and charity toward man, I consider as the objects of what is termed speculative masonry."

BRO. THE REV. JETHRO INWOOD,  
Deptford, 1799.

"Masonry is truly the sister of religion; for she boasts her efficacy in all its native influence; and is continually the assistant promoter of like principles, and of like actions. The central point of all her innumerable lines, squares and circles is the love of God. And upon this central point she builds her faith; from it she derives her hope of glory here and hereafter; and by it she squares her

conduct in strict justice and universal charity. The central point of all true Christianity, and of all true masonry, is the love of God." "*Masonry is dedicated only to the gospel.* It has nothing in its institution but what both the law of Moses and of Christ will fully allow, and universally sanction. To be masonic, is to be truly religious in both its parts; first, seeking and cherishing in our hearts the true fear of God, and then, from this principle, bringing forth all the amiable fruits of righteousness, which are the praise and glory of God."

BRO. ALEXANDER LAURIE, 1804.

"In all ages, it has been the object of Freemasonry, not only to inform the minds of its members by instructing them in the sciences and useful arts, but to better their hearts by enforcing the precepts of religion and morality. In the course of the ceremonies of initiation, brotherly love, loyalty and other virtues are inculcated in hieroglyphic symbols, and the candidate is often reminded that there is an eye above which observeth the workings of his heart, and is ever fixed upon the thoughts and actions of men."

The author of an anonymous pamphlet, printed in the year 1804, entitled *Masonic Union*, says: "Masonry annihilates all parties, conciliates all private opinions, and renders those who, by their Almighty Father, were made of one blood, to be also of one heart and one mind, brethren bound, firmly bound together by that indissoluble tie, the love of their God, and the love of their kind."

EARL OF MOIRA, 1818.

"You ought to feel the incalculable benefit which the serious objects of masonry must derive from this public display of the sentiment of royalty toward the brotherhood; this avowal from so many of those immediately connected with the throne, that they make common cause with your welfare and your affections. Let us carry this thought further. Let us exult in the advantage which may ensue to every class in Britain, from the circumstance that these elevated individuals could not have been present here, had they not previously received all those solemn inculcations, by which masonry endeavors to dispose the heart of each of

the initiated to promote the comfort of his fellow. . . . They share with us in the glowing confidence that the beneficence of a superintending Father perpetually shields us. They participate with us in that sure hope of the future, which makes our present existence appear but a speck in the immensity of our immortal heritage. They are assimilated to us in all the generous affections of that charity, which tells us that kindness to all must be the oblation most acceptable to him, who, in creating all, could have no motive but their happiness."

H. R. H. THE DUKE OF SUSSEX, 1818.

"Masonry is one of the most sublime and perfect institutions that ever was formed for the advancement of happiness and general good to mankind; creating, in all its varieties, universal benevolence and brotherly love. It holds out allurements so captivating, as to inspire the brotherhood with emulation to deeds of glory, such as must command, throughout the world, veneration and applause, and such as must entitle those who perform them to dignity and respect. It teaches us those useful, wise and instructive doctrines, upon which alone true happiness is founded; and, at the same time, affords those easy paths by which we attain the rewards of virtue. It teaches us the duties which we owe to our neighbor, never to injure him in any one situation, but to conduct ourselves with justice and impartiality; it bids us not to divulge the mystery to the public; and it orders us to be true to our trust; to be above all meanness and dissimulation; and, in all our avocations, to perform religiously that which we ought to do."

ENCYCLOPEDIA BRITANNICA, 1814.

"The structure of the lodge is a pattern of the universe; and the first entry of a mason represents the first worship of the true God." "The sun and moon are emblems of God's power, eternity, omnipresence and benevolence. The ethereal mansions of the blessed, for possession of which all men hope, are typified by seven stars."

The mass of evidence here collected, which needs no comment, will be abundantly sufficient to establish the fact, that our best and wisest brethren have

been uniformly of opinion that the true design and end of masonry is religion. It is, indeed, in vain to look for excellence in any system which is not founded on this basis; because all our hopes and all our fears are enfolded in the belief of a God, and a future state of rewards, to be attained by faith and obedience to his commands, and of punishments to be inflicted for a willful and habitual violation of his laws.

But the design of this little work embraces a still wider and more comprehensive field of inquiry. I must show that the system of Freemasonry is more congenial with the spirit of Christianity than with any other religion practiced among mankind. And this will be satisfactorily proved by an attentive consideration of the lectures of masonry, and the mechanism of initiation.

## THE OBLIGATIONS OF MASONRY.

BY ROB. MORRIS.

WE propose to discuss the interesting question of Masonic obligations. We are aware that it is delicate ground, and will govern ourselves accordingly. Our readers know us by this time as a man of prudence—"a virtue peculiarly characteristic of every mason, not only for the government of his conduct while in the lodge, but also when abroad in the world—one to be particularly attended to in all strange and *mixed* companies, that not the least sign, token or word may be let fall whereby the secrets of masonry might be unlawfully obtained." We have often been importuned upon the question, how far a mason's obligations can stand in opposition to a judicial investigation; and have heretofore replied, by letter, as not wishing to express any crude or hasty views, in print, upon so vital a subject. But a score of applications are now before us, both from fraternal and anti-masonic quarters, "to come out boldly, and face the question!" And so we will.

Our text for the present article is the following list of queries, from the hand of an earnest truth-seeker:

"Does the master mason's obligations debar his giving evidence, in any judicial investigation, when it is against a master mason? Ought not a master mason, who loves strict integrity as well as the institution of masonry, to stand up, under all circumstances, and tell the truth in evidence, even though that evidence condemns a guilty mason? Can a lodge punish a member for giving evidence against a master mason? If a lodge should advise a member to perform an action that would injure him in the estimation of his friends outside of the Order, ought they not to be cited to answer for such bad counsel to the Grand Lodge?"

No mason should ever do any thing wrong, and if his masonic obligations incline or seem to incline him to error, he should promptly oppose the inclination, and examine the subject by the sure light of revelation. This is an invariable rule in masonry. Examined by the light of Holy Scripture, masonry will be found to harmonize with all that is moral, good and accordant with sound human law.

But masonic obligations do never incline a man to that which is wrong; so declare thousands, living and dead, who, dying or living, gave ample testimony to the moral merit of the institution; so declare the printed charges of masonry, always to be delivered to the candidate ere he can be seated, as a mason, among masons; so illustrates the practice of all true men, who have received those obligations in a pure heart, and kept them. Let us see, then, if our correspondent's questions are so immensely difficult.

If a man be called upon to give evidence in a judicial investigation, he is sworn to tell the truth, *the whole truth*, and nothing but the truth. This presupposes that no insuperable obstacle should interpose between him and this exhibition of truth. But does it require that he should answer *every* question asked him, however irrelevant? Not so. Who would take the oath if there were no bounds to lawyers' questions? Nor does it require even that he should answer all questions that *are* relevant; for, *first*, if the answer would condemn himself, he need not give it; *second*, if, as a lawyer, it would damage his client, he

need not give it; *third*, if, as a Catholic priest, it would violate the confidence of the confessional, the court would spare him the recital; *fourth*, if, as a member of a grand jury, he received it, he may withhold it; and various other exceptions might be given. Suppose, then, that a mason be called upon to relate a circumstance that was imparted to him under the seal of masonic secrecy. Where is the highest duty? We reply, wherever his own conscience points him: if to the Order, it is his duty to seal his lips; if to the country, to betray the trust. But, in the latter case, it is then for the lodge to say whether he who can so loosely hold to his cable-tow (or has such inadequate ideas of its sacredness), is a fit subject to be retained in the fellowship of the Order.

1. The master mason's obligation does not require or *permit* him to receive, under the seal of secrecy, any facts of a criminal character.

2. The master mason's obligation does not give him any right to violate the law of the land.

3. The final decision, as to whether a mason would violate his obligation in divulging certain evidence, is not with himself, but with the lodge. These three rules are landmarks.

Now for examples: A informs B, as a masonic secret, that C has been charged, in the lodge, with theft, but cleared on trial. Twelve months afterward the veracity of C is questioned in a suit in which he is an important witness, and B is summoned to testify "whether he has ever heard of any charges of dishonesty against the aforesaid C?" We hold that B should not answer the question unless the lodge grant him permission. He has *not* heard it in a way that justifies communicating it, and he should tell the court so. If the court is stupid enough, let them send him to jail, or impose a fine; we should glory in thus testifying to the strength of our masonic integrity, and public opinion would sustain any conscientious brother in the act.

Example second: A intimates to B, in masonic confidence, that he has found a valuable piece of property, belonging to Bro. C, and intends to keep it. B communicates the fact to C, who charges A

before the lodge for dishonesty. The lodge justifies B, and expels A. This was right. The masonic obligation can not be made to cover sin, or hold iniquity. And the offense would have been the same if C had not been a mason.

Example third: A informs B, in masonic confidence, that he contemplates engaging in an unlawful act (as cutting timber unlawfully upon United States land); whereupon B communicated the intention to the district attorney, who takes the necessary steps to prevent it. Stealing timber, under such circumstances, being quite a fashionable crime in that section, A charges B, before the lodge, with breaking his masonic obligation by divulging his intention as aforesaid. The lodge, upon moral reasoning, sustains B, and dismisses the case; and the Grand Lodge, on appeal, sustains her subordinate in the decision.

Example fourth: A informs B upon the square (given and received in masonic confidence), that, on a certain night, he intends to make a forced flight with a certain young lady, and marry her, she being of age, but the parents objecting. B informs the parents, and prevents the act. A charges B, before the lodge, with unfairness, falsehood, and general violation of masonic integrity. The lodge, judging the act (the contemplated marriage) a legal one, decides the charges sustained, and expels B. He appeals, but the decision is sustained by the Grand Lodge. Both these cases were correctly decided.

Now to reply to our correspondent's inquiries:

"Does the master mason's obligation debar his giving evidence, in any judicial investigation, when it is against a master mason?" Answer: Its being against a master mason has nothing to do with the question; if prior and weightier duties do not prevent, every man should be ready to give any information in his possession, whenever called upon by legal authority so to do.

"Ought not a master mason, who loves strict integrity as well as the institution of masonry, to stand up, under all circumstances, and tell the truth in evidence, even though the evidence condemns a guilty mason?" Answer: Its condemning a guilty mason has nothing to do

with the question; whatever *is told* must be the truth; but, as we have intimated above, there are many occasions in which we are not compelled to *tell* at all.

"Can a lodge punish a member for giving evidence against a master mason?" Answer: Its being against a master mason has nothing to do with the question. A lodge may punish a member for violating his masonic engagements, and especially that one which compels us to leave mooted points of a masonic character to the decision of the lodge; or, in general, a lodge may punish a member for disobedience and contumacy, as the two faults most incompatible with the true masonic character.

"If a lodge should advise a member to perform an action that would injure him in the estimation of his friends outside the Order, ought they not to be cited to answer for such bad counsel to the Grand Lodge?" Answer: This depends altogether upon what sort of *friends* is meant. We have some friends who think there is no higher duty on earth than to tell the world all you know; but the lodge forbids such looseness. Masonry can not legislate for those "outside the Order;" it is enough that her own members are kept within the ancient landmarks, and then we know that all the good and true who are "outside of the Order," or inside of it, will approve her course.

Such is our view of masonic obligations. The subject admits of an indefinite expansion. But, in the short space we could spare for it, we think we have given a fair and candid exposition of masonic teachings on this head. Should our own obligations ever come in conflict with statute laws (we know they can not with the bill of rights), we shall first see that the law of God is not violated by our course, then refer the question to our lodge. Whatever is thus authoritatively given us, we will follow with all the strength of mind we possess.

POVERTY and shame shall be to him that refuseth instruction: but he that regardeth reproof shall be honored. Hear instruction, and be wise, and refuse it not.

## CATALOGUE OF ILLUSTRIOUS MASONS.

WE glean from the files of our reading the following interesting catalogue of illustrious names of men who have been attached to the Masonic Order:

*Napoleon Bonaparte*.—Initiated while First Consul of France. The venerable minister, Rev. Mr. Lehmonowski, now a Presbyterian minister in Indiana, formerly a Colonel in Napoleon's service, informed us, some years since, that he was present at the lodge on the night of Bonaparte's initiation.

*Joseph Bonaparte*, brother to Napoleon, and King of Naples, etc. He was initiated in April, 1805; afterward Grand Master of France.

*Murat*, one of Napoleon's marshals, and King of Naples.

*Cambaceres*, Chancellor of France under Napoleon's reign.

*Wieland*, the celebrated German traveler, was initiated in his seventy-second year.

*Bernadotte*, a marshal of Napoleon's, and King of Sweden.

*Cambronne*, commander of the Old Guard at Waterloo. Died 1844, aged 71.

*Kellerman*, and all the marshals of Napoleon.

*Sir Charles Napier*, died in 1853.

*Sir John Moore*, killed in Spain.

*Boyer*, Ex-President of Hayti.

*Gen. Morgan Lewis*, Grand Master of New York from 1829 to 1844. Died in 1844, aged 90.

*Earl of Zetland*, Grand Master of England since March 6, 1844.

*Sir Charles Webb Duncan*, a distinguished officer at Waterloo. Provincial Grand Master. Died in 1845.

*Earl of Mount Norrie*, Scotland. Died Sept., 1844.

*Andrew Jackson*, President of the U. S. Born March 15, 1767; died June 8, 1845. Grand Master of Tennessee 1822 and afterward.

*Lamartine*, the French poet and novelist.

*Prince Albert*, of England, initiated 1843.

*Lord Robert Ker*, Assistant Adjutant General of Scotland, brother of the Marquis of Lothian, Grand Master of Scotland 1794. Died in 1843, aged 63.

*Rev. G. A. Brown*, Cambridge, England. Vice-master of Trinity College. Provincial Grand Master of England for the county of Cambridge. Died in 1843.

*Prince George*, of England, initiated 1848.

*Rev. John N. Maffit*, the eloquent American divine.

*Duke of Henckel Von Donnersmack*, of Prussia, initiated in 1794. Grand Master, 1838.

*Sir Walter Scott*, the novelist, initiated 1801.

*Major-General E. H. Edwards*, of South Carolina, Grand Master. Died 1818.

*Elias Ashmole*, the antiquarian.

*Dewitt Clinton*, born 1718, died February 11, 1828. Grand Master of New York.

*Israel Putnam*, born 1718, died 1790. During the French and Indian war his life was saved by a masonic signal.

*Major-General Joseph Warren*, Grand Master of Massachusetts. Born 1741. Killed at Bunker Hill, June 17, 1775.

*Marquis de Lafayette*, died June, 1834.

*Benjamin Franklin*, the philosopher and statesman.

*George Washington*, the father of his country. Born 1732; initiated Nov. 4; 1752; died Dec. 14, 1799.

*James K. Polk*, President of the United States.

*James Marshall*, Chief Justice of the U. S. Born Sept. 24, 1755; died in 1846.

*Major-General Winfield Scott*, born June 13, 1786.

*Gen. Lewis Cass*, Grand Master of Ohio and of Michigan. Born Oct. 9, 1782.

*Henry Clay*, the statesman of Kentucky. Born 1777. Grand Master 1820. Died 1852.

*Earl of Mezborough*, England, 1842.

*Duke of Leinster*, Ireland, 1842.

*Earl of Aboyn*, Scotland, 1842.

*Bishop A. V. Griswold*, of the Episcopal Church. Died 1842.

*Frederick the Great*, Prussia.

*Marquis Salisbury*, England, 1842.

*Hon. Tristram Shaw*, New Hampshire, 1843.

*The Indian Warrior*, Brant.

*George P. Morris*, of New York, the poet.

*St. Alban*, the English proto-martyr, beheaded 1803.

*Duke of Sussex*, England. Initiated in

Berlin, 1798. Grand Master of England from 1813 to 1842. Died 1842. A statue of Sussex that cost \$9,000 stands in the Grand Lodge room, London.

*Gustavus Third*, of Sweden. Died 1797.

*Sir R. Bowcher Clarke*, Chief Justice of Barbadoes.

*Earl Leicester*, died June, 1842.

*Duke of Wellington*, died 1852.

*Sir William Woods*, Garter King at Arms, died 1842.

*Don Pedro Logderoy Martin*, of Spain. Died 1842.

*Sir Richard Bourke*, Governor of New South Wales. Died 1841.

*Edmund Kean*, the famous tragedian. Died 1842.

*Robert Burns*, the poet. Initiated 1783; exalted to Royal Arch 1787; died July 21, 1796.

*Ferguson*, the Scotch poet.

*Lord Frederick Fitzclarence*, Grand Master of Scotland.

*Lord Adolphus Fitzclarence*.

*Earl Buchan*, Deputy Grand Master of Scotland.

*Sir E. Macgregor*, died at Barbadoes, 1842.

*Sir Isaac Newton*, the mathematician.

*Locke*, the metaphysician.

*Sir Allan Macnab*, *Sir Neil Douglas*, and *Sir James Campbell*, of Scotland.

*Chancellor Walworth*, Grand Master of New York, 1853.

The present Reigning Dynasty of England is thus represented in masonry:

King George First. King George Second: he was so warmly attached to the Order, that in a document of the last century he is styled "The mason king, whom God preserve." King George Third. King George Fourth, initiated 1787, Grand Master 1790. King William Fourth, initiated 1786.

Frederick, Prince of Wales, son of George Second, initiated 1787. Duke of York, brother of George Third. William Henry, Duke of Gloucester, brother of George Third, initiated 1766. Henry Frederick, Duke of Cumberland, brother of George Third, initiated 1767, Grand Master 1782. Duke of York, brother of George Fourth, initiated 1787. Edward, Duke of Kent, father of Queen Victoria, initiated at Geneva, 1787. Provincial Grand Master of Nova Scotia, 1790.

Ernest Augustus, Duke of Cumberland, King of Hanover, initiated 1796. Duke of Gloucester, nephew of George Third, initiated 1796.

#### MASONIC TEXTS.

IN our Scripture readings we have been in the habit of marking passages that allude directly or indirectly to masonic ceremonies or lectures. The following is a brief selection from our note-book. We may follow it up in future numbers:

Whence comest thou?—Job i: 2.

As a wise master-builder, I have laid the foundation.—1 Cor. iii: 10.

What is thine occupation? Whence comest thou? What is thy country? Of what people art thou?—Jonah i: 8.

If thy brother be waxen poor and fallen in decay with thee, then thou shalt relieve him: yea, though he be a stranger or a sojourner; that he may live with thee.—Lev. xxv: 35.

They wandered in the wilderness in a solitary way: they found no city to dwell in. Hungry and thirsty their soul fainted in them. Then they cried unto the Lord in their trouble and he delivered them out of their distresses. And he led them forth by the right way.—Psalms cvii: 4 and 5.

I have given unto them the words which thou gavest me, and they have received them and have known surely that I came out from thee, and they have believed that thou didst send me.—John xvii: 18.

Get thee a linen girdle and put it upon thy loins.—Jeremiah xiii: 1.

Written not with ink; not in tables of stone, but in fleshly tables of the heart.—2 Cor. iii: 3.

An oath for confirmation is to them an end of all strife.—Heb. vi: 16.

Who shall deliver me from the body of this death.—Rom. vii: 24.

He that is surety for a stranger shall smart for it.—Prov. xi: 15.

The Lord doth hate a false witness that speaketh lies, and he that soweth discord among brethren.—Prov. vi: 19.

Evening and morning and at noon will I pray and cry aloud: and he shall hear my voice.—Psalms lv: 17

Feeding themselves without fear.—Jude i: 12.

In wisdom is an understanding spirit holy, one only, manifold, subtle, lively, clear, undefiled, plain, not subject to hurt, loving the thing that is good, quick, which can not be letted (hindered) ready to do good, kind to man, steadfast, sure, free from care, having all power, overseeing all things, and going through all understanding, pure and most subtle spirits.—Wisdom of Solomon vii: 7.

Thou leddest them in the day by a cloudy pillar: and in the night by a pillar of fire, to give them light in the way wherein they should go.—Neh. ix: 12.

Withhold not good from them to whom it is due, when it is in the power of thine hand to do it.—Prov. iii: 27.

Precept upon precept, precept upon precept; time upon time, time upon time; here a little and there a little.—Isaiah xxix: 13.

My skin is black upon me.—Job xxx: 30.  
The men that were at peace with thee have deceived thee and prevailed against thee; they that eat thy bread have laid a wound unto thee.—Obadiah i: 7.

He went down to Joppa.—Jonah i: 3.  
They pluck off their skin from off them, and their flesh from off their bones.—Micah iii: 2.

My God, in him do I put my trust.—Psalm xci: 2.

A thread of scarlet.—Solomon's Song iv: 3.

Send men to Joppa.—Acts x: 5.  
As his ways are plain unto the holy, so are they stumbling blocks unto the wicked.—Ecclesiasticus (Apocrypha) xxxix: 24.

Whoso feareth the Lord shall not fear nor be afraid, He is his hope.—Same xxxiv: 14.

The multitude of the wise is the welfare of the world.—Wisdom of Solomon vi: 24.

If a man love righteousness, her labors are virtues; for she teacheth Temperance and Prudence, Justice and Fortitude; which are such things as men can have nothing more profitable in their life.—Same viii: 7.

Sun, stand thou still upon Gibeon and thou, moon, in the valley of Ajalon.—Joshua x: 12.

He set a tabernacle for the Sun.—Psalm xix: 4.

He prepared the light and the sun.—Psalm lxxiv: 16.

The Sun knoweth his going down.—Psalm civ: 19.

The Sun shall not smite thee.—Psalm cxxi: 6.

The Sun to rule by day.—Psalm cxxxvi: 8.

God made two great lights; the greater light to rule the day and the lesser light to rule the night. . . . to rule over the day and over the night, and to divide the light from the darkness.—Genesis i: 16.

Fair as the moon, clear as the sun.—Song vi: 10.

The sun no more thy light by day.—Isaiah lvi: 19.

There is one glory of the sun, another of the moon.—Cor. xv: 41.

(Thy heavenly city) hath no seed of the sun.—Rev. xxi: 23.

Thy sun shall no more go down.—Isaiah lxvi: 20.

The light of the sun shall be sevenfold.—Isaiah xxx: 26.

While the sun or the stars be not darkened.—Ecc. xii: 2



# MASONRY TO BE SOUGHT.

"We all know how unmasonic it is to ask any one to join us. The reasons for this rule are obvious. Masonry considers that its benefits are worthy to be asked for, and that any man is *honored* by being admitted into its precincts; even Kings and Princes can confer no honor on the Institution by connecting themselves with it. The object of masonry is not to make a display and to 'be seen of men.' If such were the fact, it might be advisable to get among us the crowned heads and dignitaries of the earth, merely for the sake of the *eclat* that such connections would give. It might also be proper to blow a trumpet and sound our own praises on every occasion when we felt called upon to relieve a distressed brother—or to publish to the world the grand total of our annual charities. But mere show and vain glory are not the end and aim of our time-honored society. Its objects are far higher and



nobler—in our charities we are taught 'not to let the left hand know what the right doeth.'"

### THE FIVE POINTS OF FELLOWSHIP.

WE suppose that but few masons of the present day have seen this beautiful illustration of the Five Points of Fellowship. We first found it in a copy of the masonic paper published at Lexington, Ky., as far back as 1822. It afterward came under our observation in the Freemason's Library, and other works of the last generation—also in the last edition of Mackey's Lexicon. It is worthy of general perusal.

When the necessities of a brother call for my aid and support, I will be ready to render him such assistance to save him from sinking, as may not be detrimental to myself or connections, if I find him worthy thereof.

Indolence shall not cause my footsteps to halt nor wrath turn them aside; but forgetting every self consideration, I will be ever swift of foot to serve, help, and execute benevolence to a fellow creature in distress: and more particularly to a brother mason.

When I offer up my ejaculations to Almighty God, a brother's welfare will I remember as my own; for as the voice of babes and sucklings ascends to the throne of grace, so most assuredly do the breathings of a fervent heart arise to the mansions of bliss, as our prayers are certainly required of each other.

A brother's secrets delivered to me as such, I will keep as I would my own; as betraying my trust might be doing him the greatest injury he could sustain in this mortal life; nay, it would be like the villainy of an assassin, who lurks in darkness to stab his adversary when unarmed and least prepared to meet an enemy.

A brother's character I will support in his absence as I would in his presence; I will not wrongfully revile him myself, nor will I suffer it to be done by others, if in my power to prevent it.

Thus, by the Five Points of Fellowship, are we linked together in one indivisible chain of sincere affection, brotherly love, relief, and truth.

### FORGIVENESS.

MAN hath two attendant angels  
Ever watching at his side,  
With him wheresoe'er he wanders,  
Wheresoe'er his feet abide;  
One to warn him when he walketh,  
And rebuke him if he stray;  
One to leave him to his nature,  
And so let him go his way.

Two recording spirits, reading  
All his life's minutest part,  
Looking in his soul, and listening  
To the beatings of his heart;  
Each, with pen of fire electric,  
Writes the good or evil wrought—  
Writes with truth, that adds not, errs not,  
Purpose, action, word and thought.

One, the Teacher and Reprover,  
Marks each heaven-deserving deed;  
Graves it with the lightning's vigor,  
Seals it with the lightning's speed;  
For the good that man achieveth—  
Good beyond an angel's doubt—  
Such remains for aye and ever,  
And can not be blotted out.

One (severe and silent Watcher!)  
Noteth every crime and guile,  
Writes it with a holy duty,  
Seals it not, but waits awhile;  
If the evil doer cry not—  
"God forgive me!" ere he sleeps,  
Then the sad, stern spirit seals it,  
And the gentler spirit weeps.

To the sinner if Repentance  
Cometh soon, with healing wings,  
Then the dark account is canceled,  
And each joyful angel sings;  
Whilst the erring one perceiveth—  
Now his troublous hour is o'er—  
Music, fragrance wafted to him  
From a yet untrodden shore!

Mild and mighty is Forgiveness,  
Meekly worn if meekly won;  
Let our hearts go forth to seek it  
Ere the setting of the sun!  
Angels wait and long to hear us  
Ask it, ere the time be flown;  
Let us give it, and receive it,  
Ere the midnight cometh down!

## Record and Review for the Month.

### THE MIDDLE CHAMBER—ITS LOCATION AND USE.

BY GEO. H. GRAY, SR.

THERE is reason to believe that the exact location of the Middle Chamber of the temple is not generally known, even to many masons, owing, perhaps, to the imperfect and careless examination of authorities in those having the means of investigation at hand, or to the lack of such means in the hands of those whose discrimination would enable them to point out important facts, which might lead to a correction of many errors which are interspersed throughout the portions of masonic history, both written and traditional, as now detailed by masonic teachers and lecturers.

According to the teaching of many lecturers, Entered Apprentices anciently held their meetings *on* the ground floor of the temple, and Fellow Crafts held theirs *in* the Middle Chamber, and Master Masons held theirs *within* the Sanctum Sanctorum. This is evidently a departure from the correct teaching, and the phraseology of the lecture has been changed, by abbreviating the sentence, and the words "on" and "in" substituted for the words "in a place representing," which was no doubt the original and correct language, and from which it is apparent that the allusion to these places, in connection with the lodges of the three symbolic degrees, was purely figurative, and designed to distinguish the difference in the grade or rank of the masons of the respective degrees.

Although lodges were anciently held on high hills, etc., yet an Entered Apprentice's Lodge truly represented the ground floor of the temple, the Fellow Craft's the Middle Chamber, and the Master Mason's the Sanctum Sanctorum.

In the plan of the temple, there were different divisions or courts allotted to the different grades or classes of worshippers. The outer court was assigned

to the Gentile proselytes, who were prohibited from advancing further; within the court of the Gentiles, was the court of the Israelites, divided into two courts, the outer one being appropriated to the Israelitish women, and the inner one to the men. In these two courts, collectively called the court of the Israelites, the people prayed while the priest was offering incense within the sanctuary.

Within the court of the Israelites was that of the priests, the inclosure of which surrounded the altar of burnt offering, and to it the people brought their oblations and sacrifices; but the priests alone were permitted to enter it. This court was, at the entrance into the temple, strictly so called, which was divided into three parts, the portico, the outer sanctuary, and the most holy place.

We find three grades or classes of worshippers within the walls of the temple, the highest of which has but reached the ground floor. As the court of the priests is the first consecrated ground in the approach to the temple, inasmuch as none were allowed to enter it but the priests, and the altar of burnt offering hallowed its precincts, it was considered to be that part designated as the ground floor<sup>1</sup> of the temple; and when we perceive that none were allowed to enter on this ground floor but those who possessed certain peculiar qualifications—namely, "he was to be born of his own tribe," and "was to be exempt from maim, blemish, or corporal deformity," etc.—the analogy between it and an Entered Apprentice Lodge seems to be plainly apparent, and the figure is recognized. So, in like manner, as only such of the Craft as had attained to a certain degree of perfection in the art were allowed to ascend the winding stairs, and enter into the Middle Chamber, which, being symbolical of the divine presence, contained the celebrated

<sup>1</sup> That beautiful symbol of human life, the mosaic pavement, is supposed to have covered the floor of the porch.

letter G, which was a symbol of the sacred name, so may a Fellow Craft Lodge very properly be said to represent the Middle Chamber; and as it required the highest attainments of earthly qualifications, as the high priesthood, to entitle any to enter the Sanctum Sanctorum, or Holy of Holies of the temple, so as the master's degree was the perfection of masonry, and the qualifications necessary for its attainment were peculiar in their character, so may the Master Masons' Lodge properly be said to represent the Sanctum Sanctorum, and the figure is perfected.

But the change in the phraseology alluded to, fixes on the mind an erroneous impression as to the location of the Middle Chamber, by an association of ideas; for it is known that the ground floor was at the entrance of the temple, and the Sanctum Sanctorum was at the extreme west end, and there was a room between them, and as it is taught that Entered Apprentices held their meetings on the ground floor, and the Master Masons held theirs within the Sanctum Sanctorum, the inference is but reasonable that the Fellow Craft held theirs in the room between the ground floor and the Sanctum Sanctorum, and that was the Middle Chamber: than which there could not be a greater error, as all history relating to the plan of the temple shows that room to have been the outer sanctuary, or holy place. Where, then, was the Middle Chamber? In the 1 Book of Kings, chap. vi, v. 8, it is recorded as follows:

"And the door for the Middle Chamber was in the right side of the house, and they went up with winding stairs to the Middle Chamber," etc.

As there was no door to either the Sanctuary or the Sanctum Sanctorum, except the entrance, the door alluded to must have been in the right side of the portico or porch, and the ascent of the flight of stairs would place the Middle Chamber above the elevation of the Sanctuary. Dr. Oliver, in commenting on the winding stairs described on an old Fellow Craft tracing-board, says: "It must be observed that our winding stairs is not a transcript of the flight of twelve steps which actually led from the court of the priests to the pillars of the porch.

It was constructed in the wall geometrically, like those which lead to the towers of our churches, or, in masonic language, a 'staircase,' contrived as a screw in the inner wall of the temple, which was called 'cochleus.' Its true form was undoubtedly spiral, and it was termed *cochleus* from its resemblance to a screw or worm, and was situated at the east end of the gallery which opened into the treasure chambers;" which agrees with the description above given of its location.

Dr. Oliver, in alluding to the Middle Chamber, speaks of it as follows: "From a passage in the old York lectures, it should appear, that the king conferred some *privileges* on certain of these workmen who were considered worthy of distinction. This is the passage: 'The middle chambers of each row over the porch were totally dark, except the upper story, and appropriated as repositories for the sacred furniture of the traveling tabernacle of Moses, which was there laid up, hidden from profane eyes, as the ark was in the Holy of Holies. When the temple was finished, and a short time prior to its dedication, King Solomon permitted such of the Fellow Crafts as had become proselytes to the Jewish faith to ascend to the upper or fourth row of chambers in the porch, where the most sacred furniture of the tabernacle had been deposited; in the center of which was the famous Middle Chamber, which, being symbolical of the divine presence, contained the celebrated letter G, which was a symbol of the sacred name.'"

Here we find that the old York lectures located the famous Middle Chamber in the center of the fourth story or row of chambers over the porch, and its appropriate use was as the receptacle or repository of the symbol of the sacred name, which we call the letter G; but, in fact, in the opinion of Bro. Duncckerley,<sup>2</sup> if it were really a single letter, it was the Yod within a triangle, which the Rabbins call "the king name," and believe it to include all the attributes of Deity.

Some teachers assert that the candidate is admitted into the Middle Chamber for the sake of the letter G, and that he will there be taught *how* to receive wages

<sup>2</sup> Revelations of a Square.

as a Fellow Craft. That he will or should "behold the letter G suspended therein," we will admit, and that he should there "receive further instruction relative to the wages of a Fellow Craft." But, that, under the present arrangement of the lectures he would then and there be instructed in the *manner* in which Fellow Crafts anciently received their wages, is not so readily admitted. In this connection, the place where the Fellow Crafts anciently received their wages may properly be taken into consideration. In the system of lectures prepared by Bro. Preston, in 1772, and adopted by the Grand Lodge of England, it was taught that the Craft repaired in procession to the Middle Chamber and there received their wages from the Grand Senior Warden. Bro. Dunckerley, in alluding to the use of the winding stairs, uses the following language in Bro. Preston's presence: "I need not add, as you are all conversant with the fact, that the masons are said to have made use of it when they ascended to the Middle Chamber to receive their wages." And again, "In this Chamber, according to the teachings of Freemasonry, the Fellow Crafts received their wages on the square without diffidence or scruple, from the good opinion which they entertained of their employers." Here a brother rose and stated his doubts whether these facts were well authenticated, as the masons, he said, were principally employed in the forest and quarries before the foundations of the Temple were laid, it was morally impossible that they could have received their wages in the manner indicated in the tradition; nor could the process have been adopted at all in this locality with the Junior Warden guarding the foot, (or outer door,) and the ancient Senior Warden at the summit, (or inner door,) until the Temple was nearly completed." Although Bro. Preston was present, neither he nor Bro. Dunckerley made any reply to the reasonable objections of the brother.

I am aware that it will be considered by many as the height of presumption for one to venture to differ with or to question the correctness of opinions expressed by such erudite and distinguished masons as were Bros. Dunckerley and Preston, and a host of others who have given their sanc-

tion to that version of the lectures. But, they were only mortals, and participants in the common lot of humanity, and inherited alike with others the imperfections of nature consequent on our fallen state, and were not exempt from error or misconception; and great men, eminently endowed with the various accomplishments and qualifications which adorn the human mind might still be slightly deficient in that faculty or talent which would enable them to scrutinize a subject closely and arrive at facts, somewhat obscure, by the force of logical deductions. I have presumed to consider the version given by them to that part of the lecture, as the result of a too slight scrutiny or examination of the subject; perhaps, from its being considered by them as a matter of minor importance. But history should always be sustained by facts, which are stubborn things, and will not yield to surmises or opinions based on imperfect or careless investigations, and are the only tests by which the correctness of opinions purporting to be founded on such can be established. How will this matter stand such a test and adhere strictly to the tradition? Let us apply it.

By way of illustration, we will say that the sixth hour of the sixth day has arrived, and the 80,000 Fellow Crafts have assembled and formed a procession to repair to the Middle Chamber to receive their wages. Here let us pause and estimate the length of the line of the procession, which, allowing two feet to each man in single file, would give 160,000 feet, or 53,333 yards, or 30½ miles, all to pass up and down the winding stairs. Now, how many could be paid in a minute? As every man's claim has to be submitted to an examination to prevent imposture, we will say 10 per minute, making 600 in an hour; how many hours, then, will be required to pay 80,000 at that rate? We find 133 hours, or, allowing 12 working hours to each day, 11 days. This would not do, as it would run through the next week. If the procession was to march in common martial time of 90 steps of 28 inches per minute, and not halt at all to demand their wages, it would require 19 hours to pass the Senior Warden. Then is not the utter impracticability of the plan clearly apparent

Then consider the rationality of the scheme. Could there be any reason or propriety in requiring 80,000 men to ascend and descend a flight of winding stairs to the fourth story, over the porch of the Temple into a room not more than twelve feet square,<sup>3</sup> once in every week to receive wages, when more suitable places were convenient? The very idea bears absurdity on its front, even if it were practicable. But let us hear Dr. Oliver on the subject, as he refers to a tradition. He says:

"We have a tradition which is known only to those who have been admitted to a certain degree, that on the sixth hour of the sixth day of the week, the Craft being 80,000 in number, formed a procession and repaired to the office of the Senior Grand Warden to receive their wages," etc.

Although this changes the place and relieves them from ascending and descending the flight of stairs, yet, there is not enough of plausibility in it to give it countenance, as it has been shown that under the most favorable circumstances, that it required the working hours of 11 days for the Craft to be paid by any one person.

Then looking a little further we find the following most judicious arrangement. "The king constituted rulers, governors and officers over every department in the State. Beside these, he gave new powers to the princes over the twelve tribes; appointed captains for every month in the year, and purveyors over every district of the land. The nine degrees of Freemasonry were placed by this wise Grand Master under the superintendence of seven expert and worthy masons, whose experience suggested a course of discipline which produced the desired effect. These seven Grand Superintendents were Tito Zadok, Adoniram, H. A., G., Stolkin, Ioabert and Mohabin. There were nine lodges of excellent masons, nine in each, over which presided as many super excellent masons as Masters; and these met in lodge under Tito Zadok, Prince of Harodim; twelve lodges of Master Ma-

sons, three hundred in each, ruled by 12 Grand Architects and 24 Architects as Wardens; 1000 lodges of Fellow Crafts, 80 in each, with so many Mark Masters in the chair, and 2000 Mark Men as Wardens; 420 lodges of Tyrians, Sidonians and Egyptians, 80 in each, under H. A. B., and 100 lodges of Entered Apprentices, 300 in each, under the superintendence of Adoniram." Here we find all the Craft distributed in lodges, classes and divisions of workmen, and of the Fellow Crafts only 80 to a lodge. Then, says Dr. Oliver, "I subjoin the following tradition respecting the payment of the workmen's wages, without vouching for its accuracy, because I am ignorant of the authority on which the calculations are founded. Indeed, the probability is that the tradition has been fabricated in a subsequent age without the existence of any documents to attest its authenticity. 'The men were paid in their lodges by shekels, a silver coin of about half a crown of our money, and the number of shekels per day was regulated by the square of the number of the degree which each order of men had attained.'" etc.

I do not understand Bro. Oliver as doubting or objecting to the men being paid in their lodges, but only to the manner of computing the amount of wages due to them, as in his note appended to the above he seems to favor the payment by lodges, as follows:—"It may here be demanded if the men were paid in their lodges, what becomes of the tradition as to the manner in which the Fellow Crafts received their wages? It must be evident to every brother that before the Temple was built, no chamber could have been in existence; and after it was erected, the above refers to *another tradition* which can not be explained here, but it records a circumstance which was essentially necessary as a privilege to the faithful Fellow Craft, before they traveled into other countries in search of employment."

The correctness of the manner of paying the wages as handed down by tradition is not a question of doubt, as it accords with the system of harmony and order observed throughout the various departments of the masonic policy, which is not interrupted by the payment of wages by each Senior Warden to the mem-

<sup>3</sup> The Middle Chamber was said to be symbolical of the Divine presence, as was the Sanctum Sanctorum also. It must then have been of a perfect cube form, and, as the porch was only 10 cubits or 15 feet wide, allowing 3 feet for the walls, a square of but 12 feet would be left.

bers of their respective lodges. The same harmony and order do not, however, pervade the system as handed down to us, which stations the ancient Junior Warden at the outer and the ancient Senior Warden at the inner door as guards to the same, when the acknowledged duty of the Senior Warden "is to pay the Craft their wages," and not to tyle the door. It is that part of the present system of instruction to which I can not lend my faith. It was not reasonable nor practicable that the 80,000 Fellow Crafts should have repaired to the Middle Chamber to receive their wages, nor that the duty of paying out should have devolved on any *one* person. When did this scheme commence its operation? How did the Craft receive their wages before the Middle Chamber was finished, when they were dispersed in divisions in the forest and in the quarries? I think it is apparent that the instruction as to the manner of receiving wages belongs to a peculiar ceremony, the beauty and fitness of which is not marred by discarding all allusion to the winding stairs and middle chamber, and confining the procession to the members of the particular lodge of Fellow Crafts, and the payment of the wages to the Senior Wardens of the respective lodges; this being the ceremony required to be performed at the close of every week to enable them to receive the wages for their labor; while their admission up the winding stairs into the Middle chamber was a *privilege* enjoyed *but once* by each Fellow Craft, and then *as a distinction* or reward of merit, and not for the purpose of receiving wages. It was both reasonable and practicable, that the Senior Warden of each lodge having estimated the amount due to each craftsman in his lodge or class of workmen, applied for and received the amount respectively due, and at the proper time and place paid the Craft their wages in their peculiar manner, each, to his lodge or class respectively; and in this manner, there being only 80 in each lodge, all the Craft could receive their wages in a reasonable time, and the confusion and delay necessarily attending the movement of a procession thirty miles in length was avoided, and the harmony of the policy preserved.

Then, if my premises are correct, it

will appear that the famous Middle Chamber was situated in the center of the fourth row of chambers over the porch of the Temple, and was approached by a flight of winding stairs constructed in the wall of the house, consisting of 3, 5, 7, 11, or a greater number of steps,<sup>4</sup> and that its appropriate use was as the receptacle or repository of the celebrated letter G, which had accompanied and been preserved in the traveling tabernacle of Moses, and was then safely deposited therein, as was the ark of the covenant in the Sanctum Sanctorum, or Holy of Holies. It will also appear that the Craft did not repair at the close of each week to the Middle Chamber, then and there to receive their weekly stipend or wages, but were paid by the Senior Wardens of their respective lodges, either in the lodge or at the office of the Senior Warden, and in the manner peculiar to the Craft.



## MASONIC CONVERSATIONS OF OUR CLUB.

### CONVERSATION THIRD.

BRO. SMITH, *loquitor*. I perceive from the report of the last conversation, my brothers, that Bro. Reporter advanced some very forcible illustrations in support of his argument, that masonry is a Christian institution—an argument which, although plausibly supported, I can not, as yet, give to it my adherence. As I understand masonry, it does not recognize any sect or denomination: its openly avowed and universally received doctrine is to unite mankind in the bonds of fellowship and good will; to make of mankind one brotherhood: and to attain this great desideratum, it supports, with all its strength, the attainment of knowledge. Knowledge is the most genuine and real of human treasures. Gold will be lost by the changes of fortune, jewels will take wings of themselves and fly away, property of any kind that is tangible will sooner or later change owners; but *knowledge* once acquired is, thenceforward and for ever, the property of him who acquires it, and can not be lost; for

<sup>4</sup> Revelations of a square.

it is the true light in contradistinction to *ignorance*, which is darkness.

Knowledge is the development of the human soul, and its acquisition the growth of the soul, which, at the birth of man, knows nothing, and, therefore, in one sense, may be said to *be* nothing. We need not pause at the common argument, that, by learning, man excelleth man in that wherein man excelleth beasts; that, by learning, man ascendeth to the heavens and their motions, where, in body, he can not go; and the like. Let us rather regard the dignity and excellency of knowledge and learning in that whereunto man's nature doth most aspire, which is immortality; for to this tendeth generation and raising of houses and families; to this, buildings, foundations and monuments; to this tendeth the desire of memory, fame and celebrity, and, in effect, the strength of all other human desires.

That our influences shall live after us, and be a living power when we are in the grave; and not merely that our names shall be remembered, but rather that our works shall be read and our acts spoken of as evidences that those influences live and rule, sway and control the world or a portion of it: this is the aspiration of the human soul. We see, then, how far the monuments of genius and learning are more durable than monuments of power, or of the hands; for have not the verses of Homer continued for twenty-five hundred years or more without the loss of a syllable or letter, while palaces and castles, temples and cities, coëxistent with him, have decayed and been demolished. It is not possible to have the true pictures or portraits of Cyrus, Alexander, or Cæsar, either on canvas or in stone, nor yet of the kings or powerful potentates of much later years; for the originals can not last, and the copies lose the stamp of truth as they succeed each other: but the images of men's genius and knowledge remain in books exempted from the wrong of time, and capable of perpetual renovation. Neither are they fitly to be called images, because they generate still and cast their seeds in the minds of others, provoking and causing infinite actions and opinions in succeeding ages.

To learn to attain knowledge, to be wise, is a necessity for every truly noble soul: to teach, to communicate that knowledge, to share that wisdom with others, and not churlishly lock up his exchequer and place a sentinel at the door to drive away the needy, is equally the impulse of a noble nature, and the worthiest work of a Freemason.

In the attainment of knowledge alone masonry does not confine her disciples, but also teaches them to prepare by secrecy, obedience and fidelity, to protect each other. The virtue of secrecy is indispensable in a mason of even the lowest grade: it is the first and almost the only lesson taught to the Entered Apprentice. The obligations which we have each assumed toward every mason that lives, requiring of us the performance of the most serious and onerous duties toward those personally unknown to us until they demand our aid,—duties that *must* be performed even at the risk of life, or our solemn oaths be broken and we be branded as false masons and faithless men,—teach us how profound a folly it would be to betray our secrets to those who, bound to us by no tie of common obligation, might, by attaining them, call on us in their extremity, when the urgency of the occasion shall allow us no time for inquiry, and the peremptory mandate of obligation compel us to do a brother's duty to a base impostor. But with our Bro. Van Laar I can not coincide, that there is nothing in the emblems of the degrees of Ancient Masonry to justify a belief that it was, or is, a Christian institution. That it was closely recognized by Christian men, kings and princes, in its earlier history, is plain. Before the Reformation in Germany, it was strictly confined to the Crafts known as Stone Masons or Operative Masons, who wrought upon churches, and who must have been, to a man, believers in Christianity; and it was only when, at a subsequent period, it passed from a purely operative to a purely speculative character, that such a thing as adapting it to all sorts and conditions of men was attempted. The analogy between the symbols and the leading points of Christianity is too plain to admit of dispute; and, for my part, I think it is exceedingly diffi-

cult the task of supporting the doctrine of universality successfully.

"To a blind adherence to the dictum of priests," replied Brother Von Laar, "may be attributed this purely Christian working of early masonry in England and Germany, an adherence which was broken by the light of the Reformation. That masonry should be priest-ridden, at that period, is not to be wondered at. Every thing that was good or useful, partook, more or less, of the religious character of the clergy, and was governed by their will. Men stopped not to inquire whether this loyalty to their ignorant faith was right or wrong. The power of a cunning priesthood, the tyrannical exercise of an episcopal jurisdiction, derived from a papal authority, was unquestioned, and men bowed to it as the beast bows to his burden. How could other than an idea that masonry was but one of the tools of this hierarchy prevail among men who were ignorant in the extreme; men who could neither read nor write; whose knowledge was confined to the few master workmen, under whom the mass of the operatives were mere stone-cutters? But when the light of the Reformation dawned upon this benighted people, other hopes and other desires obtained to the removal of this blinded submission. They began to see that they were men endowed with souls and minds, that needed but the light of a knowledge, to be obtained by exertion of their own faculties, to take a stand as men among men; and this they, in a few years, did; and what was the result? Just so soon as this state of the case prevailed, and it began to be plain to them that masonry was intended to unite men in one common brotherhood, and they had shaken off their blind adherence to the reign of priest-craft, did the priests cast them off, despised them, excommunicated, banned and cursed them, and, from that hour, each succeeding generation of the papal hierarchy have done likewise. Then were men's eyes opened to the fallacy of a religion to which the aggrandizement of self was the all-absorbing idea. Thenceforward we have no more churches built that can compare with those erected before this time. No, the operatives scattered, and the master workmen passed away, and the secret of

their cunning, as artificers in gold and brass, marble and ivory, porphyry and onyx stone, and glass, disappeared with them. Henceforward masonry was for the world, and the world ought to have it.

"Tie down masonry to a blind belief in the divine origin of the Bible, and where will you leave two-thirds of this world's inhabitants? To befriend them we are forbidden, because we are told that 'accursed be to the heathen and the publican.' And who are the heathen and the publican? We are told it is 'he who will not hear the church.' Here we see, at one bound, is narrowed down the sphere of our usefulness; and how can this accord with the sentiment of love for our neighbors, which masonry fosters?

"*Toleration* is the corner-stone and cap-stone of masonry. In no other manner, but by the recognition of and tolerance for the opinions and beliefs of our fellow-men, could masonry obtain the pre-eminence it enjoys; for universality has been its real character from its origin. It was this character which enabled two kings, worshipers of different deities, to sit together as Grand Masters, while the walls of the first temple arose; and the men of Ghebal, bowing down to the Phœnician gods, to work by the side of the Hebrews, to whom those gods were abominations, and sit with them in the same lodge as brethren.

"The primitive men met in no temples made with human hands. 'God,' said Stephen, proto-martyr, 'dwelleth not in temples made with hands.' In the open air, under the overarching, mysterious sky, in the great world-temple, they uttered their vows and thanksgivings, and adored the God of Light, of that light that was to them the type of good as darkness was to them the type of evil. All antiquity solved the enigma of the existence of *evil*, by supposing the existence of a *principle* of evil, that, first falling itself, and plunged in misery and darkness, tempted man to his fall, and brought sin into the world. All believed in a future life, to be attained by purification and trials; in a state or successive states or conditions of reward and punishment; in a Mediator or Redeemer, by whom the evil principle was to be overcome, and the Supreme Deity recon-



ciled to his creatures. The Burmese called him *Chrishna*; the Chinese, *Kiountse*; the Persians, *Sosiosch*; the Chaldeans, *Dhouranai*; the Egyptians, *Horus*; Plato, *Love*; the Scandinavians, *Balder*. Let us see how near do the creeds of these different nations and men approach the generally received gospel of Christianity.

"*Chrishna*, the Hindoo Redeemer, was cradled and educated among shepherds. A tyrant, at the time of his birth, ordered all the male children to be slain. He performed miracles, say his legends, even to raising the dead. He washed the feet of the Brahmins, such was his meekness and lowliness of spirit. He was born of a virgin, died, descended to hell, rose again, charged his disciples to teach his doctrines, and gave them the gift of miracles.

"In how much does this depart from the gospel of Christianity? Enough to exclude an Indian from the rites of masonry? I opine not.

"'Before the chaos that preceded the birth of heaven and earth,' says the Chinese, Lao Tseu, 'a single being existed, immured and silent, immutable and always acting the creator of the Universe. I know not the name of that being, but I call it Reason. Man has his model in the earth, the earth in heaven, heaven in reason, and reason in itself.'

"'I am,' says Isis, 'Nature; parent of all things, the most exalted of gods, her of the uniform countenance, who with my rod dispose the lights of heaven, give salubrity to the winds of the sea, and rest to the dead; her whose single godhead the world venerates with various rites and by many names, but my people, the Egyptians, worship me with proper ceremonies.'

"The Hindoo Vedas thus defines the Deity: 'He who surpasses speech, and through whose power speech is expressed; he who intelligence can not comprehend, yet through whose power the nature of intelligence can be understood; he who can not be understood by the organs of hearing, seeing, feeling, smelling or tasting, and yet by whose power are these organs conferred upon humanity. Know ye that this is Brahma, and not those perishable things that man adores.'

"When God resolved to create the hu-

man race,' says Arius, 'he made a Being that he called the *Word*, the Son, Wisdom, to the end that this Being might give existence to men.' This *Word* is the Ormuzd of Zoroaster.

"'The image of God is the *Word*,' says Plato, 'dwelling in God, and by means whereof he has created all visible things; the more ancient God, as compared with the material world, the archangel, and type of all spirits, even of the spirits of man, because he is the primitive man himself.' And this *Word* is not only the creator, (John says *by Him was made every thing that was made*,) but acts in the place of God, and through him act all the powers and attributes of God. And also, as first representative of the human race, he is the protector of men and their shepherd.'

"From these passages will be seen to what extent is the infinite God recognized by all nations, and kindreds, and tongues, and also the little difference that exists between the commonly received belief of what we call the heathen and what we call the Christian. It is the duty of masonry rather to reconcile these differences than to proscribe from its midst or participation in its beatitudes those with whom they exist. Of what purpose or importance are differences of opinion if all revere the holy symbolic arch, the first and unalterable source of Freemasonry, if a reverence for the sacred principles of the institution actuate his mind and imbue his spirit.

"Let each apply its symbols as he pleases. Freedom in this respect is the great privilege of masonry. Our temple is supported by Wisdom, Strength and Beauty. If these speak to me of Faith, Hope and Charity, and to you of Father, Son and Spirit, whence the reason that we separate and be at war with each other? There should be none. In masonry, I hear her supports telling me to be truthful, hopeful and indulgent; for he only is wise who judges others charitably; he only is strong who is hopeful, and there is no beauty like a firm faith in God, our fellows, and ourself.

"If the religion and law of man is to be supreme here always, what will we ever see but what we have seen? The supremacy of evil and the crouching of

good, a world where virtue is persecuted and vice rewarded; where insolent ignorance rules, and learning and genius serve; where the law punishes her who starving steals a loaf and lets the seducer go free; a world sunk in sin, reeking with baseness, and clamorous with misery; where, since its habitancy by man, war has never ceased, nor man paused in the task of torturing his brother. If you see in this the rending of rocks and the veil, the heavens overcast and hear the words 'Father forgive them for they know not what they do,' and 'it is finished,' and *I* see the sorrow of the Jews at the fall of Jerusalem, or that of the Craft for the death of Hiram, and hear the words, 'Alas! it is lost—it is forever lost,' why should we not be allowed our idiosyncracies of idea and belief? The day is gone by when men were ground to a common standard of thought and intellect, and measured with a common gauge. Freedom to worship God is man's greatest Franchise, and we have no right to interfere with that, the boon of his inheritance."

#### NOTES AND GLEANINGS.

**THE SIGNS.**—The Tracing-Board is surrounded by an indented or tessellated border, which refers to the planets in their various revolutions, that form a beautiful skirt work round that grand luminary the sun, as the border does round a masonic lodge. At the four angles appear as many tassels, which seemed to be attached to a cord or cable tow. These refer to the principal points, denominated from the four rivers of Paradise, and the four parts of the human body—the guttural, pectoral, manual, and pedal; and alluding to the same number of cardinal virtues, viz.: Temperance, Fortitude, Prudence, and Justice.

The guttural sign, or tassel, alludes to Temperance, which is a virtue particularly applicable to both operative and speculative masonry. Labor needs refreshment, but it must be used moderately, as a means of recruiting the physical strength which may have been expended in toil; and not for the purpose of carnal

indulgence, which will prostrate the reason, and cause us to incur the risk of violating a solemn obligation, and becoming liable to its penalty. The pectoral refers to Fortitude, to which an inspired apostle applies the general term of virtue, to denote its superior value. In the absence of this virtue, no person can perform his duty, either to God, his neighbor, or himself, in an acceptable manner. He will be too sensibly overwhelmed with the cares and troubles of the world, to find either leisure or resolution to protect himself from the evil machinations which will be arrayed against him during his progress through life, and may be innocently led to rend asunder the sacred ties of brotherhood, which unite men of all parties, religious or political, by revealing those inestimable secrets which have been entrusted to his care, and become the victim of his own weakness and pusillanimity. The manual reminds us of that sacred pledge which is planted in the heart, and sealed with the symbol of fidelity. Prudence was the third emanation of the Basilidean deity, Abrax; and it was denominated, on account of its value and importance to man in a state of probation, the Logos, or Word. It is a virtue of deliberation and experience, determining the expediency of present conduct by the consequences of the past, and thus effectually providing against the chances of the future. To speak masonically, this virtue should be the peculiar characteristic of every brother, not only for the government of his conduct while in the lodge, but also when abroad in the world. It should be particularly attended to in all strange and mixed companies, never to expose the least symptom of a sign, token, or word, whereby the secrets of masonry may be unlawfully obtained. The pedal is the point on which the first recommendation of the W. M. is given, to continue good men and upright masons. It denotes the principle of strict and universal justice, which incites us to act toward others, in all the transactions of life, as we could wish they would act toward us. Justice is the boundary of right, and the cement of civil society. This virtue, in a great measure, constitutes real goodness, and is, therefore, represented as the perpetual study of the ac-

complished mason. Without the exercise of justice, universal confusion would ensue; lawless force would overcome the principles of equity, and social intercourse would no longer exist.

MASONRY AS APPLIED TO MAN UNDER THE INFLUENCE OF NATURE AND GRACE.—The first degree in masonry naturally suggests that state of moral darkness which begloomed our world. On the apostacy of our first common parent, not a gleam of light was left to cheer his desponding mind. Soon, however, the first kind promise was made. Adam was, therefore, in a comparative sense, still in darkness. Such is the very nature of the first degree, that every observing candidate is led to view his moral blindness and deplorable state by nature. Under these impressions he enters on the second degree, which, in view of his moral blindness, he is to consider emblematical of a state of imprisonment and trial. Such was the second state of Adam. Hence arises the idea of probationary ground. A due observance of all former requisitions, and a sincere desire to make advances in knowledge and virtue, open the way for the reception of more light. Having diligently persevered in the use of appointed means, the third degree prefigures the life of the good man in his pilgrimage state. Although the true light has shined into his heart, and he has experienced much consolation, yet he sometimes wanders into devious and forbidden paths. In the midst of such trials he resolves to be faithful, and manfully to withstand temptations. He determines to pursue that sacred trust committed to his care, and therefore endeavors to escape for his life to the Great Ark of his salvation. In advancing to the fourth degree, the good man is greatly encouraged to persevere in the ways of well-doing even to the end. He has a name which no man knoweth save he that receiveth it. If, therefore, he be rejected, and cast forth among the rubbish of the world, he knows full well the Great Master Builder of the Universe, having chosen and prepared him as a lively stone in that spiritual building in the heavens, will bring him forth with triumph, while shouting grace—grace to his divine Redeemer. Hence

opens the fifth degree, where he discovers his election to, and his glorified station in, the kingdom of his Father. Here he is taught how much the chosen ones are honored and esteemed by those on earth, who discover and appreciate the image of their common Lord. This image being engraven on his heart, he may look forward to those mansions above, where a higher and most exalted seat has been prepared for the faithful, from the foundation of the world. With these views the sixth degree is conferred, where the riches of divine grace are opened in boundless prospect. Every substantial good is clearly seen to be conferred through the great atoning sacrifice. In the seventh degree the good man is truly filled with a heartfelt gratitude to his Heavenly Benefactor, for all those wonderful deliverances wrought out for him while journeying through the rugged paths of human life. Great has been his redemption from the Egypt and Babylon of this world. He beholds in the eighth degree, that all the heavenly sojourners will be admitted within the vail of God's presence, where they will become kings and priests before the throne of his glory for ever and ever. Such is the moral and religious instruction derived from the order of masonic degrees.

WHERE WAS ABRAHAM BORN?—The Rabbi Solomon Jarchi says, that the birth of Abraham took place in Aram Naharaim, which name comprehended all the country between the rivers Euphrates and Hiddekel, or the Tigris. And this is what Joshua says, "Your forefathers were from the other side of the river:" and it is said (Gen. xxiv.) that, on Abraham's sending his servant Eliezer, he cautioned him from going elsewhere than to his country and native place; and hence the account says, he went to Aram Naharaim, commonly called Mesopotamia. This is confirmed in the Gemara, which, in explanation of the name of Abram, that it meant "the father of Aram," because he was the head or chief of the province; and, therefore, when it is said that God took Abram from Ur of the Chaldees, it is not to be understood for Babylon in the plain of Shinar, because that appears to have belonged to the children of Ham,

but rather a city of Aram Naharaim, and derived its name from Kesed, one of Nahor's sons, a descendant of Shem, and was hence called Kasdim."

**DO ANGELS EAT?**—Several of the fathers and ancient doctors were of opinion that the angels did not really eat, but only seemed to do so; and they ground that opinion principally upon what the angel Raphael says in the Book of Tobit (xii: 19). All these days did I appear unto you, but I did neither eat nor drink, but you did see a vision. Others are of a contrary opinion, affirming that the angels did not eat in appearance only, but in reality, with keen dispatch of real hunger. And this opinion appears to be confirmed by the accounts of Abraham's entertaining three angels at one time, and Lot's entertaining two angels at another. There it is said plainly that meat was set before them, and they did eat; and there is no reason for not understanding this, as well as the rest of the relation, literally.

**ABRAHAM'S VISITORS.**—An ancient Rabbinical tradition says, that *two* angels are never deputed on the same mission; and, therefore, they conclude that each of the above personages had a separate duty to perform. The first to communicate to Abraham the birth of his son Isaac; the second to deliver Lot out of Sodom; and the third to destroy the city. Some Christians have considered them to be the triune Jehovah; and there is every reason to believe that one of these divine beings was the Son of God. Christ himself intimates this when he says: "Abraham saw my day, and was glad;" and Abraham calls him four times by the sacred name of Jehovah, which is incommunicable to mortal man. It is certain that the Son of God appeared to Abraham when he was about to offer his son; for he says: "Now I know that thou fearest God, seeing thou hast not withheld thy only son from me." From whom? Why, from the Son of God; for no mortal, nor even angel, would have dared to make such an application; and I may here observe that it was the Son of God that wrestled with Jacob; for he said: "Now have I seen God face to face."

The same appearance was vouchsafed to Joshua and to Manoah.

**IMMUTABILITY OF THE ISHMAELITES.**—There has always appeared a protecting power to save the Ishmaelites in every emergency, which was evidently the superintending hand of Providence, for the sole purpose of fulfilling the divine promise. The Romans frequently invaded Arabia, with the full determination of subjecting its inhabitants to their rule; but they always failed. At one time, the Roman armies were destroyed by the plague; at another, they were obliged to be recalled to quell an insurrection in a different quarter; and when the Emperor Trajan was fully determined to convert Arabia into a Roman province, and for that purpose invaded it with an army of veteran warriors, on his arrival at the city of the Hagarenes, a storm of hailstones, thunderbolts and lightning, accompanied by prodigious whirlwinds, was rained down upon them from heaven, and drove them back to their quarters; and when they arrived at their camp, they were attacked with immense swarms of flies, which destroyed their provisions, and produced such a stench as infected the army with disease; so that Trajan was obliged to abandon the expedition.

**A DEFINITION OF LABOR.**—The foreign Freemasons' Lexicon, under the word LABOR, has the following pertinent observations: "Labor is an important word in Freemasonry—we may say the most important. It is for this sole reason that a person must be made a Freemason; all other reasons are incidental and unimportant, or unconnected with it. Labor is the reason why meetings of the lodge are held; but do we every time receive a proof of activity and industry? The work of an operative mason is visible, if even it be very often badly executed; and he receives his reward if his building is thrown down by a storm in the next moment. He is convinced that he has been active; so must also the brother Freemason labor. His labor must be visible to himself and to his brethren, or, at the very least, it must be conducive to his own inward satisfaction. As our building is neither like a visible

temple of Solomon nor the pyramids of Egypt, so must our industry be proved in works which are imperishable. When we vanish from the eye of mortals, then must our brethren be able to say: 'His labor was good, and he is called to his reward.' But we must not think that, as Free and Accepted Masons, we are bound to labor in the lodge only, because the lodge of a genuine mason extends from the east to the west, from the north to the south, from the center of the earth unto the clouds."

**EXPLANATION OF THE PILLARS.**—These pillars were thus illustrated by our ancient brethren: "The mighty pillars on which masonry is founded, are those whose basis is wisdom, whose shaft is strength, and whose chapter is beauty. The wisdom is that which descends from above, and is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy. The strength is that which depends on the living God, who resisteth the mighty, and scattereth the proud in the imaginations of their hearts; who giveth us power to resist and to escape all temptations, and to subdue our evil appetites; a strength which is a refuge to the distressed; a bond of unity and love among brethren, and of peace and quiet in our own hearts. Our beauty is such as adorns all our actions with holiness; is hewn out of the rock, which is Christ, and raised upright by the plumb-line of the gospel; squared and levelled to the horizontal of God's will, in the holy lodge of St. John; and such as becomes the temple whose maker and builder is God."

**THE BLAZING STAR.**—Herschel himself, intent on far discovery, seldom looked at the larger stars; and because their blaze injured his eye, he rather avoided their transit. But he tells us that, at one time, after a considerable sweep with his instrument, the appearance of Sirius (the dog-star) announced itself at a great distance, like the dawn of the morning, and came on by degrees, till this brilliant star at last entered the field of the telescope with all the splendor of the rising sun, and forced him to take off his eye from

the beautiful sight. Blest power of man, thus to approach a remote idea of the splendor of heaven's architecture! The forty feet telescope which Herschel made use of, could descry a cluster of stars, consisting of 5000 individuals, were it 300,000 times deeper in space than Sirius probably is; or, to take a more distinct standard of comparison, were it at the remoteness of 11,765,475,948,678,679 miles; or, in words, eleven millions seven hundred and sixty-five thousand four hundred and seventy-five billions, nine hundred and forty-eight thousand six hundred and seventy-eight millions, six hundred and seventy-eight thousand, six hundred and seventy-nine miles. Herschel, by using comparatively small telescopes, fixed the comparative remoteness of forty-seven resolvable clusters of these stars, ten of which were upward of nine hundred times more distant than Sirius, and has represented them by a chart. And is even this the universe? Where are we, after all, but in the center of a sphere whose circumference is 35,000 times as far from us as Sirius, and beyond whose circuit infinity—boundless infinity—stretches unfathomed as ever? The Blazing Star is defined in the twenty-eighth degree, according to the French system *anciens et accepté*, as "a true mason, perfecting himself in the way of truth, that he may become like a blazing star which shineth with brilliancy even in the thickest darkness; and it is useful to those whom it illuminates, if they be desirous of profiting by its light." In this degree the star is an emblem of truth.

**OUR EQUALITY.**—The equality established among masons is a temporary and voluntary condescension of superiors to inferiors during the meeting of a lodge (no longer) for the laudable purpose of promoting one of the grand principles of the Order—brotherly love. When they depart from the lodge, however, every man resumes his proper rank and station, and honor is paid to whom it is due.

**THE WORKING TOOLS.**—Our expert Bro. Heselton, Acting Provincial Grand Master for the West Riding of Yorkshire, in a speech at laying the foundation stone of St. George's Church at Leeds, thus ex-

cellently explained these instruments of labor. He said: "the symbols of those instruments used by architects, which he had just applied to the stone, were unknown to common observers, who merely saw in them the simple square, the level, and the plumb-rule; but Free and Accepted Masons recognized them as emblems of certain moral principles and religious duties, which, if followed out as men ought to follow them, would render them valuable members of society. The square was an emblem of morality, which taught them to square their lives and actions by the unerring laws of God's word, and to regulate their conduct according to the doctrine laid down by their divine Creator, to preserve a lively faith in his holy gospel, and taught them to live in charity with all mankind. The level was an emblem of equality, and reminded them that in the eyes of God all men were equal; that he caused the sun to shine upon the poor man's cottage as well as the king's palace; with him there was no distinction, unless they so far forgot their duty as to neglect and disobey the divine commands. The plumb-rule, signifying uprightness, reminded them to use justice and equity in all their dealings on earth, so that, through the great mercy of God, and the mediation of his blessed Son, they might hope to obtain an entrance into the great lodge above, not made with hands eternal in the heavens."

**TRUTH.**—In the ancient mythology of Rome, Truth was called the mother of virtue, and was depicted with white and flowing garments. Her looks were cheerful and pleasant, though modest and serene. She was the protectress of honor and honesty, and the light and joy of human society. Democritus, from the difficulty, I suppose, of meeting with her, feigned that she lay hidden at the bottom of a well.

**A DILEMMA.**—"If St. John was a Freemason," says Dalcho, in his preface to the Ahiman Rezon, "then it is impossible that Solomon should have been one, because his lodges could not have been dedicated to St. John, who was not born until 1,000 years after the temple was built; therefore, there would have been in St. John's

day what there was not in Solomon's, which would have been contrary to our known principles. And, beside, if both these personages were Freemasons, then we have evidence that Solomon was the greater mason of the two, and our lodges should be dedicated to him instead of St. John. But if Solomon was not a Freemason, then there could not have been a Freemason in the world from the day of the creation down to the building of the temple, as must be evident to every Master Mason.

**THE FRENCH LESSER LIGHTS.**—The decorations of a French lodge differ from ours: It is directed by their constitutions, that "*le temple sera orné et convenablement disposé. Au milieu du temple sera dressé un autel avec un coussin couvert d'un drap d'or sur l'equel sera posé le livre des institutions maçonniques, richement relié. Derrière le coussin s'élèvera un candélabre à trois branches, allumé. Devant seront placés trois vases de cristal, contenant l'un des fleurs, l'autre des parfums, et le troisième un anneau d'or.*"

**GOOD ADVICE.**—The Grand Lodge of Hamburg, in an address to the Grand Lodge of New York, thus expresses its views of the intention of Freemasonry: "Let us use all our endeavors to preserve peace within our borders; to beware of overstepping our Landmarks, and to understand the spirit of our Order. May every lodge, and every brother, only strive after truth and perfection. Let forms be honored, though they may differ, and let every mason aim at the great object of the institution, and not be satisfied with performing cold and heartless ceremonies, but studying and comprehending their mystic sense; so shall every brother become daily more and more a *Freemason*. Masonry works daily without noise, regarding all brethren with love and honor; not asking one which system he follows, nor another the color of his decoration, or how many degrees he has, but judging only from his works; not minding what his business may be, or what sect he belongs to, but if he be a faithful workman whose example may be followed. Thus will Freemasonry increase, the different systems and forms will vanish, and the

true Fraternity form a chain of truth and light.

THOUGHTS FOR THE PROFANE.—If a person wishes to become a candidate for masonry he should make up his mind to watch the progress of all the ceremonies, through which he may pass, with attention, and search into their propriety, their origin, and their symbolical reference. He may be quite sure that men of sense and standing in the world—men whose reputation for wisdom and common prudence is of some value, would not subject him to any test which might cast an imputation upon themselves. At a first view the ceremonies of initiation, passing, and raising, may be considered unnecessary—all ceremonies abstractedly may be thus interpreted—but they are in reality, of the utmost importance. They convey to the mind, by action, a series of wholesome truths—they make a strong and lasting impression; and as the lesson which they teach is connected with his mental improvement, both in science and morals, a serious attention to the explanation of the ceremonial will be amply repaid by the beautiful development of the masonic system which the process can not fail to establish.

The advantages of Freemasonry are recorded as having produced striking effects among the disciples of Pythagoras. Many instances might be produced, but one shall suffice. It is related by Iamblichus that one of the Fraternity traveling on foot, lost his way in a desert, and arriving, exhausted with fatigue, at an inn, he fell seriously indisposed. When at the point of death, unable to recompense the care and kindness with which he had been treated, he traced some symbolical marks, with a trembling hand, on a tablet, which he directed to be exposed to view on the public road. A long time after, chance brought to these remote places a disciple of Pythagoras, who, informed by the enigmatical characters he saw before him, of the misfortunes of the first traveler, stopped, paid the innkeeper the expenses he had been at, with interest, and then continued his journey. (*Anacharsis*, vol. vi, p. 300.)

SYMBOLS.—“If we go back thousands of years,” says Bro. Husenbeth, P. D. P.

G. M. for Bristol, “and examine, unprejudiced by early impressions, the laws, customs, and religious observances of early nations, we find that the Indians, Ethiopians, Egyptians, the Jews, the Greeks, and the Romans, concealed their principal learning under hieroglyphics and many other symbols; and this proves that sensual representations, or signs, work closer upon our hearts, according to that vacillating Swiss philosopher, Rousseau, than words. Our masonic society has to this day retained many most interesting symbols in its instructions, when properly explained by a scientific lecturer, and not garbled by ignorant pretenders, who, by dint of merely a good memory and some assurance, intrude themselves on a well-informed assembly of brethren, by giving a lecture, not composed by themselves, but taught them verbatim. This kind of lecturing might be obviated by the appointment of scientific lecturers to every lodge, whereby the chair might be regularly filled by respectable Masters, without adding the duty of lecturing to their other arduous labors.”

WAS ST. JOHN THE BAPTIST A FREEMASON?—Our traditions say that St. John the Evangelist, who was an Essenian Freemason (*vide Calmet*), instituted a secret theological society, with mystic rites and masonic emblems; and some authors go further, and assert that Clement of Rome, who was the disciple of Peter and Paul, got possession, at the death of St. John, of the books and papers of the society; attached it to the Christian religion; and, by means of missionaries, propagated it throughout the world; that Polycarp was a presiding officer; and that successive Roman emperors connived at its existence. I mention these facts here, although I am ignorant of the authority on which they are founded. It is clear, however, that Dr. Dalcho, the Grand Master of South Carolina, was unacquainted with the existence of the above records when he said: “Neither Adam, nor Nimrod, nor Moses, nor Joshua, nor David, nor Solomon, nor Hiram, nor St. John the Evangelist, nor St. John the Baptist, belonged to the Masonic Order. It is unwise to assert more than we can prove, and to argue against

probability. There is no record, sacred or profane, to induce us to believe that these holy and distinguished men were Freemasons, and our traditions do not go back to their days."

**THE MASONIC VIRTUES.**—These are pre-eminently the virtues of Christianity; for St. Paul, after a beautiful illustration of them, concludes thus: "Now abideth Faith, Hope, Charity, these three; but the greatest of these is CHARITY."—(1 Cor. xiii: 13.)

**THE HIGHER GRADES.**—With respect to the higher grades of masonry, Dr. Burnes says: "The most authentic notice we can find on this subject, is in M. Thory's excellent Chronology of Masonry, wherein it is recorded, that about 1728, Sir John Mitchell Ramsay, the well-known author of 'Travels in Cyrus,' appeared in London with a system of Scottish masonry, up to that date perfectly unknown in the metropolis, tracing its origin from the Crusades, and consisting of three degrees—the *Ecossais*, the *Novice*, and the *Knight Templar*. The English Grand Lodge rejected the system of Ramsay, who, as is well known, along with the other adherents of the Stuart family, transferred it to the Continent, where it became the corner-stone of the *hautes grades*, and the foundation of those innumerable ramifications into which an excellent and naturally simple institution has been very uselessly extended in France, Germany, and other countries abroad." Most of the subsidiary degrees have had a similar origin.

**ABRAHAM'S WISDOM.**—Abraham went down with his wife into Egypt, and became celebrated among that people. Eusebius says that he taught the Egyptians arithmetic and astrology, of which they were previously ignorant. And he adds, from Eupolemus, that the patriarch was on the most familiar terms with the Egyptian priests at Heliopolis, when he dwelt there during the famine in Canaan, and taught them many things, particularly a knowledge of the celestial sciences.

Do good to all men, especially the faithful.

**THE LESSON OF OUR PREPARATION.**—"How beautiful are the lessons taught in the very first steps of the first degree! Even before the candidate is admitted into the lodge, how significant the preparatory forms and ceremonies; in teaching him that masonry regards no man for his worldly wealth or honors; that it is the internal rather than the external qualifications of every candidate that command attention; in impressing upon him that we are here all brethren, requiring nothing to defend ourselves from each other; in showing him how important it is that his heart should *conceive* and properly estimate, before he suffers his eyes to look upon the beauties of masonry; in representing the necessity of extreme caution in taking a professed brother by the hand; and by that part of the preparation which refers to the beautiful ancient custom whereof we read in the Book of Ruth, exhorting the candidate to *sincerity* in the business in which he is about to engage."

#### ANSWERS TO CORRESPONDENTS.

**B. L. T.**—The object of "Masonic Conversations of Our Club," is to touch upon such leading topics of interest as may take place as time advances in the masonic world. We deal not with men, but with principles. The disagreeableness of any local masonic squabble, is it not our business to notice. You need not fear that by coming to New York, we may imbibe any of its peculiar masonic ideas—if *masonic* ideas they can be called. We came here not for masonic but business purposes. Our business is to publish a work that will not offend the brother wherever situate, and it is that rule we shall always be governed by.

**J. W.**—Bro. MORRIS is in Kentucky. His post-office is Louisville. He will reply to all questions relating to the "Universal Masonic Library," or his "Code of Masonic Law."

**J. M. H.**—Our Magazine can only be procured by application to the office of publication direct. It is not for sale in the bookstores, where other Magazines are found. For terms, see first page of cover.

**W. B.**—We believe with you, that the Christianity of Freemasonry is its grandest feature. If the brethren generally would act as if they were governed by this principle, we would have less disagreement and unkind feelings. We have ever looked upon a masonic lodge as the vestibule of the church—the preparation-room, as it were, where men divested themselves of the vices and



profanities which held them in thralldom to the world, and invested themselves with kindness and humility, and the cardinal virtues of faith, hope, and charity.

J. S.—In subscribing for this Magazine, it would be to your advantage to take the back numbers. They are really but necessary parts of the same book. Some few of our subscribers have begun with the July number, but the great mass of them have taken the work beginning with the January number, or No. 1. The work is stereotyped, and all the numbers can be supplied at any time, and to any amount. Our club terms are not for the benefit of agents, but for the benefit of our subscribers themselves. We desire to come in direct communication with the latter, instead of through agents, and for this purpose we give them the advantage afforded to agents. No agent will expect to get less than ten or fifteen subscribers, for less will not afford any profit for his labor. An efficient brother, in any lodge or neighborhood, can see the brethren, take their subscriptions, and making up a club of ten, give to each the benefit of the money that the agent would receive for the same trouble. We put the Magazine at \$2 each for a year to clubs of eight and upward, and we do this, as it will easily be seen for the purpose stated. In such cases, the money to the full amount must accompany the order. It is not necessary that the names should all be at one postoffice.

R. W.—We discontinued publishing the work of lodges, because we found it impossible to obtain a general report from the secretaries; and a partial one was dissatisfactory alike to the brethren and ourselves. Another reason was, that did we give a full report, the space occupied by it would be greater than we could afford to that description of matter. There are upward of 4,000 lodges in the United States. These, at 120 to a page—the most we could give, with the necessary footnotes—would take over thirty pages—by far too great a number to be devoted to that description of matter, monthly—when, really, the expulsions and deaths were the most interesting part of it. If the lodges, however, generally feel that such a publication is desirable, and they wish it, we will make them this proposition, viz.: That each lodge, that does so, will pass a resolution to subscribe for three copies of the Magazine, for one year from the time they furnish the first report, inform us of their decision by sending on the said subscription and first report, and also engage to report the work of their lodge by letter addressed to this office on the 15th day of each month following, and we hereby guarantee to publish the same in the style exhibited in the February number, monthly. In this way, the membership of such lodges will obtain a knowledge of what their lodge is doing, from a sight of this Magazine, wherever they are in the United States, and the Fraternity composing the lodge, will derive benefit and satisfaction from the perusal of a copy of the publication. But we hold that a lodge that does not take interest enough in such reports to subscribe for one copy of this Magazine, ought not to expect notice at our hands, or place in its pages.

W. L.—Bro. CHAS. SCOTT is located in Memphis, Tenn., engaged in the practice of his profession.

His "Keystone of the Masonic Arch" we have never seen, and do not know where it is for sale.

C. T.—We are not engaged in the printing business here, consequently decline taking jobs of the character you speak of. There are some descriptions of work (printing) done here for not more than half what is charged in the West and South; but stereotyping is no cheaper here than it is in Cincinnati, Ohio—the most southwestern city where that description of work is done. R. ALLISON, superintendent of the Franklin Stereotype Foundry, at 168 Vine street, Cincinnati, O., will take your order, and, for cash, give you as good a job of stereotyping or electrotyping as any man in the United States, and at as fair a price.

N. W.—New York is an expensive city to live in. A man can spend \$1,000 a year here, and derive no more benefit from it than he could from the use of half the amount in other cities on the Atlantic seaboard. The denseness of its population is the cause of this. If your intention is to save money, I would not advise you to come here. It is true there are advantages here not to be found elsewhere. One is that you can get any thing, without regard to size, scarcity, quantity, or quality, if you have the money to pay for it; but in gaining this advantage, you lose at other points where you would least expect loss.

G. P.—The "Masonic Quarterly Review" is published, as its title denotes, quarterly, that is, in the months of July, October, January, and April, by Bro. ROBERT MACOR, 29 Beekman street, N. Y., at \$3 per annum. Each number contains 144 pages, printed clearly on good white paper. It is edited by Bro. A. G. MACKER, and contains contributions of merit from many masonic writers. The first number was issued in July, 1857, and the fifth number, or first one of the second year, in July, 1858. Address the publisher, as above, should you desire to subscribe.

A. W. W.—We have no person resident or doing business in New York City, authorized to procure subscribers for this Magazine, save and except ourself. And we hereby caution all, that subscriptions paid at our own desk, in Office No. 35, Moffat's building, and for which the regular printed receipt, signed by the editor and publisher, will be given, will alone insure to each the regular receipt of this Magazine.

J. D.—Bro. JOHN SHERER, the designer of Sherer's maps and charts, is at present in this city engaged in the supervision of the different works (masonic charts and pictures), he has lately revised and published. One—a large plate on steel, giving the interior arrangement of Solomon's temple—is very fine. He purposes publishing his degree charts in large folio or book form, as more convenient for masters of lodges to lecture from, than those suspended upon the walls of the lodge room. We wish him every success. He has labored long and faithfully in the field he has chosen, and done more to disseminate a knowledge of correct masonic emblems and symbols than any other single man in the United States. We are glad to find him enjoying better health than usual, and trust he may be long spared to instruct and edify the brethren.

# American Freemason

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## Romance of American Masonic History.\*



THE DISCUSSION IN THE BAR-ROOM.

"It is all important to get the work out as soon as possible, my friend," said Miller to Morgan, as he folded the agreement and placed it in the breast-pocket of his coat. "We must have it ready for sale when the excitement reaches its height, for if we let it die away, the world will look upon it as an idle threat, and half our advantage will be lost. How much of the manuscript have you got done? You told me you had some of the work ready, I believe?"

"Yes, I have written a few pages, and have got a good deal more in my mind."

"You have been thinking of it some time then, Mr. Morgan?"

"Yes, I have had it in my mind a long time. I was soon convinced masonry was a trick; and when I read of Goodall's success, I thought a poor fellow like me had just as well turn his knowledge to account as not."

"Right, sir, right! The institution is one grand imposition!"

\* Entered, according to Act of Congress, by J. F. BRENNAN, on the 5th day of October, 1857, in the Clerk's Office of the U. S. District of Kentucky.

"But I did not fully determine in the matter until they treated me so shamefully, by deceiving me, and leaving my name out of their petition."

"That was a high insult, Mr. Morgan. I do n't wonder at your wanting to revenge yourself. It's right, sir; self-respect demands it at your hands."

"Do you know any thing about Goodall's book, of London, Colonel Miller?"

"What, his 'Jachin and Boaz?' Oh, yes; it was very profitable—made the immense fortune of £100,000. But our work will far excel that; it will sell everywhere throughout the United States and England, and I have no doubt but that it will be translated into most of the languages of Europe. It will beat Goodall."

"Do you think so?" and Morgan smiled that cold, sullen smile which avarice alone can call up; and taking his hat in his hand, prepared to leave.

"Please be seated, Mr. Morgan, and let's get a little into the detail of this business. I wish to know how fast you can prepare it, so as to know how many extra printers to get, and when to get them. You know every thing depends on bringing out the book as soon as possible. Can you give a guess as to the length of time it will take you to finish it?"

"Well, I don't know exactly; but it won't be long if you can help me a little; give me some ideas about how it ought to be arranged, and look over the writing, and correct any little mistakes that I may make."

"Very well. You may bring what you have got done here to-morrow night, and we will look over it together, and talk over the matter fully. Could your wife copy it after you have written it? I have heard that she was a well-educated woman."

"Yes, she can do this if she has time. I'll see her about it. She is kept very busy with the three children and her work; but she can do it at night after the children are in bed."

"I will write out an advertisement for you, and you can copy it, and carry it to the office of the 'People's Press.' It would not do for me to be known in it; that paper and its friends are so bitter

against me. You had better go to the office of the other paper, too. They are no friends of mine, and they would, perhaps, make some comments, if they knew I had any connection with it, which would prove injurious to our interests. I will have the advertisement ready by to-morrow night, and I'll provide the funds; you need n't trouble yourself about that; I'll attend to it."

"Very well; I'll do as you tell me."

"You fully understand now, Mr. Morgan; no delay; write as fast as you can; make it as marvellous as possible, so that those who read it will talk about it. Do n't lay yourself liable; the masons will watch you very closely. To-morrow night, at the appointed hour," said Miller, as Morgan reached the door.

"I'll be here according to promise. Good night, Colonel."

"Good night, sir."

Miller sat some time after Morgan's departure, surveying the field before him. He felt there were difficulties in the way to the accomplishment of his object; but what were these difficulties compared with the great gain if he should be successful; and why should he not succeed? It was not altogether an experiment. Had not Goodall given an example which it would be safe to follow? He would venture anyhow; success would most assuredly attend his efforts. "The happiest hit of my life," he said to himself, as he rubbed his hands together, and counted over his gains—in *prospective*. "Who would have thought, when I picked this man Morgan up in the street a year ago, so drunk that he could not stand, that he would ever have been the means of making my fortune. 'One good turn deserves another.' Ha, ha, ha!" And he slapped his hand on the table with such violence as to upset the inkstand, and scatter the paper on the floor.

He was in the act of stooping down to pick up the "Batavia Journal," to wipe up the spilt ink, when he heard the door open, and a step on the floor. Supposing it was Morgan, returned to get some further instructions, or to make some suggestion, he did not hasten to look round. When he did so, the intruder was just upon him. Imagine his surprise when he saw, not his friend and partner,

but the foreman in his office, who was a decided mason.

"Excuse me, Colonel, if I have intruded, but my wife is sick, and the key to the drawer where I keep my medicines is in my overcoat pocket, which I left here the last cold snap."

Had they been overheard in their plans? Was this the man whom he had seen turn into the street from the alley? He was almost distracted to know, but he dared not ask.

"How long has your wife been sick, Mr. Kilroy?" he asked, hoping in the answer to get some light on the perplexing matter.

"Taken very sick but a while ago."

No light! While he was thinking in what way to elicit some certainty, the foreman got his coat and passed out. The Colonel's ardor was considerably damped by this unexpected interruption. Fear, so easily aroused under such circumstances, gained the ascendancy over hope and sanguine anticipation. "What if the masons should— but pshaw, it's all a surmise of my own; we are as safe as though there were not a mason in the world."

He seated himself to dream awhile of his glorious future.

Meanwhile other scenes were being enacted privately which had in view objects entirely different. They were strangely and frightfully woven together in their denouement.

## CHAPTER XX.

"THE BOOK" ANNOUNCED IN THE PUBLIC JOURNALS—GREAT EXCITEMENT CONSEQUENT THEREUPON.

A GROUP of men was gathered in the bar room of Donald's tavern, in Batavia, on the morning of the 15th of July, 1826. Great excitement characterized their looks and movements. One of them, a short, thick-set fellow, held in his hand the weekly paper edited by David C. Miller, of the place. He had just read to the eager group this notice, which had now appeared for the first time: "There will be issued from the press in this place, in a short time, a work of rare interest to the *uninitiated*, being an expo-

sition of Ancient Craft Masonry, by one who has been a member of this institution for years."

"And so Morgan is really going to do it?" exclaimed one of the party, a tall, well-built man, whose countenance and manner bespoke the greatest excitement, "I did n't think he really intended to do this thing; I thought he was only boasting. It is a low, mean act, and he deserves the contempt of every honest man."

"Morgan's not the man to do this thing by himself; he has n't got sense enough," interposed another of the company, a zealous advocate of the "Peoples' Press," a paper which started in Batavia some few months previous, in opposition to Col. Miller and his weekly. "That scoundrel Miller's at the bottom of all this work. He is putting Morgan up to it; Morgan has no means; he is as poor as a man can be, and has n't got much energy either. How could he get out a book without help?"

"You are right, Nick," said a third speaker, a man of quite genteel appearance, with a slight "smack" of the hero in his looks; "that rascally fellow, Miller, has instigated Morgan to do this thing. It has been whispered about for some time that Morgan intended to bring out a book which would 'show us all up,' as they say. Ever since he was excluded from our chapter he has been threatening to do something, nobody knew what, and nobody cared, for nobody believed he would do any thing but make a fool of himself. But this matter must be looked into. Miller is a pretty sharp fellow, and you all know what he is in principle."

"Is n't Miller a mason?" asked the man who held the paper in his hand, from which he had been reading the startling announcement; "I know he was an apprenticed mason, in Albany, a good many years ago, but I never see him in our chapters."

"Yes," answered the tall man, whom we will call Nick, "he is a mason, but what does that amount to? What does a man like him care for character. He would do any thing to rebuild his broken down fortune. And if Morgan brings out a book of this kind you all know it will sell well, whether it has any merit

or not. Curiosity will make people buy it. And Miller knows he will make a fortune if he can just get the management of the matter into his own hands."

"But we'll see him about that, Nick," interposed our *hero*, "it takes two to make a bargain. He has n't got the whole business in his hands, and he can't have it, either. There are others that will have a say-so in this affair, whether their advice is wanted or not. Morgan is a beautiful chap to make an exposé of masonry, to be sure. I suppose he was never in a lodge a half dozen times in his life. He is such a drunken, dissolute creature, nobody will pay any attention to what he says, and he'll find"—

"Ah, don't you believe that, John," interrupted Nick, "the subject will excite the curiosity of all classes. Everybody will be anxious to see what a man says about masonry who has rode the goat. It will be a good speculation, I'll warrant—make more money than the mint. Miller knows this, and it is for this object that he is going to engage in it. He'll reap all the benefit. Unless Morgan is sharper than he seems to be, he will get well gulled, I tell you."

"I do n't think the masons ought to suffer this to go on," suggested our *hero*; "they ought to put a stop to such a shameful proceeding. It is out of the question for such a blackguard as Morgan, backed by such a man as David Miller, to be permitted to impose upon the people in this way. The laws ought to take hold of them, and put an end to it right away."

"I differ with you, sir," interrupted a quiet-looking man, who, unobserved by the group of four, had been silently listening to their remarks. As he spoke he rose from his chair near the window and approached the company as it stood in the farther end of the room. "I think you are wholly mistaken, gentlemen, with regard to the best course to be pursued in this affair."

"What is best to be done, Mr. D——" spoke up our *hero*, impatient of contradiction. "What would you advise, sir?"

"Why simply to let them alone, and let the fire die out for want of fuel. The more you agitate the subject the more

popular it will become with the people, and the more determined these two men will be to carry forward their purpose. The object of that notice, which has just been read, is to call the attention of masons to the matter, and to induce them, if possible, to oppose it. Excitement and newspaper discussion, gentlemen, are the surest means of lending interest to this affair. This Colonel Miller fully understands. And this is his only reason for making the dishonorable intention known. He would be ashamed to give publicity to it if it were not for the hope of reward. You may rest assured, gentlemen, that mercenary motives are at the bottom of all this. 'The love of money is the root of all evil,' say the Holy Scriptures, and it is true, gentlemen. You may see it in all the concerns of life, and in no matter more plainly than in this. If they succeed in their present hopes, Col. Miller will be a rich man,—will be able to defy all his opposers."

"But he shan't succeed," exclaimed Nick, rising on tiptoe with the energy of his determination. "He shan't succeed; he shan't make a fortune at the expense of our beloved and time-honored institution. We'll see to that, Mr. D——, we'll see to that, sir."

"Believe me, sir," responded the gentleman addressed, "that you are pursuing the very course to give success to this undertaking. If you will leave them to themselves; not notice them in any way, but treat the whole affair with unbroken silence, they will grow ashamed of themselves, and the matter will die out of its own weight. They can not hurt the institution of masonry; it has defied similar attacks. This thing, if left unnoticed, will end in the signal disgrace of its authors, nothing more."

"But they ought to be made to know that they are not to trifle with our sacred institution. They ought to be punished for daring to attack it," answered Nick, looking quite patriotic as he thought of the audacity of Miller and Morgan in thus endeavoring to bring a stain on what he regarded the father institution of all good.

"Oh no," resumed Mr. D——, "their utter failure and disgrace will be punishment enough. You can gain nothing,

gentlemen, in opposing this effort of Col. Miller and Morgan, but you will lose every thing. Nothing a man can say who is base enough to so grossly violate his oath can have any effect on the thing he attacks. Each shameful effort will recoil on his own head."

The group looked somewhat convinced by Mr. D——'s arguments. Judgment had gained the ascendancy over passion, and they, for the time being, felt like acting the part of rational men. Just as Mr. D—— had finished speaking, two men rushed into the bar room in great haste.

"We are in search of Miller's paper," exclaimed the one in advance, a man of apparently thirty years of age, with light, sandy hair, a florid complexion, and small but keen blue eyes. "They tell us that it is no humbug, but that Morgan is in reality going to come out and expose masonry. Tom Lee told me that he saw it in Miller's paper this morning, over at Jenkin's grocery, and we have come to find out the truth of the matter. Donald takes Miller's paper, do n't he? Is that it you have, Dick? he said, approaching the short, thick-set man who yet held the paper in his hand from which he had read the inflammatory notice to his hearers.

"Yes, this is his paper."

"And is it true that Morgan is coming out against us masons?"

"Yes: so this paper states," replied Dick, who held the paper in his hand all the time, looking as if he thought he must manifest a martyr spirit.

"Where? let me see it."

The paper was handed him. Holding it up, so that his eager companion could see it also, he read, in a loud, sneering manner, the remarkable announcement. As he finished he threw the paper down, exclaiming, "That shall never be while I live. No such a wretch as William Morgan shall ever bring disgrace upon the sacred institution of masonry."

"Never, never!" repeated his companion.

"Do you believe, gentlemen, this thing is so," asked the last of the two newly-arrived masons. "Can it be possible that Morgan is really going to attempt this disgraceful thing."

"I suppose he is," said Dick, as he stooped to pick up the paper which had been so indignantly thrown down. "I judge it is as Miller says."

"Well," resumed the last speaker, "for my part, I do n't believe one word of it. They have been whispering this thing about for a long time, ever since Morgan was left out of our chapter, and I have n't believed one word of it; and I don't now: the masons haven't paid any attention to their threats; and they just want to get them excited to do or say some thing. I, for one, am for letting them alone; and I know their vile undertaking will die out among themselves, and will do no harm."

"Ah, but Miller is a pushing fellow!" replied our *hero*: "he will drive it through. He wants money to keep up his paper."

"Yes, I should think so, gentlemen," interrupted Dick, displaying the meager sheet to the gaze of the company. "I should think he did need money to keep up his paper. Here, look at it; but go on, sir. I did n't mean to stop you."

"Miller is broken down in fortune pretty much. That paper has been bringing him in debt every week since the 'Press' was started. He fancies he has been badly treated by the masons, because they will not fraternize with him, and admit him into their meetings, when they know how intemperate he is: and he has long been wanting an opportunity, in my opinion, to strike them a blow. He thinks this is a favorable time; and he will spare no pains to get this book out."

"That book shall never see the light," exclaimed two or three voices at the same time.

"The quiet man who had been standing a little aside during these last remarks, said:

"Gentlemen, I am not a mason, but I believe masonry to be a most excellent organization, and I should dislike very much to see it suffer from the over-anxious zeal of its friends. I would suggest to you to be very cautious how you proceed. If this threat of Miller is left unnoticed, he will grow ashamed of himself and abandon the whole matter. Morgan can do nothing of himself. He has neither the ability nor the means to get

out such a work: and if Miller finds the masons are not going to oppose him, he will immediately see that his book will fall still-born from the press—that there can be no money in it; and he will not hazard what little reputation he has left, nor will he involve whatever means he may possess in an undertaking which promises so little reward. Masons have it in their power to crush this movement in the beginning, but”—

"Then, how?" eagerly asked a half dozen voices at the same instant.

"Just by leaving it to itself, and saying nothing about it. Let it not be known that you have seen the paper. If any one wishes to make you talk about it, always find some other subject more interesting to converse on; and whatever you do, don't suffer yourselves to grow excited over it. This is my opinion, which I think you will find the correct one," and as he finished, the speaker took up his hat and walked out.

He had scarcely passed the door before one of the most determined of the group exclaimed, as he brought down his clenched fist on the counter at his side, "Morgan shall never do this."

"It is not Morgan now," interposed Dick. "You ought to look after Miller. Morgan has done all he is going to do. He has got the book ready, I judge, and Miller has nothing to do but to bring it out."

"Morgan can't write a book: he hasn't sense enough," said one.

"No that he has n't," rejoined another. "It is all Miller's work. He is the one to be held responsible. He only borrows Morgan's name to protect himself. He is a great coward, and deserves the contempt of every honest man."

"Well, gentlemen," said Mr. M., "on second thought, I believe Mr. D. is right; come in. Masons ought not to notice this thing at all. Morgan has been talking about it for months, and no body paid any attention to it, and it had pretty well died out. This business of advertising is Miller's, and he is doing it only to make money; but, if we pay no regard to it, it won't sell at all. He knows this, and he has been induced to bring it before the public by the hope that we would oppose the movement, and thereby make

the book an object of curiosity. He knows that this is the only way to make it sell; and I, for one, am not disposed to gratify his cupidity. I propose that we leave the whole matter in Miller's hands, and let him reap the reward of his infamy. Masons should never aid him to carry out his mercenary aim at their expense."

"That sounds all very well, Mr. M.," remarked Dick, in reply, "but it requires more patience and forbearance than ought to be shown to such vile men as Morgan and Miller. I advise that they shall be punished according to their folly. I think some means ought to be used to prevent them from bringing out the book. What say you, Donald?" he asked of the landlord, who had just entered the bar-room.

"Say to what?"

"Why, for making Miller and Morgan suffer for their villainy."

"Who? Colonel Miller?"

"Yes."

"For what?"

"For what?" repeated Dick, indignantly. "Why, haven't you seen this week's paper, man: Miller's paper. Here, read that," and he thrust the paper at him, at the same time giving him a look of severity.

"Eh, heh," said Donald, as he finished reading the announcement: "that's pretty bad, that's a fact."

"Do n't you think it is an outrage in Miller to do this thing?" asked Dick, determined to bring out a decided expression of opinion. "Ought n't he be made to know better?"

"Well, it's an ugly case," replied Donald, fearful to give a decided answer. He felt it would not be prudent in him, occupying the station he did, to take sides with either party.

"Don't you say something ought to be done with him, Donald?" asked our "hero;" "ought n't he to be made to answer for his vile audacity?"

"Oh! I suppose he only did this to see how the masons would take it. They have been talking about this thing all summer. Nobody thinks they are going to bring out a book."

"And they are not, either," remarked Nick, with all the determination of a man

ready to risk every thing to accomplish his purpose. "We'll take care of that, I tell you! Miller and Morgan have n't got the whole thing in their own hands."

"Yonder goes the vile scoundrel now," exclaimed Dick, starting toward the door. "He ought to have a bullet hole through his head."

"He is going to see his dupe," added Mr. —, as Colonel Miller passed on the opposite side of the street, in the direction of Morgan's house."

"We'll be ready for you," said Dick, shaking his head ominously; "we'll see who gets exposed."

"Wait awhile, gentlemen, and see if they are really going to execute their threats before you make any attempt to interfere in this matter," advised Mr. M., as he and his companion left the door. "Any hasty movement will be productive of great evil, in my judgment."

"Pretty good advice, boys," said our "hero," as he took up his hat to follow their example; "every thing ought to be done cautiously. May be, after all, it is only a threat of Miller, to see what the masons will do."

"You are right, sir, right;" and Donald bowed to the three men, left standing, with a patronizing air. He wished to keep the good will of all parties, and, therefore, he always endeavored to steer between them.

The two individuals who had halted at the door, while Donald spoke, passed out and joined a group of men on the opposite corner of the street. It was evident, from the squads of men here and there throughout the most frequented streets of Batavia, that something of great interest was before the minds of the community. Acquaintance hailed acquaintance as they passed along; and taking him aside, asked if he had read Miller's last paper. Various were the surmises as to whether Miller would prosecute the undertaking; and, if he did so, what would be the result. There was but one opinion relative to his motive. Friends and foes saw in it only the desire to retrieve his fortune. So far as it was regarded a personal thing with Morgan, it was universally known that revenge was the incentive. But those who could look into the matter at all, were fully aware that the moving

spirit in the affair was Colonel Miller; and execrations were heaped upon him for engaging in an enterprise discreditable to any honest man, and that, too, for personal gain.

Before noon of the 25th, it was known throughout the whole community that William Morgan was going to prepare a book for Miller to publish, which was to expose masonry in all of its detail and minutiae. It was the *one* topic of conversation every where—in the shops, the parlor—at every corner of the street, wherever one man met another, whether he was a mason or not, the same theme occupied every tongue. Even the ladies were busy with it; and the children in the streets caught up the watchword, and told their playmates of the wonderful book.

Miller had been on the tiptoe of expectancy, for the last two days, to know how his plan would succeed. He had thought of it by day, and dreamed of it by night. If it took—well, he was a made man. He would hurl defiance at his foes, and triumphantly outstride every form of opposition. Should he fail, (but this was scarcely possible,) he would render himself the butt of public ridicule, and subject himself to the scorn and contempt of an enraged community. But should this occur, he depended upon his adroitness and management to place all the censure on to Morgan, and thus save himself from hopeless disgrace. He had so arranged his plans in his own mind, that whatever unfavorable might occur, Morgan was to be the scape-goat. He had a paper in which he would give publicity to all their private agreements, if it should become necessary; and he would have these agreements so worded, as to shield him if exposure should become unavoidable.

He was unusually busy in the streets on the morning after the appearance of the announcement. It had been his custom, since he had become so unpopular in his own town and elsewhere, to stay in his office, to which place his few yet warm admirers would resort to talk over "*his persecution*," as he denominated the political opposition, and to lay plans for future action. But on this day he was observed hurrying through the streets at



a very early hour, no one knew where. Again and again was he seen passing to and fro, apparently in great haste; yet, as he was not known to go any where in particular, it was evident to all that he was out on a tour of observation. And certainly even he must have been surprised as well as delighted at his palpable success.

"Hit the nail on the head this time," he exultingly exclaimed to himself, as he ascended the outer stairway to his office. "I'll ask nobody any odds now. Capital! capital! Only a little daring and energy necessary to bring it to a most successful issue;" and he passed into the room and spoke to the clerk with the air of a man who had reached the ultima thule of all his most fervid anticipations.

The only thing necessary now was a little capital to get the thing going. He felt assured that the first few hundred would pay for themselves, and enable him to bring out another edition immediately. But a small sum at present was indispensably necessary. But how could this be obtained? His credit was quite below par. He could not borrow, and unless he could form a partnership with some one who had means, he could not proceed.

"In this dilemma he recollected a letter he had in his possession from one Daniel Johns, who resided in Rochester, having removed thither from Canada. This letter contained a proposition of partnership in the forthcoming book; and an offer to advance, if necessary, the money requisite to carry on the undertaking.

Miller hastened to his desk, unlocked it, and taking out the letter, that he might be assured of its contents by a second reading, he placed himself near a side window, which commanded a partial view of the street, to deliberate on what was best to be done. Prompt measures were now requisite. The thing must be pushed through while the excitement was intense. He read the letter. Other letters from Johns, on the same subject, were searched out from among old papers, and their every word carefully read and noted.

Miller then hastened to Morgan, under the pretense of consulting with him with regard to the best course to be pursued under the circumstances, but, in reality,

to obtain a certain paper which Morgan had in his possession. This was an agreement, signed by John Davids and others, which Miller wished destroyed, in order that he might the more readily influence Johns to invest his means in the undertaking, which he now determined should be pursued to a consummation. The article which Miller wished to get rid of, was subscribed some time previous, and read as follows:

"We, and each of us, do hereby most solemnly and sincerely promise, and swear upon the Holy Evangelists of Almighty God, that we never will divulge, during our natural lives, communicate or make known to any person or persons, in the known world, our knowledge, or any part thereof, respecting William Morgan's intention (communicated to us) to publish a book on the subject of Freemasonry, neither by writing, marking, or insinuations, or any way devisable by man.

"Sworn and subscribed, this — day of —, 1826.

"Signed: DAVID C. MILLER,  
JOHN DAVIDS."

Colonel Miller rapped hastily at Morgan's door, and was admitted. He found him engaged on the manuscripts, as Morgan had promised the night of their meeting in the office.

"Well, really at work, Morgan," said Miller to him, as he entered the little back room where Morgan did his writing. "Glad to see you so in earnest. No failure this time. The thing is working admirably. Capital! capital! I tell you. The whole community is in a ferment since the paper is out. The masons are on their heads with indignation. I was convinced that the only way to make our undertaking a successful one, was to come out in the papers, and let it be known who was to be the author of the book. All we want now is funds. I am pretty tight pressed, and it will be necessary to call in another partner. What do you think of it?"

Morgan hung his head, as if endeavoring to determine the best course to pursue. He felt that he had Miller in his power, and his avarice dictated to him to use that power for his own gain.

"We'll, then, destroy our present contract; or will you take a third person as a partner in your half of the proceeds?"

Miller was not prepared for the question. In his excitement, he had entirely overlooked this new phase of the subject. He paused for a moment, to collect his thoughts, and to turn the matter over in his mind. He saw instantly that the advantage was wholly on his side, and that Morgan could do nothing without his aid. He had, moreover, a small portion of the manuscript, which Morgan had handed him for correction. This he was determined not to surrender.

"I propose," said he, at last, to Morgan, "that we destroy the contract existing between us, and secure another partner in this undertaking, who can furnish some ready money, so that we may begin the publication while the excitement is at its height. In this way, we shall be able to realize great profit on a very little outlay. What do you say to this?"

"I think, Colonel Miller, that our old arrangement had better stand. It is a great deal of trouble to me to do this writing. I can't attend to any thing else; and it costs me something, as you know, to get books, and papers, and other things necessary to get along with it."

"Only a trifle, sir, only a trifle. I will furnish you with any thing of the kind necessary. It will cost you comparatively nothing but your time. I am willing to form an equal partnership with one or two others—men of means—by whose assistance we could get this work under way."

Morgan could not give up his hope of profit so readily; so, after a moment's hesitancy, he replied:

"I think, Colonel, our contract had better stand as it is, and you get some one to go in with you as a partner."

"I can not do this, sir," replied Miller, with emphasis; "I can not do myself this injustice. If I had the capital, then I would be most willing to carry out our present agreement, but this I have not, and can not get, and I do not feel willing to do what will devolve on me for one-fourth the profit. You must do better than this, Morgan, or the whole thing must be abandoned."

"Do you know of any one who can furnish means?" asked Morgan.

He wished to sound Miller's honesty in the matter. He feared that he was wishing to dupe him, by an arrangement of three-fourths of the profit, while Morgan would be reduced to one-fourth.

"Yes, I think our old friend Johns will furnish the means. I have just been looking over his letters, written to me while we thought of bringing the book out anonymously. He was very anxious for a partnership then, and, I find, offers to advance some money. Whether he will do it now or not, I can not tell."

"Can't you write to him and see?"

"Would you be willing, Morgan, to take him in as an equal partner, that is, give him one-third of the proceeds, if he will furnish the means to get out the first edition?"

"Do you think he will do this?"

"I don't know whether he will have any thing to do with it now that it has been announced who is to write it. You know when he was in with us before, we took a solemn oath not to divulge your name. By the way, Morgan, where is that article? Has Johns got it, or is it lost?"

"I have got it myself."

"Ah, have you?" said Miller, rather indifferently.

"Yes, here it is, in this box of papers. I saw it the other day."

Morgan rose from his seat, went to the press, and took from one of the shelves a little brown tin box, and placing it on the table where he had been writing, he turned the papers out in a heap, and then selected from among them the document bearing the signatures of Miller and Johns. Opening it, he handed it to his friend.

"A pretty binding affair," said Miller, handing it back, after reading it. "I do not know that Johns will have any thing to do with it so long as that article exists."

"Suppose I destroy it then, or make it null and void by another statement," said Morgan.

This was just what Miller wanted. He had accomplished his purpose without an effort. Fearing, however, that an undue willingness, on his part, to this proposi-

tion, might arouse Morgan's suspicion, he coolly remarked:

"Well, that would obviate all objection on his part, I should think, Morgan. If you will destroy that, I believe he will engage in it without a moment's hesitation, and advance all the funds requisite."

"It will do just as well to cancel it in writing, won't it? You can then send him the document," asked Morgan, unwilling to destroy any thing that was in any way binding upon those whom he had some cause to suspect would take the advantage of him if they could get it.

"Yes," replied Miller, "that will answer every purpose. Will you be willing to form the partnership, as proposed, if Johns will agree?"

"Well, I don't know. You write to him to come to Batavia, and then we will arrange matters. It will be best for us to see what he will do before we go on."

"I will write to him this evening; but you must cancel that pledge we gave you."

"Well, you write whatever is necessary, and I will sign it."

Colonel Miller turned to the table, wrote, in a few words, all that was needful, and handed it to his companion. Morgan read it studiously.

"That will do; now copy it, and give me one."

Miller did as he was requested. Morgan signed both documents. One he placed in the brown tin box with the oath. Miller put the other in his pocket, and took up his hat to leave.

"I will call to see you again as soon as I hear from Johns," he said, as he turned from the door. "Make haste and get all the copy ready; and if you need any assistance, just let me know."

Miller hastened to his office and wrote a letter to Johns, setting forth the present condition of affairs in language the most exciting. He set forth the stir in Batavia, and the probable benefit of it to all engaged in the publication of the book in terms well calculated to inflame the cupidity of Johns, and make him feel willing to risk every thing in the undertaking before them. He described how he had aroused the masons, and portrayed the happy consequences to themselves of the prevailing indignation.

"Every thing is working most satisfactorily. We have but to strike while the iron is hot and our fortune is made. Morgan is hard at work. He has already handed me a parcel of manuscript for correction. I am just from seeing him. I found him writing away as hard as he could, and he will have it all done shortly. As you see from the inclosed document, he releases us from the oath of secrecy we gave him last spring. So we are altogether untrammelled—free to act as our judgment may decide. I send you a paper containing the announcement of the book. We can agree on a title when you come. It is this notice that has put the masons on their head. They had grown so used to the surmise of a book, that they had ceased to pay any attention to the whispers that have been afloat for some time. I knew the only way to make the thing go, and, at the same time, yield a good profit, was to stir up the masons by a public notice; and my plan has succeeded even beyond my brightest expectations. The ball is in motion now, and we must keep it moving until the consummation most devoutly wished for is had.

"Let nothing prevent your coming immediately to Batavia. Come prepared to act.

"Yours in haste and expectancy,  
"DAVID C. MILLER."

The letter and paper were dispatched to the office for Rochester. The remainder of the evening was spent by Miller in sending out papers to the leading men and masons in all the surrounding villages. He had made up his mind fully for a desperate effort, and he was determined to leave nothing unturned that promised success.

(To be continued.)

SOME people are never quiet, others are always so, and they are both to blame; for that which looks like vivacity and industry in the one, is only a restlessness and agitation; and that which passes in the other for moderation and reserve, is but a drowsy and inactive sloth.

# THE FREEMASON'S DAUGHTER.

BY AN ENGLISH BROTHER.



MATTHEW SMALL AND MARJORAM.

## CHAPTER XXVII.

### EVIL ASSOCIATIONS.

The viper that hath stung you was engendered  
In thy own nest—nurtured and reared by thee.  
Thus heaven doth turn the evil of our nature on  
ourselves,

And our own crimes become our punishment.

AT a well-known tavern, not far from the Queen's Theater, a party of young men were seated at a table, enjoying themselves. Wine was flowing in abundance; and the fumes of cigars and punch denoted one of those bacchanalian orgies in which the fast youths of the present day so recklessly expend both health and money. Matthew Small, the hopeful heir of Grindem's partner, was seated at the head of the table, as the giver of the feast. The money he had

so dishonestly possessed himself of had turned his brain. To him it appeared, even while fast melting in dissipation, as inexhaustible; and he pursued his course with all the reckless folly of a vulgar mind, with all the excitement of a vicious nature.

"Drink, gentlemen," he exclaimed, "drink; every thing is paid for. No Yorkshire. I have invited you, and am your host—delighted to see so many jolly fellows round me. Father gave a party on being made a partner, and it's only just I should give one on being made a partner's son. So fill—fill!"

"Hear, hear!" shouted the young men, most of whom were in a state of intoxication. "Jolly dog! Good fellow!"

"I am of age," continued the hopeful

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Matthew; "arrived at years of discretion; got my fortune; and hang me if I do n't spend it on my friends!"

The idea of Matthew Small having inherited any thing from his family, or otherwise, appeared a mystery to those who were sufficiently sober to understand his assertion; for they knew his origin, and the state of absolute beggary from which his father had risen; but they were too polite to contradict him.

"Of age?" whispered one.

"What can he have inherited?" added another.

"Perhaps his aunt, the old nurse at the hospital, is dead," observed a third, in an undertone.

"Who'll bet fifty on the Derby?" demanded Matthew, who was becoming more and more intoxicated.

"I will!" exclaimed several voices.

Bets were made, and entered in hieroglyphics which it would have puzzled the writers exceedingly to have deciphered the following morning. Healths were given, speeches made, and pledges of friendship exchanged, which it would have been as useless to remember as to make; the speakers generally being as worthless as the words they uttered were hollow and insincere.

In the street, opposite the tavern in which the orgies were taking place, three men were walking up and down, occasionally casting impatient glances toward the house, and conversing in low whisperings. The center one was wrapped in a large cloak, whose fur collar partially concealed his features; it was Mr. Marjoram, the police-officer; the others, who were in uniform, were two of his satellites.

"You perfectly understand my directions?" observed the former, for the third time.

"Perfectly, sir; we are to engage the young fellows in a row, and, on the least resistance, secure the person of young Mr. Small."

"Exactly so."

"But if they should not give us occasion?" demanded one of the men.

Marjoram fixed his eyes upon him with an air of surprise, and demanded how long he had been engaged in the force.

"Six months," was the reply.

"Six months!" repeated his superior,

with a smile of contempt; "and ask how to act if he should not give you the occasion, which is most improbable. Make one; it is as easy as avoiding it: a word will provoke them when their blood is hot with wine. Young Small is a conceited, self-important fool, with more money than wit. I had not been half the time in the police you have been, before I would have made an occasion of a straw, laid crossways in the street, or a word spoken, though but in a whisper. Do you think it was by waiting for occasions that I rose to my present position? No, no; I made them."

"Certainly, sir," said the man, struck with admiration at the lesson of his superior; "but, then, every fellow has not your tact."

"Perhaps not. Hark!" he continued; "they are coming. Be firm, and remember my instructions. If you execute this neatly, you shall both be sergeants before the month is out. I shall watch at a distance. When you have secured your man, bring him to the office, where I shall be sitting to receive the night charges."

"Are we to use our staves?" inquired the second policeman, anxiously.

"Not on Matthew Small," replied Marjoram; "on the others as you please. I have placed several men within reach; you will not be without assistance. Remember, five sovereigns each this morning, and certain promotion."

With these words the speaker rapidly walked on, as he did not wish to be seen in the transaction. When he reached the corner of the street, he paused to see how his instructions would be carried out.

With loud shouts of mad laughter, the party left the door of the tavern. The voice of Matthew Small was heard above those of his companions, to drown the vague terror which the remembrance of the act he had committed involuntarily forced upon him. He had taken more wine than his friends, whose ironical compliments had flattered his pride, till he was in one of those insulting, overbearing humors which brave every thing.

"Come, boys—jolly dogs!" he hiccupped; "let's to the oyster-rooms, and finish the night."

"The man with the *hysters*!" exclaimed a young clerk, who had heard of the

amusing *contretemps* at his father's party, and could not resist the opportunity of a jest.

"Who said that?" demanded Small.

There was a silence; no one chose to acknowledge it.

"Cursed ungentlemanly!" continued the speaker, his eyes flashing in drunken fury. "I have treated you—paid the bill—the best of every thing. If I knew the fellow, I'd—I'd—but I suppose he has not the courage to own it."

"What would you do?" demanded the culprit, who could not bear the imputation of cowardice before his friends.

"Pull his nose."

"I said it," said the young clerk, putting himself in an attitude of defense.

Although Matthew was naturally a cur, he could not avoid, without exposing his total want of courage, taking some notice of the assertion. Instead, however, of acting to his threat, he merely observed that the young man was no gentleman, and that he would settle the affair, like a man of honor, in the morning.

"Why not now?" exclaimed several, who began to be tired of their host's important airs, and who desired nothing better than to finish the evening by a spree, as they termed it.

"Move on there, gentlemen," said the two policemen, who were on the look out, and eagerly seized the occasion.

"I shan't!" said Matthew, violently.

"We can't permit any rows here."

"Do you know who I am?" continued the drunken fool. "My name is Small—Matthew Small, jr., Esq., son to old Grindem's partner. I'll have your coats stripped from your backs—write to the commissioners. Sir Charles Shaw is my friend—insult a man of my rank—impudent scoundrels!"

"We ain't no scoundrels; and if you do n't go home quietly, we shall be obliged to lock you up."

"I'd like to catch you! I'd—hang it if I did not!"

"Come, sir!" said one of the men, laying his hand upon his arm; "consider how distressed your mamma will be!"

A loud laugh from the young men completely raised Small's fury. Shaking off the hand of the speaker, he struck him a violent blow upon the head, which,

for a moment, staggered him. In an instant he was seized by the second policeman.

"Let me go, rascal!"

"So you shall—with us," said the man, coolly.

"Hang it!" exclaimed one of the young men, seeing that the policemen were dragging their companion away; "although the fellow is a cur, we can't leave him in this way. Let's rescue him."

The proposition was received with a cheer, and the entire party at once attacked the police, who, in self-defense, were compelled to use their staves. A regular fight ensued. During the struggle, Matthew succeeded in relieving himself from the grasp of his captors, and without waiting to see the result, valiantly took to his heels, leaving his friends to get out of the affair as they could. He ran till he reached the corner of the street leading to the infirmary, where he encountered two more of the force, who were hastening to the assistance of their comrades. The men had received their instructions from Marjoram, and at once secured him.

"I have nothing to do with the row!" exclaimed the fugitive.

"We shall see."

"I'll give you a sovereign if you let me go."

"Can't, sir."

"Two?" added Matthew, surprised at the unusual integrity of the men.

"Not for ten! *You are wanted!*"

These words struck a vague fear to the heart of the prisoner. The little energy he possessed appeared to desert him, and he suffered himself to be led unresistingly to the office, where Marjoram was impatiently awaiting his arrival. He had not been more than half an hour in the lock-up, when the rest of the police arrived, with three of his late companions in custody; when the charge of being disorderly and drunk, together with an attack upon the police, was regularly entered into.

"Serious case!" said the officer, as he wrote the disposition of the men. "Who struck the first blow?"

"Mr. Small," said one of the police.

"It is false!" roared Matthew. "I never struck at all."

"That," replied Marjoram, in one of his blandest tones, "you will have an occasion of proving before the magistrate in the morning."

"Do you know who I am?" demanded the hopeful youth, whose courage had revived at the assault being the only charge.

"Perfectly."

"If I hit the fellow, I can pay for it."

"You will have to pay for it."

At this moment the landlord of the house where the party had taken place arrived, and offered bail for the appearance of the young men in the morning.

"I will take it for all but Mr. Small."

"And why not for me?" said Matthew, turning very pale; for his conscience again began to be uneasy.

"Aye," said the landlord, "why not for Mr. Small?"

"Because he is intoxicated."

"So are the others."

"Not so much as he. I should ill fulfill my duty were I to risk the peace of the town being disturbed by releasing him in his present state."

It was in vain that the landlord renewed his offers—Marjoram was inflexible. At each fresh refusal, the countenance of the culprit became yet paler; the cold, quiet eye of the officer, which was constantly fixed upon him, disconcerted all his self-possession, and from blustering, he descended to the most abject entreaties. We need not say they were useless. The rest of the young men were released in the morning, upon the bail of the landlord, who regarded the whole affair as a mere drunken frolic; although he was surprised at the tenacity with which Marjoram persisted in excluding so respectable a person as young Mr. Small from the benefit of his security.

"You will hear of this in the morning," he observed, as he left the office with the liberated prisoners. "Mr. Small, sr., is a man of influence."

"I know it."

"He will be much surprised."

"Not more so than I expect!" answered Marjoram, with a peculiar smile.

As soon as they were alone, Matthew, whom terror had rendered suddenly sober, and as humble as he had previously been arrogant, approached the desk where the

officer, who watched every movement of his countenance, sat, and demanded, in a respectful tone, to speak to him.

"Speak out, sir."

"Of course," said the young man, with a forced smile, "you have—ha, ha, ha! the question is very ridiculous—but I may as well ask it—you have *no other charge* against me?"

"What other charge do you expect?" demanded Marjoram, who saw that he should have but little difficulty in bringing him to the state of mind he wished.

There was a pause. Matthew trembled at his own indiscretion, and feared he had committed himself. Still he could not repress the burning curiosity which preyed upon him; he felt it would be a relief, in the present state of his feelings, to know the worst.

"Nothing," he faltered; "that is, I had a quarrel lately with Mr. Henry Beacham, and as old Grindem, my father's partner, is very resentful, I thought, perhaps, he, or some other of his friends, might have trumped up some accusations against me; but, of course, I am mistaken."

"There is no *trumped up charge* against you."

"Is there any charge?" demanded Matthew, desperately.

Marjoram rang his bell, and a couple of officers appeared.

"Take this gentleman," he said, "to one of the cells—mind it is a comfortable one—and lock him carefully in; visit him every quarter of an hour, and report to me."

"But you have not answered my question!" exclaimed the young man, in a state of greater excitement.

"Mind," added the officer, "that there is nothing in the cell by which he can injure himself; remove his handkerchief and cravat; and, stay, one of you had better remain with him."

The cool, quiet tone in which these orders were given, completely overcame the little stock of firmness the prisoner possessed; nor was the conduct of the officer without calculation. Long experience told him that nothing was so likely to subdue the firmness and courage of a fellow like Small so rapidly as a few hours' reflection in a cell, with a policeman to guard him.

"I shall succeed!" said the officer, rubbing his hands in anticipation of the golden recompense he expected from Grindem; "the fellow is a cur, and would as soon rob his own father as his partner. A few hours more, and I shall have him as pliant and ready to fall into my plans as though I had had the fashioning of him for years. I wonder how the fellow ever found courage to abstract the letter—still more to change the notes; but rogues are generally fools; and, like the fox, leave a trace behind, by which to hunt them down."

The speaker was perfectly right in his estimate of Small's character. At an early hour in the morning, when he entered his cell, he found him overwhelmed with terror, and ready to be molded to any thing.

"Marjoram!" he exclaimed, "for heaven's sake, tell me why you refused bail for me last night!"

The officer shook his head.

"Is there any other charge against me?"

"Sad affair, sir!"

"But what is it?" continued the conscience-stricken youth.

"Transportation for life, at the very least; and your father such a respectable man, too; it will break his heart."

Matthew turned as pale as a sheet; he felt that all was discovered.

"Breach of trust, young gentleman, is a most serious affair, and the law is very severe. Upon my honor, I could almost pity you, for your position is a desperate one. You have not the slightest chance of escape. Mr. Grindem's letter has been found in your coat-pocket; the hundred-pound note you changed at the Royal is in my possession, with your own indorsement at the back; the number of the note is entered in the letter-book of the firm; so I see no chance of escaping."

"But there is one!" exclaimed the young man, eagerly; "I am sure there is: Grindem will not dare to appear against me."

"It does not depend on Mr. Grindem," replied the officer. "The affair is in my hands—the note is in my hands—the letter is in my hands—you are in my hands—and I am the only person who can step between you and the punishment of your crime."

"Do so," said the wretched youth, "and I'll give you all the money I have left. You shall have half my salary for the next twelvemonth. You know I shall be rich one day. Trust to my gratitude!"

"Sir," said Marjoram, with the air of a man who had received a deep offense, "do you think to bribe me?"

"No sir," answered Matthew, very humbly.

"Or insult me?"

"I only appealed to your feelings."

"Well, if it was only that," said the officer, "I can look over it; for I have feelings, and it is a shocking thing that a respectable young man should be placed in the dock to be tried for felony, all his former companions and friends staring at him, making bets, perhaps, whether he will be found guilty or not."

"Horrible!"

"Well, sir, there is one condition on which, perhaps, I may be disposed to screen you. Mark me, I don't say positively. Do you know any thing of the papers left by old Gridley, your father's partner's late clerk?"

"Nothing, upon my soul!"

"I am sorry for you," said the officer, dryly; "for there is no hope for you! Good morning! Keep up your spirits. The charge will be brought forward before the magistrates at twelve."

The speaker knew that Matthew lied when he denied all knowledge of the transaction; for he remembered that both he and his father were at the tavern near Flin's cellar the night the papers had been obtained.

"Stop—only a minute?"

"No."

"Send for my father?"

"Impossible!"

"For Mr. Grindem, then?"

"He would not come. Again I tell you," said Marjoram, "it is with me, and not Mr. Grindem, that you have to deal. The proofs, as well as the case, are in my hands. I would have found you a loop-hole to escape, but you have rejected it."

"I do not reject it," exclaimed the terrified delinquent. "Pray, forgive me! I'll not deceive you again. I—I do know where Gridley's papers are."

"I thought so."

"My father has them."



"I guessed as much. Now, then, listen to the only condition on which I will give up the letter and note, which, if once produced before a jury, will send you a convicted felon from this country for life. I must have those papers."

"How am I to obtain them?"

"Ask your father for them."

"My father would as soon part with the apple of his eye—with his life! He would not give them up to save fifty sons! The canting old rascal would make a virtue of holding out. They are the secret of his hold over his partner—the key-stone of his fortune—the instrument of his revenge!"

"In that case," said the officer, seriously, "I am sorry for you; for unless those papers are in my possession within eight and forty hours, you stand a fair chance for transportation."

"Any thing but that!" said Small. "You ask impossibilities! Would you have me steal them?"

"Certainly not," said the officer. "Do you think that I would propose that you should descend into your father's study in the middle of the night like a house-breaker, prise the lock of his secretary, and take them from the secret drawer under the false bottom? Nothing of the kind! I am a man of honor, Mr. Small."

Matthew wondered how the officer came to be so well acquainted with the place where they were kept, and the existence of the secret drawer in the secretary. The fact is, Marjoram recollected having seen Small, senior, purchase the piece of furniture in question at a shop in High street, and, under pretense of requiring one like it, had drawn the information he required from the tradesman who sold it.

"Stay one moment," said the prisoner. "You shall have them. I will obtain them."

"Honestly, of course?" said the officer.

"Of course!" sighed Matthew.

"When?"

"Either to-night, or to-morrow night. Let one of your men be at the front of the house between the hours of two and three in the morning. I'll open the shutters and give them to him."

"I'll be there myself," observed Marjoram, complacently; for he already felt

that he was a ten thousand pound man. "And, now, hark you, sir: think not because I permit you to quit this office you are free. There's not a step you take but will be watched. Attempt to quit Manchester and you will find yourself arrested on the instant. Eyes you can not see will be dogging you, arms you deem far off ready to seize you. Although at large in the eyes of the world, you are as much my prisoner in the streets of Manchester, as in this cell with half a dozen officers to guard you."

"I know it," said Matthew, wringing his hands despairingly; "I feel it."

"The least attempt to escape, therefore, and nothing can save you. I never trust any man a second time who plays me false once."

With this understanding, at a later hour in the morning, the worthy Mr. Marjoram, on pretense that Matthew Small was no longer intoxicated, permitted him to depart from the police office, and only exacted a nominal promise from him to appear before the magistrate, to answer for being found in a row in the streets, if called upon.

No sooner did Matthew feel himself at liberty than his first impulse was to fly. He had still a considerable sum left, and he thought, if once he could reach London, it would be easy to remain concealed there till his respectable father could make matters straight with Grindem. Full of this idea, he hastened to the terminus, occasionally casting anxious and hurried looks behind him, to see if he was followed. But he had to do with a man whom long habit had rendered familiar with every move, and, stopping at a corner of the street to read the timetable, he was accosted by a fellow in plain dress.

"The train starts in half an hour," observed the man.

"So I perceive," said Matthew.

"Do you think of going by it?"

"I? Oh, dear, no!"

"So much the better," replied the questioner. "Mr. Small, this is not your way home. Your friend Marjoram would not like to hear of your being so near the terminus. Take my word, and return, upon your way. It's dangerous to proceed."

"Dangerous!" repeated the mystified Small.

The stranger loosened one or two of the buttons of his overcoat, and discovered the uniform of the new police beneath it. Matthew turned pale, and silently retraced his steps.

"I must keep a sharp look out, or the bird will be off!" muttered the disguised officer.

"I am like a fly in a spider's web," thought Matthew. "He has me in the toils, and, despite myself, I must yield! Curse the money: would I had never seen it!"

Small made no second attempt during the day: he was completely cowed: the bully was subdued. On his arrival at home he saw a person similarly dressed watching for him. The man gave him a knowing wink as he passed, and whispered:

"All's right: go in."

When he left for the office he was dogged again, and so during the different courses he made in the town. At every turn he felt that he was watched, and that it was hopeless to struggle against the bonds which, although invisible, were not less securely wound around him.

## CHAPTER XXVIII.

### THE PLAYWELLS.

"Of all beings in the world the most truly unhappy is your miserable old bachelor: he is speculated upon for his wealth, persecuted for a legacy, and pays the penalty of a life of selfishness in a death of solitude."—MACKENZIE.

THE family of Lady Playwell, into which Dr. Currey had introduced poor Amy Lawrence, consisted of a son and daughter. Her husband, Sir Charles—a placid gentleman, who detested troubles of all kinds, and who, provided he could spend a quiet evening at his club, and enjoy his usual rubber, willingly left the direction of the family to his busy, manœuvring better-half, whose active mind was never more happily occupied than when engaged in some scheme or other for the welfare of her darling son, whose extravagance she assisted, palliated his errors, and secretly encouraged him in all the fashionable vices which the lax morality of the present day has softened down into the name of pleasures. Adolphus—the name of the hopeful scion of the

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Playwells—was in the Guards; and even there he was considered a fast young man. He kept five or six horses, a French valet, an innumerable number of pet dogs, and heaven knows what beside. Nothing delighted his foolish mother more than having him cited for some act of extravagant folly: it gratified her pride. In the vanity of her heart, she firmly believed that her idol would make a great match, and so redeem everything. Miss Jane Playwell, her daughter, was quite a secondary consideration. Unfortunately, she was plain, and her manners, naturally soured by the neglect she had from infancy experienced, were of a repulsive, disagreeable cast. She had a habit—very uncommon in good society—of speaking her mind on all occasions; and as frequently made her mother and brother the objects of her blunt, bitter satire, as her mere acquaintances. Perhaps the ill-educated girl—we speak, of course, of her temper, when we say ill-educated; for she was not without accomplishments—took a secret pleasure in mortifying her hopeful brother, by putting his conduct in a ridiculous light, drawing out his follies, and vexing her mamma; to whose observation, that she was a strange creature, she invariably replied:

"I am what you have made me."

There was a truth in this which Lady Playwell, with all her knowledge of the world, could not comprehend.

Such was the family in which Amy found herself domesticated, as companion to Miss Playwell. Her kind friend, the doctor, had calculated wisely, that the change from the endearing circle of Mr. Bowles' household to the cold, artificial one of St. James' square, would call forth her energies and strengthen her mind. He was not mistaken in his calculations: it did strengthen it.

The baronet and his lady were seated at the breakfast-table; the subject of their conversation was the hourly-expected arrival of a brother of the former from India—a man who had wasted the spring and summer of his existence in amassing wealth, which he was incapable, in the autumn of his life, of enjoying. As his fortune was known to be colossal, its ultimate disposition had become an object of speculation to the lady, who in

her blind fondness for her son, had already, in her own mind, decided that her idol Adolphus should be the old general's heir.

"I tell you, Sir William," she observed, in a decided tone, in answer to an objection which he had made to a proposed arrangement, "Miss Lawrence must give up her room. What? When your dear, dying, rich brother is returning from India, to make us all happy, would you neglect any thing that may contribute to his comfort?"

"But the room you propose, my love, is unhealthy—just over the bath," remonstrated the baronet.

"No matter: the girl is not made of wax. I suppose she won't melt."

"Her health is delicate. Besides, she is here more as a friend to our daughter than a dependent. Clara, I have observed with joy, has already profited by her elegant manners and gentle grace."

"Clara, Sir William, will never profit by any thing."

"She is no favorite of yours," observed the father, bitterly. "Would not Adolphus give up his room?"

"Adolphus," replied the lady, sharply, "never gives up his room to any one. Poor boy! he is fatigued enough with his military duties."

"Military duties!" echoed the baronet.

"Very fatiguing, indeed. Rises at twelve; dresses for a parade; saunters to his club; rides in the park; dines; is seen at the opera; and, after the campaign of the day, bivouacs for the night in St. James' square. Poor fellow! he is very much to be pitied!"

"Allow, Sir William," said her ladyship, who invariably proved in all these little matrimonial discussions, that she was in verity the better half, and the baronet the cipher which added to her value; "pray, allow me to arrange my household affairs after my own fashion!"

"Oh, certainly!"

"You wish your brother to be made comfortable, I presume?"

"Undoubtedly."

"Unless he is so, how long do you suppose he would remain in St. James' square?"

"Not very long, under any circumstances, I should suppose, with his for-

tune. In all probability he will mount an establishment for himself."

The lady shook her head impatiently.

"Besides, he may marry," urged her husband.

"Well!" dryly exclaimed her ladyship, at the same time regarding her husband with a well-bred stare, which induced the baronet to change the subject.

"Do as you please," he said: "only remember that Miss Lawrence is here as the friend of Dr. Currey; to whom we are all under such obligations; and do not let your desire of pleasing my brother, whom you have never seen, render you unmindful of the duties of hospitality."

As the baronet left the room, his son, Captain Adolphus, dressed in a fantastic brocaded satin dressing-gown, made his appearance. Father and son saluted each other coolly—the latter throwing himself upon a sofa near the breakfast-table.

"What, in the name of fortune, *ma mere*, made you offer such an unreasonable request as that I should descend to breakfast in this horrid room: you know I breakfast in my divan?"

"Because I wished to speak with you," said the lady, caressingly; for even the speaker, with all her indulgence of the spoiled puppy, was obliged to sue when she wished to carry any particular point. "Your uncle is hourly expected."

"And how am I supposed to be interested?" demanded the young man, with a yawn.

"He is rich!" said his mother.

"Why the deuce did he not die in India?" observed the captain.

"Because you are to be his heir: so you must be very attentive to him."

"What's his fortune?"

"More than two millions."

"*En Verite?* Yes, yes," he added: I shall be attentive. Two millions! no bad windfall; but it will be a horrid bore: these old soldiers are so deuced odd! Can't introduce him at mess, though, with all his wealth: could n't stand the quizzing. Where's Miss Lawrence?"

"Never mind Miss Lawrence now," said his mamma. "By-the-by, Adolphus, don't make a fool of yourself in that quarter. The girl is pretty, and has a

sort of sentimental Madonna-like style, which I used to find very successful in my youth."

"Did you!" observed her son, with a slight smile; for the speaker's manner was now much more Juno, than Madonna-like.

"She evidently tries to pique you by her indifference," added Lady Playwell; "artful thing! I am sure she admires you."

"I should think so."

"Should you be fooled into a marriage?"

"Marriage!" interrupted Adolphus, with a stare of unfeigned astonishment. "My dear mamma, where are your wits this morning? I should have no objection to a little flirtation with the girl in a quiet way; but as for marriage, the woman who wheedles me out of my liberty must possess other attractions than Miss Lawrence—birth, *ton*, fortune."

With these words the worthies parted.

## CHAPTER XXIX.

MATTHEW SMALL AND MARJORAM.

"With as small a net as this will I entangle  
The largest fish that swims within the lake.  
Aye, marry, sirs, and land him too!"—OLD PLAY.

MATTHEW SMALL, JUN. ESQ.,—as he loved to hear himself designated—found himself very much in the position of a foolish fly, wingbound in the meshes of a spider's web. During the day he was on several different occasions painfully convinced that Marjoram had been as good as his word: he could not leave the office, even for a few minutes, without perceiving that his steps were dogged by some one or other of the police officer's emissaries. At one corner of the street he encountered a Methodistical-looking fellow, dressed in shabby black, distributing tracks, who, as he thrust "An Awful Warning to Sinners; or, the Death-Bed Made Easy," into his hand, whispered the word "Remember," and then resumed his occupation. At another time, when he dropped into a tavern to stimulate his courage with a glass of brandy, he was followed by a countryman, who while sipping his ale, kept a sharp look out upon him. Matthew was in despair, and abandoned all hope of escape.

"It would be no use," he muttered, "even if I got a start; that infernal elec-

tric telegraph would be set to work, and I should be stopped at the first station."

At one time he thought of confessing all to his father; But he knew the old man's selfish nature; he would much sooner give up his son than abandon the papers—the only hold on Grindem. Bitterly did the fool curse himself for the act of dishonesty by which he had put himself into the power of the astute police officer. Finally, he resolved to steal the papers: he had no scruples in robbing his father—the second crime is always easier than the first.

As he was returning home in the evening, after having been followed from his usual haunt—the tavern—into the street in which his father lived, by a carman, and a man who would persist in offering him braces, he encountered Marjoram. As several clerks, merchants, and persons who knew them both were passing at the time, the police officer touched his hat respectfully, and wished him "Good night."

"Good night," said Matthew, hurrying on; for the sound of Marjoram's voice made him nervous.

A low hiss, which made the young scamp's blood run cold, warned him that he was expected to stop: he obeyed with a shudder.

"Well," said the officer, as he overtook him, "have you succeeded?"

"Not yet," replied Matthew, "not yet."

"Humph! I do n't like playing fast and loose."

"Fast and loose!" replied Small; "what do you mean?"

"What do I mean?" replied Marjoram; "why that you have been trying every dodge to play me false. One of my men met you this morning near the station, another heard you bargaining for a horse and gig to be ready at twelve to-night to take you to Chapel-le-Frith. You bought a road map of England and Wales at Brooke's in High Street, and borrowed ten pounds of your brother Mark, and two of John, together with his watch, under pretense that yours was out of repair."

"How did you know all this?"

"How did I know it!" replied his mentor, with an air of contempt at his ignorance of the means which his position, as head of the police, placed at his

disposal; "how do I know everything which passes in Manchester? But you need not wait at Ball's Lane—I have sent to say you will not want the gig; added to which, two of my men will be there all night, and you may just as well return your brothers the watch and money; they'd be no use to you in Lancaster jail—prisoners aint allowed to sell any thing."

"By heavens!" exclaimed the terror-stricken youth; "I have given up all hope of getting away. I promise you I won't escape!"

"You are very considerate!" said the officer, dryly; "but my mind is perfectly easy on that score. *You can't escape*—there are too many eyes upon you for that!"

"Here's old Majorbanks coming," said Matthew, in a tone of vexation, as the gentleman he named approached within a few paces of the gas lamp where they were standing.

"Certainly, sir," said Marjoram, aloud, as if continuing their conversation; "I will be sure to attend to your directions."

"Do so, like a good fellow; if you succeed, the firm will not forget you. Good evening, Mr. Majorbanks; finished your rubber early!"

The first words, addressed to the officer, were uttered in a loud, patronizing tone, on purpose for the gentleman to hear; the latter with an affectation of politeness—for Mr. Majorbanks, who had only that morning returned to Manchester, was one whom all wished to stand well with; and Matthew, who had once met him at a party, had never permitted the casual acquaintance to drop.

"Good night—good night!" said the old gentleman, dryly, and passed on.

"I am sure he suspects something," said Small, with an air of mortification; "seeing me with you: he generally stops to shake hands and chat."

This was a lie. Marjoram knew it, and did not hesitate to tell him so; but even in the degraded position in which he stood—*vis-a-vis* to the police officer—he could not forego his usual habit of bouncing, and making himself of as much consequence as possible.

"Seeing you with me!" said the officer; "why it's a credit to you; for it's not

often that I condescend to chat in the street with felons."

Matthew winced.

"Besides," continued the speaker, "I don't believe Majorbanks ever shook hands with you in his life. He is a real gentleman: no pride with his equals or inferiors, but a thorough contempt for upstarts and pretenders to gentility. I am afraid, Mr. Small, you are a great liar, and that I can place no reliance upon your word."

"You may indeed!"

"I think it would be better to give you into custody at once. I don't care much about the papers; in fact, it's more a point of professional pride than otherwise. I was baffled in my endeavors to obtain them—and no man likes to be done."

"Of course not. You shall have them—by heavens you shall!" whispered Matthew, whom the threat of giving into custody had seriously alarmed; "even if I rob the governor for them!"

"For shame, sir!" said the officer, secretly delighted at the state of desperation to which he had worked his tool: "talk about robbing your father to me!"

"I was only joking you know."

"Of course!" continued Marjoram, with a knowing look; "of course. Had you been serious, you could never have been fool enough to broach such an idea to me. When am I to have them?"

"This very night."

"I don't think I can trust you, you are such a liar!"

Small was silent.

"What a crammer you told me just now about Majorbanks, and what an ass you were to utter it to me! Why, bless you, I have known the greatest liars in England—of course, in the way of business. I can detect one as easily as a money-changer tells a bad shilling in a pound's worth of silver, or a Jew dealer a false pearl!"

For the first time in his life, Matthew Small, Junior, Esq., began to entertain a suspicion that he was a very contemptible person.

"Are you not a liar?" continued the officer, willing to try how far the young man's spirit was crushed, and to what extent he might rely upon his terror; by

working on which he could alone hope to accomplish his purpose.

A deep blush—not of shame, but rage—crimsoned the cheek of Matthew.

"Answer me!" said Marjoram, in a low, stern whisper.

"Well—yes—I am a liar."

"Of course you are, and a cur to boot. There, that will do; profit by the lesson; it's not often I give such gentle ones. And now to business: how and when am I to receive the papers?"

Matthew reflected for a few moments before he answered; perhaps also to hide the tear of mortified vanity and pride at the bitter humiliation he had just received.

"You know the governor's house?" he demanded.

"Which governor's?"

"My father's, of course."

"Yes."

"The third window on the ground floor opens into his study."

"He is speaking truth now!" thought Marjoram, who had taken care to acquaint himself thoroughly with the locality, and knew that Small, senior, kept his papers there.

"You must have some on whom you can rely, walking up and down before that window all night," continued Small.

"I'll be there myself," observed the officer.

"I can not fix the hour: sometimes the old man retires early—sometimes it's very late. As soon as you hear me open the shutter, approach, and we will exchange packets: I will give you the papers you require, and you shall give me the letter and that infernal note."

"Agreed," said his companion—"that is, *when I have examined them!*"

The speaker noted the change which appeared on Matthew's countenance, and saw that the young scamp's last hope of deceiving him was gone. The experienced thief-taker could not avoid a smile at the idea of attempting to dupe an old hand like himself. He knew what *dummies* meant, as well as the most expert cracksmen or ringer of changes in town.

"Of course, when you have examined them," repeated Small, trying to look unconcerned.

"And now, my fine spark, a few words before we separate. There's nothing like

plain speaking. I know you are up to a thing or two—and so am I; it's no use trying either to ring the changes or escape. The house is watched both back and front; and if by six o'clock the papers are not in my possession, by eight you shall be under lock and key for robbery and breach of trust."

"I thought," faltered the young man, "you intended to give me two days?"

"I did, perhaps, at first," replied Marjoram; "but I've altered my mind. You are a slippery cove, and there's no trusting you. If you had the pluck to do it, you'd cut your throat to escape me: but I know you are a coward as well as a liar; so I am quite easy on that score. Now then," he added, brutally, "in with you at once! I must see you caged. And remember—the papers, or Lancaster jail!"

Matthew shuddered: his spirit was completely subdued by the determined tone in which the officer spoke, whose object throughout the conversation had evidently been to work upon his terrors; and the humbled tone of his victim told him that he had completely succeeded. But Marjoram had no wish to degrade him unnecessarily in the eyes of others; for on two or three young men approaching just as they parted, he raised his hat, and bade him "Good night," in as respectful a tone as if he had been addressing the commissioner of police himself.

"Good night, Marjoram," replied the young man, in a careless off-handed way, and directed his steps toward the house.

The young men whose approach caused the apparent civility of the officer, turned out to be three clerks—companions of Matthew—who had heard of the orgies and row at the police office the preceding night; they were not in the least surprised, therefore, at seeing Small and Sweet Marjoram, as they nicknamed the thief-taker among themselves, together.

"Hollo, Mat!" said one; "been paying a fine?"

"Settling for last night?" demanded another.

"Something like it. The fact is, I got into an infernal row—drank too much wine. The fellow was civil, and so I just tipped him a sovereign. When one has a position in the world," he added, with his usual fatuity, "it does not do to be seen

in these cases—must keep up the respectability of the firm; besides, the governor is so particular."

"Out of business, of course!" observed one of the clerks, who perfectly understood the nature of the commercial transactions of Grindem, Small, and Company, and could not resist the opportunity of a fling at his old companion, whose assumption of dignity annoyed him; added to which, he had not been invited to the party the preceding evening.

"Both in and out of business," replied Matthew, who perfectly understood him.

Although at most times inclined for dissipation, the present position of his affairs did not permit his indulging the natural depravity of his taste. He pleaded a headache as an excuse for leaving them; and with a heavy heart, entered the house. The night was destined to be an important one to him.

Small, senior, had taken care that the various reports touching the death of old Gridley should reach the ears of his partner, over whom he exercised, although in a less offensive manner, the same species of terror which the police-officer had found so effective with his son. On the evening of Matthew's encounter, Grindem, who was completely spirit-broken and subdued, called upon the little man. Despite the promise of his agent, and the large sum he had offered, he felt little hope of being able to obtain the papers; and he fancied that there was something soothing to his pride in yielding before the time fixed for his decision. He thought that he was exercising his free-will; but it was a delusion: the wretched man was only yielding to his terrors.

"I have come, Small," he began, as soon as they were seated alone in the private room of the former, "to announce my determination."

"Happy to hear it," observed his partner, doubting from the suddenness of the decision, what that determination might be.

"It is to marry your daughter."

A smile passed over the little man's fox-like countenance: it was the crowning of his hopes, the last act of his triumph over the wealthy, insolent Gilbert—who for so many years had treated him like a dog, wantonly wounded his pride, and humbled him before the very porters of the firm.

"You have chosen wisely—very wisely," he remarked. "It is not every man I would bestow such a treasure as my child."

"Not unless he was rich," thought Grindem.

"Ah, she has a heart!"

"Deuced unlike her father, then!" mentally added his partner.

"This union not only cements our interests, but makes us friends. Henceforth, no more bickerings, no recriminations, but one happy family. What settlement do you propose?"

"I think you might leave that to my affection!" observed the merchant.

"Doubtless, doubtless," dryly answered the father of the intended bride. "My daughter's pure, disinterested nature would revolt at any such thought; but I, as a man of the world, must see that she does not suffer in her worldly position: life is so uncertain. Should you die intestate?"

"Do I look like a dying man?" growled Grindem.

"Doubtless not," said Small; "but, still, such things do occur as sudden deaths."

"Well, well," impatiently exclaimed the merchant, who, having conquered his repugnance so far as to consent to the marriage, cared little for the rest: "what do you propose?"

"You are very rich!" observed Small, fixing his eyes upon him with a look like that with which a fox may be supposed to regard a fat stubble goose which it hath stealthily approached.

"Not so rich as you imagine."

"You would not think five thousand a year too much?"

"Five thousand furies!" roared the merchant.

"What should I see in your daughter to settle such a sum upon her? Does she bring fortune? No. Family? No. Beauty or accomplishments? No."

"She brings better than either—virtue."

"Pshaw! we know its value: won't fetch a shilling in the market."

"And safety," added Small, with a significant look.

Grindem was silent.

"Yes," continued his partner, "five

thousand a year in the event of your death, and two thousand a year pin-money during your life, will do. The offer is at once worthy of your generous disposition and my daughter's merits."

The old man groaned in the bitterness of his rage. He cursed the wealth for which he had toiled and toiled. Of what use was it now? It only served to make him a greater dupe to his unprincipled partner, who scarcely took the trouble to conceal the contempt which he felt for his victim. In his fury he could have torn his very flesh from his bones, to think how he was humbled and subdued. At times he thought of suicide; but the dread, the nameless horror of the grave, withheld his hand: not that he enjoyed or cared for life, but that he feared to die! Had he been assured of annihilation he would have welcomed it with pleasure, and smiled at the disappointed malice of his taskmaster, for such his late drudge had suddenly become.

"What say you?" demanded Small, impatiently.

"E'en as you please. Draw up what you please: I'll sign."

The little man rose from his chair and shook him warmly by the hand. Grindem recoiled from his touch as he would have done from contact with a serpent; but a fierce look from Small recalled him to himself, and he returned the pressure with a nervousness which showed how much the effort cost him.

"Will you see my daughter?" demanded the father of the young lady whose interests had been so quickly discussed.

"Not to-night," replied Gilbert, hurriedly. "You can announce the argument to her. I dare say," he added, bitterly, "it will not take her by surprise!"

"Of course not, after your late attention. Still it would not be becoming if you saw her yourself. But just as you please," he added, struck by the livid expression of his partner's countenance, and prudently foregoing for once his plan of torturing him. Perhaps it may be as well to spare her blushes and your gallantry on the occasion. I will leave her mother to break the intelligence to her."

"As you please."

"When shall we sign the settlement?" added Small, blandly.

"As soon as your lawyer has drawn them up."

"I shall name myself trustee for my child."

"As you please," exclaimed Grindem, catching up his hat, and rushing from the house, more with the air of a madman than a bridegroom. "Name the fiend himself, for he is the fitting guardian of a trust like ours!"

"This is pleasure!" muttered Small, as he cast a triumphant glance after his victim. "Real enjoyment! Talk of the luxury of wealth, love, friendship, or rank: they are poor in comparison with luxury of hate! Wine is not half so intoxicating. I'll not spare him a pang," he added: "he never spared me in his pride; he trampled on me: I'll humble him to the dust, strip him of his wealth, brand his name, and leave him to die like a dog, alone—alone! and that, in a mercantile phrase, will be a settlement in full for the long, weary years of cringing and insult I submitted to! I often thought he would one day pay me!"

The speaker, with all his foresight and calculation, was doomed to be deceived. The punishment of his partner was in Higher hands! The sinner had been weighed in the balance of eternal justice, and judgment was ready to be pronounced.

As Grindem rushed from the house of his partner, he encountered Matthew Small, who was returning home after his interview with Marjoram.

The old man, in his impotent anger, dashed rudely past him, and continued his course without a word.

His manner gave the young man subject for reflection, and confirmed him in his intention of keeping faith with the police-officer; for he felt convinced that the merchant must have pretty good ground for indulging his humor before he ventured to treat him so.

"It must be done!" he muttered. "There's no help for it!"

It was past two in the morning when the young scamp softly crept from his room, and descended the staircase leading to the study. He was without either shoes or stockings—so fearful was he of



making the least noise to alarm the family. He had waited till all was hushed in the house except the snorings of his father, whose respiratory organs rivalled the ticking of the clock upon the landing-place; only they were not quite so regular. Matthew had armed himself with one of the large chisels used in the warehouse for forcing open the packing-cases, and a wooden mallet. He knew that any attempt to force or pick the lock would be hopeless; but one of the panels at the back of the secretary might, without any great difficulty, be forced out.

As Matthew cautiously opened the door of the study, the low creaking noise of the hinges terrified him. He started at the shadows which the flickering candle cast upon the wall, and his heart beat violently. For a while he lacked courage to proceed: not that the crime of robbing his father appalled him—it was the fear of detection.

"I must do it," he murmured, as the slow and measured tread of Marjoram, who was on the watch outside the house, fell upon his ear. "That devil has me in his power, and if I fail to-night, will fulfill his threats of a prison in the morning. Oh, what a laughing-stock shall I become to the young swells and clerks upon whom I wasted my ill-gotten money! A felon at the bar! Any thing but that.

At times he half repented of his design, and seriously considered whether he had better not wake his father, and confess all to him. He knew the hold he possessed over his partner, and thought that he might trust to that to save him; but, then, the proofs were in the hands of the police officer, and he had no control over him; and the resolution vanished. While he was debating with himself, a low tap at the window informed him that Marjoram was becoming impatient.

As gently as his trembling hands would permit, he raised the sash and unbarred one of the shutters. As he pushed it partly open, the face of the police officer was visible. He had evidently been listening to his movements.

"Now," whispered Marjoram, "lose no time. I have been waiting two hours already."

"Directly," faltered Matthew; "but I must proceed quietly. My father sleeps

overhead, and the least noise disturbs him. Go on the opposite side of the way, and if you see a light struck in the room overhead, inform me."

"Dispatch, then, and get the papers."

"I will—I will."

"Stay," said the officer. "How do you intend to procure them?"

"By forcing the lid of the secretary."

"That will never do," replied the experienced thief-taker: "turn the piece of furniture gently round: the back is of common deal."

"How should you know that?" demanded the young man, whose teeth began to chatter, partly through fear and partly from the night air, which blew keenly through the half-opened window.

"How do I know everything?" growled the officer. "Here," he added, at the same time placing in Matthew's hand an instrument well known to burglars, and commonly called a "jemmy:" "insert this gently between the panels; when in about an inch and a half, turn it to the right then to the left. A few turns will do the job. As soon as the wood is started, insert your hand and draw the panel out."

"But I don't see, even then, how I am to get the packet."

"Because you are a fool," growled Marjoram. "Did n't I tell you it was in the secret drawer at the bottom of the well? Dispatch! It will soon be daylight, and then it will be too late."

"I can't," groaned Matthew. "Indeed, I can't. If money will content you——"

"Money! How should you get money, unless by robbing old Grindem again? Come, decide at once: I am in no humor for fooling. The papers to night, or a prison in the morning."

These last words decided the wretched youth. With desperate courage he took the implement, and stealthily advanced toward the secretary. Fortunately, it moved on castors, so that he had no great difficulty in turning it round; then, following the directions he had received, he began to insert the jemmy between the panels. His heart beat wildly as the dry wood-work cracked.

"Curse the coward!" said the officer to himself. "What a noise he makes! The last fellow who used the instrument

would have had it open in half the time."

Again there was a pause, and then a noise like the splitting of a board.

The cold drops of perspiration stood upon the brow of Matthew Small.

"Opened at last," thought Marjoram, whose experienced ear enabled him to follow the whole proceeding as well as if he had witnessed it.

"My dear!" exclaimed Mrs. Small, starting from her sleep, and shaking her husband, "don't you hear a noise?"

"Only your tongue," grumbled her drowsy partner, who had been kept awake by her schemes and plans, and only just got off to his first sleep.

"There again," said the lady.

"Pooh! You are always fancying some foolish thing or another."

For a few minutes the lady remained silent. It was possible, she thought, that she had been deceived. At last, the sound of the creaking panel, as Matthew wrenched it from its place, convinced her that her suspicions were well founded.

"I tell you, Small," she exclaimed, shaking him violently, "that some one is in the house. I can hear them distinctly in the room below."

"What should they do there? Only the cats."

"Remember the papers."

Had a cannon been discharged close to his ear, it could not have roused her husband more effectually. The papers: they were his fortune—his hold on Grindem.

With something which seemed very like an oath he started from his bed, and, thrusting his arms into his dressing-gown, prepared to descend.

"Take a candle," said his wife.

"What for: to alarm the thieves, if there are any! No: this will be better."

With these words he caught up a pistol from the chimney-piece, examined if it was capped, assured himself of the fact, and began gently to descend the staircase.

Mrs. Small was a prudent woman, and thought if any thing happened to her husband, it would be advisable for one at least to be left to look after the interests of the family; so she double-locked and bolted the door, and stood listening for the result.

Meanwhile, Marjoram had become impatient, and his whispered threats and curses through the half-opened window only served to render Matthew more nervous than the act he was engaged in would otherwise have made him.

"I have them," he faltered, making his way to the window. "I have them!"

Without a word the officer snatched them, together with the jemmy, from his trembling hands; assured himself by the light of his lantern that they were all right; and, satisfied that such was the case, thrust them into his bosom.

"Good night," he whispered coolly. "Close the shutter."

"But the note—the letter?"

"Call at the office in the morning, and you shall have them."

"But you promised me them now."

"Did I," said Marjoram, with a sneer. "Well, I have altered my mind. Hark," he added; for his quick ear caught the sound of a hand upon the door: "there's some one coming. Good night."

With these words he took to his heels, and rapidly disappeared down the street.

The door of the study was carefully opened. Matthew turned round in terror. Fear caused him to drop the candle; so that, when his father entered the room, he only saw the outline of a human being near the half-closed window. To level and fire was the act of an instant, and the guilty son fell with a deep groan, severely wounded, by the hand of his no less guilty father.

"So I've done for him," thought Small; "but first, to prevent his comrades, if he has any, from rendering him any assistance, I wonder if it's Grindem?"

With these words, he approached the window, and carefully fastened the shutter; then made the best of his way back to his bed-room to procure a light. Not to make a noise in his descent he had come down barefooted, and his feet felt the trace of blood, not only on the carpet, but the stairs. As he reached the landing, one or two doors were opened: the report of a pistol had alarmed the sleepers. Mrs. Small was screaming for help, and a thousand murders.

"Silence!" said her husband: "it's all right: there is nothing the matter—only those infernal cats."

This assurance quieted the ladies, and Mark and John returned to their beds, laughing at the governor's exploit.

"What has happened?" demanded Mrs. Small.

"I have shot the robber."

The lady was about to renew her screams, but her husband's look restrained her.

"Give me the light," he said, taking the one she had lit on his departure from her trembling hand, "and come with me."

Mrs. Small was a woman of nerve, and cautiously followed her helpmate down the stairs. Still she could not repress a shudder at the footprints which were marked in blood upon the carpet.

On entering the lower room, a deep groan startled them both. Matthew, who had received the ball in his neck, had found sufficient strength to raise himself from the floor, and stagger to a chair.

"Matthew!" exclaimed his father.

"My son!" shrieked the wretched mother. "Oh! Small, what have you done?"

"Say rather what has he done!" replied her husband, furiously pointing, at the same time, to the broken secretary. "Robbed me of those papers! Sold me to old Grindem for gold! Fool! he has lost a fortune!"

His wife, true to that instinct which even in the most degraded state seldom fails a mother's heart, had hastily torn part of her night-dress to staunch the wound of her son.

"Marjoram's—papers!" groaned Matthew.

"God!" said Mrs. Small, "the boy is dying!"

By their united aid, Matthew was taken up stairs, and placed upon their own bed, and a surgeon, upon whose discretion they knew they could rely, sent for to dress his wound. He pronounced it dangerous, but not necessarily fatal.

"Tis well!" groaned Small, after a pause, during which he had been cogitating how to proceed. "Wife, I have been outwitted, but not defeated. Early in the morning dress yourself in your best; proceed quietly with your daughter to the church—mind, not an instant later than eleven. I shall join you."

"And what are we to do there?" demanded Mrs. Small.

"Witness Grindem's marriage with our child!"

"My dear, so sudden? No dress ready."

"Curse the dress! Better she should be married to the wealthy villain in rags than let the prize escape her; she will never get such another chance."

"But should he refuse?"

"He hangs like a dog!" replied her husband; "but he will not refuse."

## CHAPTER XXX.

### DEATH OF GRINDEM.

Man proposes—heaven disposes. Thus  
Human cunning often is defeated,  
E'en when the harvest sown by crime  
Is ripe, and only waits the gathering.

At his usual hour, Mr. Small, with a face as calm as if nothing had occurred to disturb his usual serenity, walked leisurely to the office. Previous to leaving his home, he had given directions to his wife and daughter to be at the church punctually at eleven. He felt the game was sliding from his hand; that he had lost the winning card; and that a bold stroke was the only thing left to retrieve him. Just as he reached Canton street, he encountered Mr. Marjoram, making his way to the office. Both were dissemblers in their way, and they bowed as if they had neither of them had the slightest rancor against the other.

"You are out early," observed the merchant.

"Why, yes, it is rather early; but I have business of importance," replied the police officer, with a smile which he could not suppress; for the thought of the large reward he had so cleverly won gladdened him, to say nothing of the pleasure of turning the tables on the man who had outwitted him.

"A police case?" said Small, carelessly.

"Not exactly, although it may end in that. Do you think," added the man, "that I shall find Mr. Grindem within?"

"Not before twelve. He has been very unwell lately, and seldom comes to the office; but if your business lies with him, you had better ride over to his place; it

is only four miles on the Chapel-le-Frith Road. From his appearance last night, I question if we shall see him in town to-day."

Although the speaker's heart trembled with rage and mortification, he uttered the words as blandly, and with an air as unconcerned, as if he had been uninterested in the matter. Experienced as he was in reading both the countenances and the intentions of men, for once in his life Marjoram was deceived. He, too, had observed the fearful change which the last two days had made in the appearance of the wealthy merchant, and thought it not unlikely to be truth; beside, he risked nothing, since the papers were in his possession, safely buttoned in the lining of his coat; he could feel them next to his heart, which beat more quickly when he thought of his success and its recompense.

"Thank you," he said; "I think I will ride over."

"It is of consequence, then?" observed Small, with well-affected uneasiness.

"Yes."

"To the firm?"

"No; to him."

"You had better wait," said the little man; "he is sure to be in town by twelve. You might miss him."

"Not likely; I know the road. Good morning."

And thus the two plotters separated. No sooner had Marjoram turned the corner of the street than Small quickened his steps. He knew that Grindem was already at the office, and that his only chance of accomplishing the marriage was in preventing the interview between him and the police officer.

"Neither I nor Mr. Grindem are visible to any one," he whispered to Mark and John, who were seated, as usual, at the desk. "If Marjoram calls, say my partner has not yet arrived. You understand?"

The two youths nodded, as much as to say, "All right."

"Now, then," said the little man, as he laid his hand upon the door of the private room, "for the last battle. I shall defeat him yet!"

Grindem was pacing up and down his gloomy apartment like a panther in his

den. His restless eyes were bloodshot, and the distended veins of his temples and neck started like cords from his pale, waxy skin. His nervousness had fearfully increased; the least sound startled him; his sleep was broken by hideous dreams. Already he felt a foretaste of the punishment which, sooner or later, visits crimes like his.

"Now!" he exclaimed, with a look of disappointment; for he had been expecting intelligence from Marjoram; "has any thing occurred that you come so early?"

Small quietly closed the door.

"For heaven's sake, speak out!" added the unhappy man. "What has happened?"

"Not what you expected," replied his partner, coolly. "The papers are safe—quite safe—although an attempt was made last night to rob my house."

"Indeed!" said Gilbert, trying to look as unconcerned as possible.

"In repulsing the robbers, my eldest son was wounded, perhaps fatally. Do you hear, man of crime and blood? Another murder lies at your door!"

"At mine?" faltered the merchant.

"At whose else?" fiercely demanded Small. "Think you that I am ignorant of your tampering with Marjoram—your bribes and underhand attempts? But they are defeated—defeated, sir! and this very hour, unless you fulfill your promise and marry my daughter, I shall place them in the hands of the magistrates. Joined with the late proceedings of your infamous confederate, Crab, they will hang you, and I shall be revenged—hang you like a dog! The wealthy Gilbert Grindem on a gibbet! Rare sport for his enemies, and no regret to his friends, for he has none."

"Not one!" sighed the wretch, in an agony of terror. "But you are wrong—I swear to you you are wrong—I know nothing of the attempt."

"Pshaw!"

"I will take my oath if you please?"

"Oath!" repeated Small, in a tone of contempt. "Propose such security to those who do not know you. Why, your whole life has been one incarnate lie! The only trace of humanity I ever discovered in your selfish disposition was

your love for your puppy of a nephew; and him you sacrificed at the instance of pride, like a heartless tool. Oaths! Pshaw! it would cost you as little to break as to make them! You forget how long I have known you."

"Say, how long we have known each other."

"As you will. If I have been a rogue, it was from necessity; you are a villain from choice! Poverty—iron poverty—left me no other means of rising from the dust; the dust in which you, all your life, have grovelled, has been gold! But I have no time to lose either in reproaches or threats. My wife and daughter, by this time, are at the church; meet them there in half an hour. Mark me," he added, "half an hour at the latest! If once the clock strikes eleven, and the knot is untied, I denounce you as the spoiler of the orphan!"

"I can defend myself; or, at the worst, restore the accursed wealth!"

"As the murderer of Gridley," continued Small, with increased vehemence, "can you bid the life-stream flow once more in the poor old victim's heart; give light to his eyes; voice to his tongue; voice to his drugged brain? Restitution! Pshaw! it comes too late. Repentance will not save you from the gallows! Mordaunt and two fellows are deputed by commission, from the chancellor, to make inquiry into the treatment of the old man in the asylum, to which your well-planned scheme consigned him. Think you it will stop at the scanty heap of earth thrown upon his coffin?"

"I had no hand in his death; they can prove nothing."

"At present, perhaps not," said the partner, coolly; "but with these papers to guide them"—and he touched the pocket-book in the inside of his waistcoat, as if to indicate that they were still there—"the clue would not be difficult to follow."

"You promised me two days more."

Not two hours now."

"One?"

"Not an instant!" fiercely shouted the little man. "This hour sees you the husband of my daughter or in a jail!"

"It's impossible!" exclaimed Grindem,

wringing his hands. "No banns have yet been published."

Small took from his pocket a special license, and laid it on the table. His partner felt, as his eye glanced over it, that his last hope was gone.

"See," said Small, "how careful I have been of your happiness! The bride is ready, the clergyman is ready. Decide," he added, taking out his watch. "It is now five minutes past ten; if, when the clock strikes eleven, the knot is untied, I denounce you! You can't escape, for I have got those you dream not of to watch you."

"One word—name any sum you please!"

Small turned from him, and left the room. He saw, from the terrified manner of his victim, that he should succeed; and he hastened to the church, to assure himself that his wife and daughter were already there.

Once more left to himself, Grindem gave way to the long pent-up fury which was consuming him. The thought that he, the wealthy, the envied merchant, should be dragged into a marriage with a girl whom he detested, by the maneuvers of his drudge, his tool, was madness to him; and yet he saw no other means of safety. Small's threat was not an idle one; the papers once placed in the hands of Mordaunt, or the magistrates, would form a link in the chain of evidence, and connect him with the death of his late clerk. In imagination, he saw the finger of scorn pointed at him; heard the yells of the mob hissing in his ears, and the distended veins of his throbbing temples became more and more gorged with his fevered blood.

"I must yield!" he exclaimed; "chain myself to a loathsome, affected being; give her my name, my wealth! Oh! that I had listened to the old man's proposition! A marriage between Amy and Henry would have healed all! It was the last chance which the angel of mercy held out to me, and, like a fool, I dashed it from me. I would give half—more—all my accursed wealth, could I but recall the past!"

Had he known that the papers were in the hands of his agent, Marjoram, the

feelings of the speaker would have been widely different. Armed with them, he could have defied and crushed his partner, and his remorse would have been as short-lived as his fears.

At this instant, the clock in the adjoining office struck a quarter past ten.

"No time for hesitation," he muttered, "or for reflection; I must go—dragged like a beast to the shambles. This is my wedding-day; I must endure the congratulations and smiles of my false friends; the sneers of my enemies; see the lurking smile of Small at the completion of his triumph; bear the insolent familiarity of his sons. My sin at last has found me."

With a desperate air the wretched man advanced toward the sideboard, and eagerly drained off a tumbler of brandy, to give himself nerve to go through the task. The stimulant revived him. Pulling his hat over his scowling brow, he rang the bell. Young Mark Small answered it.

"My carriage!" growled the merchant.

"Is at the door," replied the young man, with a triumphant grin; for he knew the purpose for which it was ordered.

"Well, I shall soon be back. Tell the coachman to turn the horses' heads toward the church—do you hear?—the church!"

Mark left the room to execute the order. Grindem hastily swallowed a second tumbler of brandy, and left the office more with the air of a man summoned to the scaffold than like a bridegroom on his wedding-day.

"All right!" observed the youngest of the Smalls, as the merchant drove off; "the bear is muzzled!"

"Or soon will be. Leave the governor alone; he knows what he is at. I say, Jack——"

"Well."

"Don't you wish it was your wedding-day? I don't think you'd make such a face as old Grindem does. Why, he looks as if he was going to be hanged instead of married."

"Pooh! his wife will soon tame him. Marriage is like a cold bath—it's no use to stand shivering on the brink. One plunge, and it's over."

On the evening preceding the day which was to decide the fate of Grindem, and make him the son-in-law of Small, there had been a private meeting of the principal magistrates of the town. Lizzy, Tim's Dick and the Widow Benfley had been examined; their evidence, and the testimony of Mordaunt and his learned friend, decided the bench upon issuing their warrant for exhuming the remains of the old clerk; and at an early hour on the following morning, the party proceeded to the churchyard. Secret as the proceedings had been kept, rumors had spread among the neighbors and friends of Gridley, of foul play; and, much to the annoyance of those who conducted the painful ceremony, a large crowd was assembled to witness it. When the coffin was opened, and the body disclosed to their gaze, murmurs broke from the mob, and a cry of "Foul play!" was loudly raised.

"Ay!" said the little weaver, dashing away a tear; "I know so. Grindem and Crab have much to answer for."

These incautious words spread like wildfire. The merchant had never been popular among the poorer classes, for whom he evinced little sympathy. He was known to be a hard man, proud of his wealth, and little scrupulous as to the means by which he acquired it; nor was the keeper of the madhouse much more popular.

Anxious to avoid any thing in the shape of a demonstration, the assistants placed the remains in a hearse, and drove slowly toward the Infirmary, where the necessary examination was to be made, in presence of the principal medical authorities, who, on this occasion, had summoned Dr. Currey to their aid. The crowd followed.

As the procession moved slowly along the high street, it encountered a carriage driven furiously along: it was Grindem's. The clock had just struck the half hour, and in his terror, it being too late, he thrust his head from the window, and imperiously ordered the coachman to drive on.

"It's a funeral, sir," replied the man, respectfully, "and the carts have stopped the way."

"Drive on!" roared the master.

At this moment the speaker caught the eye of Mr. Mordaunt, who was following in his carriage. He knew him personally, and the interest he had taken in the affair of poor Gridley. A chill of terror struck his heart.

"Drive on!" repeated Tim's Dick: "Ay, drive on as fast as you will, but justice will overtake you, though you should strew the road with your ill-gotten wealth."

"What means the fellow!" faltered the merchant.

"It's Mr. Gridley's body, sir," whispered the footman, who had received the information from a friend in the crowd; "they say there has been foul play, and the magistrates have ordered it to be taken up. There's a doctor come from London to examine it."

By this time the idle and curious who followed the hearse recognized the wealthy Mr. Grindem, and a loud hiss was commenced. It rang in the ears of the wretched man like the signal of his condemnation.

"What do they mean?" he faltered.

The footman was silent; he dared not repeat the words which he had caught from the mob; he stood too much in awe of his imperious master.

"It means," shouted Tim, "that murder will out! that gold wrung from the starving mechanic will not hide the crime of blood. It means——"

"Drive on!" exclaimed Grindem, dashing down the blind of the carriage; "I have no time to listen to the ravings of a fool or knave."

Fortunately for the speaker a body of police happened to pass at the moment, or the excitement of the people might have proved dangerous. At present, it was true, nothing more than a vague suspicion existed; but that, coupled with the unpopularity of the merchant, would have justified them, in their own eyes, in proceeding to something more than an expression of opinion.

By the efforts of the police the carts were drawn on one side, and the carriage rolled on rapidly toward the church.

(To be continued.)

HEAR thou, my son, and be wise.

#### A SMUGGLER'S NARRATIVE.

"We shall be, my dear madam," said I to a fellow passenger in the Dieppe boat, taking out my watch, but keeping my eye steadily upon her, "we shall be in less than ten minutes at the custom house." A spasm—a flicker from the guilt within—glanced over her countenance. "You look very good-natured, sir," stammered she. I bowed, and looked considerably more so, in order to invite her confidence. "If I was to tell you a secret, which I find is too much to keep to myself, oh, would you keep it inviolable?"—"I know it, my dear madam—I know it already," said I, smiling; "it is lace, is it not?" She uttered a little shriek, and, yes, she had got it there among the crinoline. She thought it had been sticking out, you see, unknown to her. "Oh, sir," cried she, it is only ten pounds' worth; please to forgive me, and I'll never do it again. As it is, I think I shall expire."—"My dear madam," replied I, sternly but kindly, "here is the pier, and the officer has fixed his eye upon us. I must do my duty." I rushed up the ladder like a lamp-lighter; I pointed that woman out to a legitimate authority; I accompanied her upon her way, in custody, to the searching-house. I did not see her searched, but I saw what was found upon her, and I saw her fined and dismissed with ignominy. Then, having generously given up my emoluments as informer to the subordinate officials, I hurried off in search of the betrayed woman to her hotel. I gave her lace twice the value of that she had lost, I paid her fine, and then I explained, "You, madam, had ten pounds' worth of smuggled goods about your person; I had nearly fifty times that amount. I turned informer, madam, let me convince you, for the sake of both of us. You have too expressive a countenance, believe me, and the officer would have found you out at all events, even as I did myself. Are you satisfied, my dear madam? If you still feel aggrieved or injured by me in any manner, pray take more lace; here is lots of it." We parted the best of friends.

Remove not the ancient landmark which thy fathers have set.

## THE "RUSTY" MASON.

ONCE on a time I sought to know the mysteries of masonry, and seeking knocked, and knocking, found the door wide open for me. And when I looked within I saw a band of men all clothed in white around an altar, and on the altar lay the Word of God with square and compass. Of that band of men, I saw one more kingly than the rest, for on a throne he sat, and gave to each, and all, lessons of wisdom. He came and gave to me a lamb-skin, pure and white, and told its meaning. He told me, too, that kings and princes long had worn it, and how free it was from stain, or spot, or blemish. He gave me tools to work with, a gauge, a gavel, level, plumb, and square, and last of all, a trowel that had no spot of rust upon it, for earth's noblest sons had used it ages long upon the Mystic Temple. He told me, too, I stood an upright mason—he spoke to me of Temperance, Fortitude, of Prudence, and of Justice.

I listened still with wondering ears to learn a mason's tenets, and when they sang of Faith, of Hope, and Charity, the true steps that lead from the level of time to the Grand Lodge on high, I pledged myself then, that the tools to me given, should never find rest till the cap-stone was laid; and my lamb-skin, if spotted, should know but the stain of masonic cement, while on life's rugged road.

This pledge was freely given, for I meant to act as masons act; and if my memory serves me right, I started for the work, but found the world all cold and selfish, and then I feared to make the effort. I never used my tools one hour, and all are lost, save this, this rusty trowel, it seemed to me it might have kept its brightness, if never used, but as I laid it by the rust began to gather, and now it has no affinity for any save untempered mortar.

I hope some Craftsman true has found my gauge, my gavel, level, plumb, and square, and laid them by for better workmen. Inactive as I was my lamb-skin gathered dust, and with the gathering dust it lost its whiteness, and now that, too, is gone.

If I remember rightly, they gave me passes, signs, and grips, whereby to know

my brethren. Though they were truly given, they were not safely lodged. And now to tell the summing of this matter, this much I know, *I once was made a mason!*

## AUTUMN.

THE bees still hum around the rose  
That to our garden terrace clings,  
And in the noon of sunny skies  
The air is ripe with butterflies,  
Upon their star-like wings.

The sward is still adorned with flowers,  
And rich with fragrant balm;  
But we have lost the violet blue,  
And other gems that loved to woo  
The beauteous vernal calm.

Beneath the bend of clustering boughs  
The river's gleam is bright;  
And yonder cliffs, that seem to sleep,  
Fringed with old woods above the deep,  
Are tinged with golden light.

The church that rears its distant spire  
Above the somber yews,  
Attunes the heart's most sacred cords  
To feelings ne'er expressed by words,  
And languid hope renews.

And turn thou to the glorious sea,  
Its waves are sweet with song;  
And bird-like murmurs fill the air,  
As playfully the breezes bear  
Their sparkling foam along.

When scenes like these beguile thine eye,  
And blissful thoughts are thine,  
The heart, that shrine of holiest things,  
May borrow fancy's starry wings,  
And shape a theme divine.

TRUE HOSPITALITY.—It is an excellent circumstance that hospitality grows best where it is most needed. In the thick of men it dwindles and disappears, like fruits in the thick of a wood; but where man is planted sparsely, it blossoms and matures, like apples on a standard or espalier. It flourishes where the inn and the lodging-house can not exist, and dies out where they thrive and multiply.

SECOND thoughts are the adopted children of experience.



## THE ASSUMED DUTIES OF FREEMASONRY.

"GIVING alms, simply, is no redemption of our pledges as masons. That is done every day by "men of the world." We are to minister unto a brother's necessities in every way possible. Is he in pecuniary difficulties? We must aid him so far as his wants may require and our means may permit. Is he troubled in mind and confiding to one of us his troubles? Let us, in pursuance of masonic duties, not hesitate to whisper *good counsel in his ear*, and endeavor to put his feet in the right path. Let us be ever prepared to go on the errand of a brother. By this is meant that we should always be ready and willing to attend to a brother's business, when he is not in a condition to look after it himself, so far as we are able, consistently with our duties to ourselves and our families. Let us never fail to remember him in our devotions to Almighty God, as we do ourselves; act toward him *on the square*, respecting his private matters when confided to us; and let us stand always prepared, so far as lies within us, to support, with an outstretched arm and a willing heart, a falling brother. In this connection, however, let me remark, that we are neither to palliate nor aggravate the offenses of our brethren; 'but in the decision of every trespass against our rules,' in the language of the Ancient Charge, 'we are to judge with candor, admonish with friendship and reprehend with justice.'

"Has a brother offended us? Let us not, after the manner of men, generally, stir up more strife; let us rather conciliate him and induce him to come to the proper explanations by the true masonic course. This is one of the great advantages of masonry—that conflicting interests and conflicting views on any subject may be so readily reconciled by a simple, straight-forward, *masonic* line of conduct. We all know what this is. It is, simply, to go to the offending brother, or send another, and ask him kindly for an explanation of his conduct. The chances are, no cause worthy of the name will be found, and by the proper acknowledgments and explanations on both sides, the difficulty will be easily settled. How often have such things occurred."

## LEGEND OF THE LADY GODIVA.

BY ALFRED TENNYSON.

SHE sought her lord, and found him where he stood  
About the hall, among his dogs, alone, \* \* \*  
\* \* She told him of their tears,  
And prayed him "If they pay this tax, they  
starve."  
Whereat he stared, replying, half amazed,  
"You would not let your little finger ache  
For such as these?" "But I would die," said she.  
He laughed, and swore by Peter and by Paul,  
Then filiped at the diamond in her ear;  
"Oh ay, oh ay, you talk!" "Alas," she said,  
"But prove me what it is I would not do."  
And from a heart as rough as Esau's hand,  
He answered, "Ride you naked through the town,  
And I repeat it;" and nodding, as in scorn,  
He parted.

So left alone, the passions of her mind—  
As winds from all the compass shift and blow—  
Made war upon each other for an hour,  
Till pity won. She sent a herald forth,  
And bade him cry with sound of trumpet, all  
The hard condition, but that she would loose  
The people. Therefore, as they loved her well,  
From then till noon no foot should pace the street,  
No eye look down, she passing; but that all  
Should keep within, door shut, and barred.

Then fled she to her inmost bower, and there,  
Unclasped the wedded eagles of her belt,  
The grim earl's gift; but ever at a breath  
She lingered, looking like a summer moon  
Half dipt in cloud: anon she shook her head,  
And showered the rippled ringlets to her knee;  
Unclad herself in haste; adown the stair  
Stole on; and, like a creeping sunbeam, slid  
From pillar unto pillar, until she reached  
The gateway: there she found her palfrey trapped  
In purple, blazoned with armorial gold.

Then she rode forth, clothed o'er with chastity;  
The deep air listened round her as she rode,  
And all the low wind hardly breathed for fear.  
The little wide-mouthed heads upon the spouts  
Had cunning eyes to see; the barking cur  
Made her cheek flame; her palfrey's footfall shot  
Like horrors through her pulses; the blind walls  
Were full of chinks and holes; and overhead  
Fantastic gables, crowding, stared; but she  
Not less through all bore up, till last she saw  
The white-flowered elder thicket from the field  
Gleam through the Gothic archways in the wall.

Then she rode back, clothed o'er with chastity:  
And one low churl, compact of thankless earth,  
The fatal byword of all years to come,  
Boring a little auger hole, in fear,  
Peeped; but his eyes, before they had their will,  
Were shrivelled into darkness in his head,  
And dropped before him. So the powers, who wait  
On noble deeds, cancelled a sense misused:  
And she that knew not, passed: and all at once,  
With twelve great shocks of sound, the shameless  
noon  
Was clashed and hammered from a hundred towers,  
One after one; but even then she gained  
Her bower; whence reissuing, robed and crowned,  
To meet her lord, she took the tax away  
And built herself an everlasting name.

# Masonic Law, History and Miscellany.

## MASONIC LAW.

### A COMPENDIUM OF THE FUNDAMENTAL PRINCIPLES OF INTER-MASONIC COMITY:

*Being a Digest of the Laws, Usages and Compacts which compose the polity of Freemasonry considered morally, historically and philosophically.*

BY JAMES THEODORE HOLLY, S. P. R. S.

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PART II.—REVIEW OF MASONIC DIGEST.

### CHAPTER II.

#### THEOCRATIC LANDMARKS<sup>1</sup>—RATIONALE OF DIVINE REVELATION—PRIMITIVE JEWISH AND CHRISTIAN SCRIPTURES.

1. THE first thing that meets us, at the threshold of our investigations, of what constitutes the basis of the moral laws, is the claim they put forth to a superordinary sanction as the Theocratic Landmarks of masonry. We are, therefore, bound by the axiom of interpretation, which we have laid down in the preceding digest of masonic polity, to examine this claim by the test of enlightened reason.

2. And here let us hasten to call attention to the term we use to qualify this sanction. We call it a *superordinary* and not a *supernatural* sanction; because we hold it to be philosophically demonstrable that the laws of divine revelation are distinctly based upon one of the essential principles and *natural* elements of man's being.

3. The system of creation, as it con-

centers in man, is threefold, developing a spiritual, social and physical sphere of being, each of which is governed by its own peculiar laws. And man is so created and constituted with corresponding faculties, that he exists, more or less positively, in each and all of these spheres at one and the same time.

4. Man is endowed with a physical frame possessing five senses, by means of which he is able to take cognizance of the physical laws of the universe. He possesses a living soul, in which centers four primal affections, by means of which he is able to apprehend the laws which govern the social relations of mankind. And he is ennobled by the gift of an intellectual spirit, combining within its powers three mental processes of apprehension, and by means of which he is enabled to soar above matter, time and space, and take cognizance of the laws which govern the world of causes—the spheres of the spirits.<sup>2</sup>

5. The laws of physical creation, establish the relation of man with the lower sphere of nature beneath him, and gives birth to philosophy and science;<sup>3</sup> the

<sup>2</sup> Charles Fourier, a celebrated French philosopher, divides the human organism into three series, combining twelve radical passions, as follows, viz: 1st. The sensuous or material passions, including the senses of taste, smell, sight, hearing and feeling; 2d. The social or psychical passions, including the affections of friendship, love, ambition and familism; 3d. The intellectual or serial passions, including the faculties of analysis, synthesis and comparison.

"As the five senses perceive the attribute of matter, and place man in relations with the material world; as the four social affections feel the attributes of spirit, and place him in relations with the social world; so the three intellectual faculties comprehend laws and principles, and place him in relation with the divine plan of universal order and harmony."—*Social Destiny of Man*, p. 30. New York, 1857.

<sup>1</sup> The following questions are incidentally considered in discussing the subject of this chapter, viz.: 1st. What distinguishes the moral laws of divine revelation from the other laws of creation? (Nos. 1-5); 2d. Why seek the fundamental development of these spiritual laws in the Antediluvian age? (Nos. 6-8); 3d. Why may the Jewish and Christian Scriptures be considered the truest and most legitimate continuation of the primitive scheme of divine revelation, in the succeeding ages of human development? (Nos. 9-21.)

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<sup>3</sup> As the words philosophy and science are used so loosely, it may be well to define these terms in the precise language of Dr. Albert Schweigler, an eminent German *savant*—says he: "To philosophize, is to reflect, to examine things, in thought. Yet in this is the conception of philosophy not sufficiently defined. Man, as thinking, also em-

laws of the social affections, establish the relation of man with man, his equal in creation, and gives birth to civil government; and the laws of spiritual intelligence, establish the relation of man with God, his uncreated superior, and gives birth to religious worship. Hence, then,

plays those practical activities concerned in the adaptation of means to an end; the whole body of sciences, also, even those which do not in strict sense belong to philosophy, still lie in the realm of thought. In what, then, is philosophy distinguished from these sciences; e. g., from the science of astronomy, of medicine, or of rights? Certainly not in that it has a different material to work upon. Its material is precisely the same as that of the different empirical sciences. The construction and disposition of the universe, the arrangement and functions of the human body, the doctrines of property, of rights, and of the state, all these materials belong as truly to philosophy as to their appropriate sciences. That which is given in the world of experience, that which is real, is the content likewise of philosophy. It is not, therefore, in its material, but in its form, in its method, in its mode of knowledge, that philosophy is to be distinguished from the empirical sciences. These latter derive their material directly from experience; they find it at hand, and take it up just as they find it. Philosophy, on the other hand, is never satisfied with receiving that which is given simply as it is given, but rather follows it out to its ultimate grounds; it examines every individual thing in reference to a final principle, and considers it as one link in the whole chain of knowledge. In this way, philosophy removes from the individual thing given in experience, its immediate, individual and accidental character; from the sea of empirical individualities, it brings out that which is common to all; from the infinite and orderless mass of contingencies, it finds that which is necessary, and throws over all a universal law. In short, philosophy examines the *totality* of experience in the form of an *organic system* in harmony with the laws of thought. From the above, it is seen that philosophy (in the sense we have given it) and the empirical sciences have a reciprocal influence; the latter conditioning the former, while they, at the same time, are conditioned by it. We shall, therefore, in the history of the world, no more find an absolute and complete philosophy than a complete empirical science (*Empirite*). Rather is philosophy found only in the form of the different philosophical systems, which have successively appeared in the course of history, advancing hand in hand with the progress of the empirical sciences, and the universal, social and civil culture, and showing, in their advance, the different steps in the development and improvement of human science. The history of philosophy has, for its object, to represent the content, the succession, and the inner connection of these philosophical systems."—*History of Philosophy*, p. 11.

The above quotation is given at length in this place, because we wish to call attention to it as the explanation of the philosophy of our present treatise on the science of Freemasonry.

the divine laws are *superordinary* simply because they appertain to the sphere above man, instead of arising out of the spheres that are parallel and beneath him, as in the case of the social and physical laws. Nevertheless the former are none the less founded in a real and essential part of man's nature than these latter, and, therefore, are not supernatural.

6. Since, then, the laws of divine revelation are founded on an essential and constituent part of human nature, it might be argued that it is wholly unnecessary to go backward in the ages, to past revelations of this character, since the people of every generation have already within them the very basis upon which their own present revelations may be developed.

7. But this argument will be found fallacious, when we reflect on what all history and the universal experience of the human race concur in teaching, viz.: that the development of the laws which govern man's threefold powers of body, soul and spirit, take place only in successive epochs or cycles;<sup>4</sup> and the pro-

<sup>4</sup> Says a philosophic writer on civilization as historically developed, that it "presents three different phases, proceeds upon three distinct bases, is performed in three principal cycles, progressively. It operates, in the first, upon the physical world of nature; next, upon the moral world of man; finally, upon the logical world of relation—the relations subsisting *really* between those two collective substances." \* \* \* "It should, also, be explained, that the term cycle is not taken here in the literal sense of meaning a period returning into itself. This would obviously be incompatible with the continuity of progression of which the three sections are represented as the successive results. To follow nature, it is, therefore, necessary that the movement of revolution be not only reconciled with, but made subservient to, the movement of progression. Not the circle then, but the cycloid, gives the precise image of the acceptance. Adopting the term, in this sense, as a generic title for all three of the divisions, the distinctive epithets will be the words *Mythological*, *Metaphysical* and *Scientific* [cycles]. For description's sake, the cycles will be, also, referred to occasionally by certain other series of corresponding terms; such as, respectively, the physical, the ethical, the philosophical, or the objective, the subjective, and the systematic."—*Vestiges of Creation*, p. 33.

The above extract is presented not to show *identity* but *similarity* with our own conclusions. It will be seen, by the text, that our study of history has led us to mark out four cycles of human development, instead of three; and to assign the

gress of this development is subversive,<sup>5</sup> that is, from spiritual to natural, from God down to ultimates in nature, whence the circle is to be completed by coiling backward to the point of departure.<sup>6</sup> In other words, the experience of the past proves that the threefold powers of man's being have acted separately. There has

development of the laws of the spiritual world to the first cycle, instead of those of the physical world of nature.

\* Albert Brisbane, in discussing Fourier's theory of the subversive development of humanity, explains it according to the relative existence of good and evil. Says he: "In closing, let us lay down a principle which will furnish a standard by which to judge the degree of harmony, of good, possible in any department, sphere or system, by studying *inversely* the discord or evil we find existing in it: this principle may be called the *Law of Inversion*. It demonstrates that good and evil are not two essentially distinct things; that the latter is the inversion of the former, and is an effect attendant upon the play and action of elements in a false or inverted state of development, as good is an effect of the same elements in their true harmonic state of development. \* \* \* Hence we may say, that the discord and disorder possible in any department or sphere—in the passions, in society, in organized bodies—are in ratio to the order and harmony of which the same sphere or department is capable. \* \* \* Applying this law to the study of society and its phenomena, we arrive at the conclusion, that the discords and evils which reign in the four subversive societies—such as poverty, ignorance, oppression, injustice, duplicity of action, conflict of interests, passionnal perversion and discord, vice and crime—offer an inverted image of the harmony, the good, which is to reign in the long organic or harmonic period which is to follow; that is to say, the wealth, intelligence, justice, liberty, unity of action and interests, the passionnal concord, the social virtues, and the philanthropy which will exist in the true social order of the future. The law of inversion is, then, an invaluable aid and guide to the human mind in studying harmony through discord; it teaches how, by inverting the evils which we find in any sphere or organism in a subversive state, and replacing them by the opposite goods, to understand the true nature of the same sphere or organism in its harmonic state."—*Social Destiny of Man*, p. 95.

<sup>5</sup> This idea of human society starting from God, and returning back to him by a subversive development, so as to complete a circle, was symbolized by a philosophic emblem, which represented a serpent coiling his tail backward to his mouth; and the same truth is practically demonstrative in the divine work of Creation and Redemption. In the creation of man, we see humanity starting forth, in their social career, directly from the hand of God. The fall of man intervenes, and carries him far away from his point of departure; and, at this juncture, the work of redemption commences and completes the circle by drawing man back again to God.

been a period of special activity for each, while the other powers remained comparatively dormant. These periods have succeeded each other chronologically, beginning with the epoch of man's spiritual development. And now his final restoration from evil must proceed by the combined and simultaneous activity of all his powers in their respective spheres.

8. Hence the Antediluvian or Adamic age of the world formed the spiritual cycle of man's development, when the moral laws of God were discovered, and religious worship established;<sup>7</sup> the Postdiluvian age of the world, or the Noahitic age, formed the social cycle of humanity, when the laws of society were discovered, and civil government established;<sup>8</sup> the age of Grecian learning formed the philosophic cycle of mankind, when the physical laws of creation were discovered, and science established;<sup>9</sup> and the

<sup>7</sup> "In the Most Ancient Church, with the members of which the Lord conversed face to face, the Lord appeared as a man. \* \* \* The first three chapters of Genesis treat in general of the Most Ancient Church, which is called man, from its beginning to its end, when it perished. \* \* How the Most Ancient Church decreased can not be seen, unless the nature and meaning of perception be understood, for that church enjoyed a *perception* such as, at this day, does not exist. The *perception* of a church consists in this, that the members thereof *perceive* from the Lord what is good and true, like the angels; not so much what is good and true with respect to civil society, but what is good and true with respect to love and faith toward the Lord. From a confession of faith, confirmed by life, it may appear what is the nature of *perception*, and whether it exists or not."—*Swedenborg's Arcana Coelestia*, Nos. 49, 137, 495. Consult, also, paragraphs No. 597, 609 and 930.

<sup>8</sup> Rollin, the historian, speaking of the inhabitants of Egypt, a Postdiluvian monarchy of Africa, says: "The Egyptians were the first people who rightly understood the rules of government. A nation so grave and serious, immediately perceived that the true end of politics is to make life easy, and a people happy."—*Book i, part ii, chap. i.*

<sup>9</sup> "The erection of the famous pyramids, the lake Moeris, the labyrinth, the considerable number of temples in Egypt, and the obelisks which are, to this day, the admiration of Rome, show with what ardor and success the Egyptians applied themselves to architecture. It is, however, neither to Asia nor Egypt that this art is indebted for that degree of perfection to which it attained. \* \* \* As much may be said with regard to all the other arts, and almost all the sciences. Not to speak, in this place, of the great captains, philosophers of every sect, poets, orators, geometricians, painters, sculptors, architects, and, in general, of that preëminence in all that relates to the understanding, which Greece attained; whither

age of printing forms the eclectic cycle of the race, in which a just development and place is now being given to the discoveries of all the preceding cycles.<sup>10</sup> Therefore, in order to ascertain the fundamental principles of either religion, politics or philosophy, in their most distinct outlines, we must go back to the particular cycle in which the active development of each respectively commenced. And this conclusion transports us at once

we must still go as to the school of good taste, in every kind, if we desire to excel."—*Bollin's History of the Arts and Sciences*, sec. 1 of article on Architecture.

"Where and when does philosophy begin? Manifestly, according to the analysis made in section 1 [see note 1 of this chapter], where a final philosophical principle, a final ground of being is first sought in a philosophical way—and hence with the Grecian philosophy. The Oriental, Chinese and Hindoo so-named philosophies, but which are rather theologies or mythologies, and the mystic cosmogonies of Greece, in its earliest periods, are, therefore, excluded from our more definite problem. Like Aristotle, we shall begin the history of philosophy with Thales. For similar reasons, we exclude also the philosophy of the Christian middle ages, or scholasticism. This is not so much a philosophy as a philosophizing or reflecting within the already prescribed limits of positive religion."—*History of Philosophy*, p. 16.

<sup>10</sup> Balmes, a philosophic priest and Spanish Jesuit of the Roman Church, in assigning the reasons why the Protestant Reformation of the sixteenth century became a more permanent and settled religious movement than all others of the kind that had preceded it during the Christian era, says: "It was because the society of that time was different from any other that had preceded it; that which at other times would only have produced a partial fire, necessarily caused, in the sixteenth century, a frightful conflagration. Europe was then composed of a number of immense states; cast, so to speak, in the same mold; resembling each other in ideas, manners, laws and institutions; drawn together incessantly by an active communication, which was kept up alternately by rival and common interests; knowledge found in the Latin language an easy means of diffusion; in fine, most important of all, there had become general over all Europe a rapid means of disseminating ideas and feelings—a creation which had flashed from the human mind like a miraculous illumination—a presage of colossal destinies—viz.: the press."—*Protestantism compared with Catholicism*, p. 30. Baltimore, 1851.

The above extract proves that, in the sixteenth century, another cycle of human progress had succeeded that of the purely philosophic, which expired amid the philosophizing scholasticism of the middle ages. The human mind had now reached a commanding height, from which it could look back over the ages, and take, in one view, a glimpse of the good, the beautiful, and the true of every preceding cycle. And it was the happy discovery of the art of printing which so gloriously inaugurated this eclectic cycle.

to the Antediluvian age, in order to ascertain the first principles of divine revelation.

9. But a further difficulty suggests itself in tracing the legitimate succession of the Adamic revelations, when we come down to the social cycle or second period of human development. We will find the claims for the continued succession of these divine revelations, as numerous as the national polities that this epoch ushered into being. Nevertheless, we may easily solve this difficulty, and thereby determine the true succession of the divine effluvia among the nations of the earth during this cycle, by ascending to a few primary considerations which took their rise at the very beginning of this age, and, from thence, studying the course of development which they pursued.

10. Mankind, in the beginning of this cycle, were divided into three great families corresponding to the mission of each of the three first cycles which we have designated above in describing the progress of human development. The Shemitic family succeeded to, and became the depository of the divine wisdom of that epoch as it had been handed down from Adam and conferred upon Shem by Noah's patriarchal blessing. To the Hamitic family was given the particular mission of discovering and establishing the laws of the social cycle: in other words, to found the institutions of civil government, and thus become the instrument of fulfilling the peculiar mission of this cycle;<sup>11</sup> while the scientific development of the laws of the physical universe was reserved as the mission of the Japhetic family during the succeeding philosophic cycle of humanity.<sup>12</sup> By this arrangement Asia, Africa and Europe, became the grand centers of action for the mission of these respective families. Judea,<sup>13</sup> Egypt and Greece, were the pecu-

<sup>11</sup> The Egyptians, whom we have seen in note 8 to have been the first founders of a civil polity, were the descendants of Ham in the line of Mizraim.

<sup>12</sup> The Grecians, whom we have seen in note 9 to have been those who gave the first legitimate basis to science and philosophy, are the descendants of Japhet in the line of Javan.

<sup>13</sup> The Hebrews who inhabited Judea after the expulsion of the Canaanites, were the descendants of Shem in the line of Arphaxad, Eber and Abraham.

liar localities in each, as we shall hereafter see, where these missions were respectfully fulfilled. Hence, then, it is to the Shemitic family, above all others, that we must look in order to discover the legitimate succession of divine revelation after leaving the Adamic age.

11. When the ground of our investigation is thus legitimately confined to the Shemitic family in which to trace the true succession of divine revelation, we can proceed at once to identify, by the facts of history, the particular branch of that family in which the succession inheres. We see the patriarch Shem, as the priest Melchisedech and king of Salem, conferring this blessing, under the divine authority, upon Abraham only, among all of his descendants; we discover Abraham, in his turn, conferring the same blessing, in like manner, upon his son Isaac, instead of the elder Ishmael; we find Isaac transferring it to his son Jacob instead of Esau; and, finally, Jacob confers the same blessing upon his twelve sons, whose descendants afterward constituted the commonwealth of Israel; but more particularly did he designate his son Judah, instead of the elder Reuben, as the medium of a greater blessing to come from heaven to earth in the person of the Messiah.

12. Having thus settled, by the facts of history, the succession of divine revelation during the social cycle of human development, when we proceed to trace it downward to the philosophic cycle of the same, Christianity presents its claims for the legitimate succession in this epoch, following the line of the Jewish scriptures, of which the Gospel of Christ is the Divine Corollary. In this system of divine revelation, as presented in the Gospel, we find the conditions of both the preceding dispensations fulfilled. To humanity is given a Divine Deliverer, according to the predictions of the Adamic age; and this Savior is a Prince of the Tribe of Judah, according to the predictions of the Jewish scriptures.

13. But the Jewish scriptures, with their gospel corollary, may not only be demonstrated by the traditional facts of history, to be the legitimate continuation of the primitive revelations given to the race over and above the claims of all

other sacred scriptures, but a consideration of the psychological characteristics of the principal nations of antiquity, will also give the palm of supremacy to the Israelitish records in this respect.

14. The Holy Scriptures are the Word of God. This word exists in its fullness and completeness only with God himself, and an understanding of it as such could only be communicated to man when in his original state of righteousness and primitive holiness: but in his present fallen condition this word is not wholly communicable to any one portion or individual of the human race.<sup>14</sup> Hence, in being communicated to him, it divides itself into four primary elements, the first one of them being the only true key to the proper understanding of the whole.<sup>15</sup>

<sup>14</sup> "As, after discord had broken out among mankind, humanity became split and divided into a multitude of nations, races and languages—into hostile and conflicting tribes, castes, rigidly separated, and classes variously divided; \* \* \* so in a psychological point of view, the moral unity of the individual man was broken, and his faculties of will and understanding became mutually opposed, or followed contrary courses. The whole internal structure of human consciousness was deranged, and, in the present divided state of the human faculties, there is no longer the full play of the harmonious soul—of the unbroken spirit; but its every faculty hath now but a limited, or, to speak more properly, one half of its power."—F. Von Schlegel's *Philosophy of History*, p. 162. Bohn's edition, London.

<sup>15</sup> This psychological division of the word into four parts is symbolized by the Tetragrammaton or the four letters of the incommunicable name of God. The necessity of having a key to the proper understanding of the whole, is an esoteric fact which will be readily apprehended by every intelligent Royal Arch Mason.

The functions of the Christian ministry, as described by St. Paul, are divided into a fourfold gradation, as follows, viz.: 1st. The Apostolic Ministry of the Word of Wisdom and Understanding; 2d. The Prophetic Ministry of the Word of Counsel and Ghostly Strength; 3d. The Evangelic Ministry of the Word of Knowledge and True Godliness; and 4th. The Pastoral Ministry of the Word of a Holy and Godly Fear. The apostolic ministry is to address man's will; the prophetic, his imagination; the evangelic, his reason; and the pastoral, his affections. See 1 Cor. xii: 4-14; Eph. iv: 11; and *Readings on the Liturgy*, pp. 262-267; 487-489. London 1851.

These four ministerial functions of the word is represented by the emblems of the cherubim. The lion indicates the apostolic; the eagle the prophetic; the man, the evangelic; and the ox, the pastoral ministry. The same things are represented by the four ancient emblematic colors: the purple, representing the ruling authority of the apostolic ministry; the blue, the celestial conception of the

The first element of the omnific word is the word of wisdom and understanding; the second element is that of counsel and ghostly strength; the third, is that of knowledge and true godliness; and the fourth is that of a holy and godly fear.<sup>16</sup>

15. The twofold gifts of the first element of the omnific word pertain to those mental organizations that possess divinity of will; or, in other words, those who have intellectual capacity to hold open and direct communication with the ineffable Jehovah. The gifts of the second element pertain to those who have sublimity of imagination, or a mental capacity to symbolize the will of the divine mind by types and correspondences. The gifts of the third element pertain to those who possess the powers of logical deduction, or the mental capacity to reason on the divine will as exemplified in the works of nature: and the compound gift of the fourth element of the omnific word pertains to those who possess the most delicate conceptions of the affections, or the mental capacity to apprehend the divine will through the sensibilities impressed by the body upon the soul.

16. Then in applying this psychological test to the nations of antiquity, we will find the Jewish people the only nation of the postdiluvian age, that claimed such an exalted divinity of will which gave them direct communication with the mind of the ineffable Jehovah, without the intervention of subordinate deities or intermediate spirits; and, therefore, we only can look legitimately to them for the word of wisdom and understanding, which forms the first element of the grand omnific word, and constitutes the only key

to the right understanding of the three remaining elements.<sup>17</sup>

17. But in thus assigning to the Jewish scriptures the primary place in the scheme of divine revelation, it does not, however, necessarily follow that no traces of inspired truth are to be found among other nations; but, according to their respective psychological development, as already defined, we may also expect to find the subordinate elements of the word distributed among them. Hence, among the people of India, who possessed sublimity of imagination, we may find traces of the second element of the omnific word, together with some glimpses of the other two subordinate elements;<sup>18</sup> among the Chinese, who possessed the power of rational deduction, we may find traces of the third element of the word together

<sup>17</sup> The ruling element of the Hebrew spirit was the WILL—a will that sought with sincerity, earnestness and ardor, its God and its Maker, far exalted above all nature, went after his light when perceived, and followed with faith, with resignation, and with unshaken courage, his commands and the slightest suggestions of his paternal guidance, whether through stormy sea or across the savage desert. I do not mean to assert that the whole nation of the Jews was thoroughly, constantly, and uniformly actuated and animated with such a pure will, and such pure feelings—many pages of their history attest the contrary, and but too well manifest how often they were in contradiction with themselves; but this, and this alone, was the fundamental principle, the first mighty impulse, the permanent course of conduct which Moses sought to trace out to his people: this was the abiding character, the great distinctive mark which they had stamped upon their nation. This, too, was the distinguishing character of all the primitive patriarchs, as represented in the sacred writings of the Old Testament. \* \* \* It is a truth grounded on psychological principles, that the will, and not the understanding, is in man the principal organ for the perception of divine truths; and by this we understand a will that seeks out, with all the earnestness of desire, the light of truth, which is God; and when that light has appeared clear, or begins to appear clear, follows with fidelity its guidance, and listens to the internal voice of truth and all its high inspirations. I affirm that in man the understanding is not the principal organ for the perception of divine truth—that is to say, the understanding alone.”—*Philosophy of History*, pp. 169 and 170.

<sup>18</sup> Schlegel, in ascribing the imaginative faculty to the people of India, says, “The creative fullness of a bold poetical imagination is evinced by those gigantic works of architecture which may well sustain a comparison with the monuments of Egypt; by a poetry, which, in the manifold richness of inventions, is not inferior to that of the Greeks, while it often approximates to the beauty of its forms;

prophetic; the scarlet, the persuasive seal of the evangelic; and the white, the affectionate purity of the pastoral ministry.

<sup>16</sup> In the definition of the four elements of the word, we have reproduced the sevenfold gifts of the spirit, given in the Theocratic Landmarks, paragraph 4th, sec. 5. It will be seen that there is a couplet to each element, not excepting the 4th which has a double adjective element prefixed to its substantive. This duality represents the fructifying power of this life-giving word that courses through every element of the same. The word is thus presented *positively* and *negatively*, *actively* and *passively*, and as *imparting* and *receiving*, according to the universal functions of the reciprocal principles of nature.

with some indications of the remaining subordinate element;<sup>19</sup> and among the Persians, who possessed the most delicate sensibilities of the soul, we may find traces of the fourth and last element in their sacred books.<sup>20</sup> But as none of these elements possessed the first and principal element of the word, except the Jews, we must, therefore, look to their scriptures alone for a key to the whole, and by means of which we are enabled to separate the true from the false in the sacred writings of all other nations.

and, above all, by a mythology which, in its leading features, its profound import, and its general connection, resembles the Egyptian, while in its rich coloring of poetry, in its attractive and bewitching representations, it bears a strong similarity to that of the Greeks."—*Ibid.*, pp. 165-6.

<sup>19</sup> Originally, when the old system of Chinese manners was regulated by the pure worship of God,—not disfigured, as among other nations, by manifold fictions, but breathing the better spirit of Confucius—it was undoubtedly in a sound, upright reason, conformable to God, that the Chinese placed the foundation of their moral and political existence, since they designated the Supreme Being by the name of Divine Reason. Although some modern writers in our time have, like the Chinese, applied the term *divine reason* to Almighty God, yet I can not adopt this Chinese mode of speech; \* \* \* though \* \* \* the living God is spirit; yet it by no means follows thence that God is Reason, or Reason, God. If we examine the expression closely, and in its scientific rigor, we can, with as little propriety, attribute to God the faculty of reason, as the faculty of imagination. The latter prevails in the poetical mythology of ancient paganism; the former, when the expression is really correct, designates rationalism or the modern idolatry of reason; and to this, indeed, we may discern a certain tendency, even in very early times, and particularly among the Chinese. Among the latter people, at a tolerably early period, a sound, just reason, conformable and docile to divine revelation, was superseded by an egotistical, subtle, over-refining reason, which split into hostile sects, and at last subverted the old edifice of sacred tradition to reconstruct it on a new revolutionary plan."—*Ibid.*, p. 165.

<sup>20</sup> The religion of the ancient Persians may be characterized as the worship of the soul. Among their religious customs they had an annual celebration which lasted during five days at the close of each year, which was called the "Festival of All Souls." Their magi were probably the first to reduce fire-worship to a philosophic system, being led to do so, because they supposed this element to be the soul of the world; and that it was the potent and conscious seat of life and activity, pervading all the outward elements of nature, like the soul which pervades the human body is the seat and center of all its sensations.

Consult Dr. Lasarus' *Zend Avesta and Solar Religions*, New York, 1852; Volney's *Ruins*; Mrs. Child's *Progress of Religious Ideas*; and Dunlap's *Vestiges of the Spirit History of Man*, N. Y., 1858.

18. But aside from the internal evidence which psychology thus furnishes, in arriving at the foregoing conclusion, there is also the external evidence of traditional customs, by which the Jewish scriptures with their Christian corollary are proved to be the pure word of God.

19. Like the most ancient people of the Adamic age, they continued a theocratical form of government, and remained essentially rural in habits, during the Noahitic age, or the social cycle of human progress, when most of the other historical nations of the earth threw off their rusticity, and founded among themselves civil polities, having deified human lawgivers as their tutelary divinities instead of the One Supreme Jehovah. The Jewish nation never accorded divine honors to her greatest patriarchs, legislators, heroes or poets. In this respect this people remains the solitary exception of history in the postdiluvian age; and thereby vindicate the incontestible claim of their nation to the pure theocratic succession of the Adamic age, over and above that of every contemporary nation.

20. And although the *external* evidence of a perpetuation of rural habits and an exclusive theocratic nation, are no longer incidents of this divine succession, whence we come down to the philosophic cycle of human development, yet that *INTERNAL* evidence, which recognized the immediate sovereignty of the one true God as their only lawgiver and teacher, may be urged as the proof that this holy succession pertained to the Christian Scriptures in this age, above those of every other people.

21. Our blessed Lord and Savior, who appeared in this cyclic period as the lawgiver and teacher of the Christians, presents himself as no mere man, exalted above his fellows by the special favoritism of God, in order to fulfill his office; but according to his own divine testimony of himself, as distinctly reiterated in his teachings, he was nothing less than the Ineffable Jehovah incarnated in our humanity. Hence he was no intermediate teacher between God and man, acting by a delegated authority from God, but he was God himself, in our humanity, teaching by his own direct and proper right. Therefore, he stands as far above Con-



fucius, Zoroaster and Mohammed, the other great religious teachers of this period, as the Creator does above the creature, as the principal above the agent, and as the one who sends above him who is sent.<sup>21</sup> Thus, then, does Christianity still perpetuate among its followers a theocratic government in religion, acknowledging no intermediate agents, and accepting nothing less than the immediate sovereignty of God. And thus do historical tradition, psychological development, and theocratic customs, all conspire to vindicate the Scriptures of the Jews and Christians as the pure word of God, above those of every other contemporary people.<sup>22</sup>

(To be continued.)

THERE is nothing under the sun but is full, not of vanity only, but also of vexation. Why, then, should we not be well content to be without that thing which we can not have without much vanity and some vexation.

THE sublimity of wisdom is to do those things living which are to be desired when dying.

<sup>21</sup> For a complete explanation of the absolute divinity of Christ, in whom dwelleth all the fullness of the Godhead bodily, see Swedenborg's True Christian Religion, chapter ii, "Concerning the Lord the Redeemer."

<sup>22</sup> If we may presume to trace the succession of divine revelation in the eclectic cycle, we will not, indeed, find a new dispensation aside from that of the Christian apostles yet developed; but, according to the idea suggested in note 10, we may conclude that Protestantism, as distinguished from Roman Catholicism, holds the divine testimony as the peculiar religious movement of this last cycle or age. In it we will find the chief characteristic, already pointed out in the text, concerning the Jewish and Christian Scriptures. Protestantism discards the tutelary divinities, the patron saints, and guardian angels, which Romanism makes intermediate intercessors with the Deity like ancient paganism; and appeals in its pure worship directly to the Incarnate God. It was doubtless this instinctive genius of Protestantism that permeated the eclectic reorganization which Freemasonry gave to the ancient mysteries, in 1717, that has led papal countries, and even the Russo-Greek empire, to ostracise the Fraternity in their dominions as a matter of self-defense. On the other hand, we may conclude that Mohammedan nations have been more tolerant of masonry than those Roman and Greek Catholic countries, because they worship the One True God without subordinate intercessors, although they do not yet apprehend the fact of his incarnation in our humanity.

## MASONIC HISTORY.

### THE HISTORY OF MASONRY IN ENGLAND, ETC.

BY WILLIAM PRESTON, P. M., 1798.

#### SEC. VII.—*History of the Revival of Masonry in the South of England.*

ON the accession of George I, the masons in London and its environs, finding themselves deprived of Sir Christopher Wren, and their annual meetings discontinued, resolved to cement themselves under a new Grand Master, and to revive the communications and annual festivals of the Society. With this view, the lodges at the Goose and Gridiron, in St. Paul's Churchyard—the Crown, in Parker's lane, near Drury lane—the Appletree Tavern, in Charles street, Covent Garden, and the Rummer and Grapes Tavern, in Channel row, Westminster, (the only four Lodges in being in the South of England at that time,) with some other old brethren, met at the Appletree Tavern, abovementioned, in February, 1717; and, having voted the oldest Master Mason then present into the chair, constituted themselves a Grand Lodge, *pro tempore*, in due form. At this meeting it was resolved to revive the Quarterly Communications of the Fraternity, and to hold the next annual assembly and feast on the 24th of June, at the Goose and Gridiron, in St. Paul's Churchyard, (in compliment to the oldest lodge, which then met there,) for the purpose of electing a Grand Master among themselves, till they should have the honor of a noble brother at their head. Accordingly, on St. John the Baptist's day, 1717, in the third year of the reign of King George I, the assembly and feast were held at the said house; when the oldest Master Mason, and the Master of a lodge, having taken the chair, a list of proper candidates for the office of Grand Master was produced; and the names being separately proposed, the brethren, by a great majority of hands, elected Mr. Anthony Sayer Grand Master of masons for the ensuing year, who was forthwith invested by the said oldest Master, installed by the Master of the oldest lodge, and duly congratulated by the assembly, who paid him homage. The Grand Mas-

ter then entered on the duties of his office, appointed his Wardens, and commanded the brethren of the four lodges to meet him and his Wardens quarterly in communication; enjoining them, at the same time, to recommend to all the Fraternity a punctual attendance on the next annual assembly and feast.

Among a variety of regulations which were proposed and agreed to at this meeting, was the following: "That the privilege of assembling as masons, which had been hitherto unlimited<sup>48</sup>, should be vested in certain lodges or assemblies of masons convened in certain places; and that every lodge to be hereafter convened, except the four old lodges at this time existing, should be legally authorized to act by a warrant from the Grand Master for the time being, granted to certain individuals by petition, with the consent and approbation of the Grand Lodge in communication; and that without such warrant no lodge should be hereafter deemed regular or constitutional." In consequence of this regulation, several new lodges were soon after convened in different parts of London and its environs, and the Masters and Wardens of these lodges were commanded to attend the meetings of the Grand Lodge, make a regular report of their proceedings, and transmit to the Grand Master, from time to time, a copy of any by-laws they might form for their own government; that no laws established among them might be contrary to, or subversive of, the general regulations, by which the Fraternity had been long governed, and which had been sanctioned by the four lodges when convened as a Grand Lodge in 1717.

In compliment to the brethren of the four old lodges, by whom the Grand Lodge was first formed, it was resolved, "That every privilege which they collectively enjoyed by virtue of their immemorial rights, they should still continue to enjoy; and that no law, rule, or regulation, to be

hereafter made or passed in the Grand Lodge, should ever deprive them of such privilege, or encroach on any landmark which was at that time established as the standard of masonic government." This resolution being confirmed, the old masons in the metropolis, agreeably to the resolutions of the brethren at large, vested all their inherent privileges, as individuals, in the four old lodges, in trust that they would never suffer the old charges and ancient landmarks to be infringed. The four old lodges then agreed to extend their patronage to every lodge which should hereafter be constituted by the Grand Lodge, according to the new regulations of the society; and while such lodges acted in conformity to the ancient constitution of the Order, to admit their Masters and Wardens and to share with them all the privileges of the Grand Lodge, excepting precedence of rank.

Matters being thus amicably adjusted, the brethren of the four old lodges considered their attendance on the future communications of the society as unnecessary; and therefore, like the other lodges, trusted implicitly to their Master and Wardens, resting satisfied that no measure of importance would be adopted without their approbation. The officers of the old lodges, however, soon began to discover, that the new lodges, being equally represented with them at the communications, might, in process of time, so far outnumber the old ones, as to have it in their power, by a majority, to encroach on, or even subvert, the privileges of the original masons of England, which had been centered in the four old lodges, with the concurrence of the brethren at large, therefore, they very wisely formed a code of laws for the future government of the society; to which was annexed a conditional clause,<sup>49</sup> which the Grand

<sup>48</sup> A sufficient number of masons, met together within a certain district, with the consent of the sheriff or chief magistrate of the place, were empowered, at this time, to make masons, and practice the rites of masonry, without warrant of Constitution. The privilege was inherent in themselves as individuals; and this privilege is still enjoyed by the two old lodges now extant, which act by immemorial constitution.

<sup>49</sup> The conditional clause runs thus: "Every annual Grand Lodge has an inherent power and authority to make new regulations, or to alter these, for the real benefit of this ancient Fraternity; provided always, THAT THE OLD LANDMARKS BE CAREFULLY PRESERVED: and that such alterations and new regulations be proposed and agreed to, at the third quarterly communication preceding the annual grand feast; and that they be offered, also, to the perusal of all the brethren before dinner, in writing, even of the youngest apprentice; the approbation and consent of the majority of all the

Master for the time being, his successors, and the Master of every lodge to be hereafter constituted, were bound to preserve inviolate in all time coming. To commemorate this circumstance, it has been customary since that time, for the Master of the oldest lodge to attend every Grand Installation: and taking precedence of all present, the Grand Master only excepted, to deliver the book of the original constitutions to the newly installed Grand Master, on his engaging to support the ancient charges and general regulations.

By this prudent precaution of our ancient brethren, the original constitutions were established as the basis for all future masonic jurisdiction in the south of England; and the ancient landmarks, as they are emphatically styled, or the boundaries set up as checks to innovation, were carefully secured against the attacks of future invaders. The four old lodges, in consequence of the above compact, in which they considered themselves as a distinct party, continued to act by their original authority; and, so far from surrendering any of their rights, had them frequently ratified and confirmed by the whole Fraternity, in Grand Lodge assembled, who always acknowledged their independent and immemorial power to practice the rites of masonry. No regulations of the society which might hereafter take place, could, therefore, operate with respect to those lodges, if such regulations were contrary to, or subversive of, the original constitutions, by which only they were governed; and while their proceedings were conformable to those constitutions,

brethren present being absolutely necessary to make the same binding and obligatory."

This remarkable clause, with thirty-eight regulations preceding it, all of which are printed in the first edition of the Book of Constitutions, were approved and confirmed by one hundred and fifty brethren, at an annual assembly and feast, held at Stationers' Hall, on St. John the Baptist's day, 1721,\* and in their presence subscribed by the Masters and Wardens of the four old lodges on the one part; and by Philip, Duke of Wharton, then Grand Master, Theophilus Desaguliers, M. D. and F. R. S., Deputy Grand Master, Joshua Timson and William Hawkins, Grand Wardens, and the Masters and Wardens of sixteen lodges, which had been constituted between 1717 and 1721, on the other part.

\* See the first edition of the Book of Constitutions, page 58.

no power known in masonry could legally deprive them of any right or privilege which they had ever enjoyed.

The necessity of fixing the original constitutions as the standard by which all future laws in the society are to be regulated, was so clearly understood and defined by the whole Fraternity at this time, that it was established as an unerring rule, at every installation, public and private, for many years afterward, to make the Grand Master, and the Masters and Wardens of every lodge, engage to support the original constitutions; to the observance of which, also, every mason was bound at his initiation. Whoever acknowledges the universality of masonry to be its highest glory, must admit the propriety of this conduct; for were no standard fixed for the government of the society, masonry might be exposed to perpetual variations, which would effectually destroy all the good effects that have hitherto resulted from its universality and extended progress.<sup>50</sup>

<sup>50</sup> When the earlier editions of this book were printed, the author was not sufficiently acquainted with this part of the history of masonry in England. The above particulars have been carefully extracted from old records and authentic manuscripts, and are, in many points, confirmed by the old books of the Lodge of Antiquity, as well as the first and second editions of the Book of Constitutions.

The following account of the four old lodges may prove acceptable to many readers:

1. The old Lodge of St. Paul, now named the Lodge of Antiquity, formerly held at the Goose and Gridiron, in St. Paul's Churchyard, is still extant (in 1820), and regularly meets at the Freemasons' Tavern, in Great Queen street, Lincoln's Inn Fields, on the fourth Wednesday of January, February, March, May, June, October and November, every year. The lodge is in a very flourishing state, and possesses some valuable records and curious ancient relics.

2. The old Lodge No. 2, formerly held at the Crown, in Parker's Lane, Drury Lane, has been extinct above fifty years, by the death of its members.

3. The old Lodge No. 3, formerly held at the Appletree Tavern, in Charles street, Covent Garden, has been dissolved many years. By the list of lodges inserted in the Book of Constitutions, printed in 1738, it appears that in February, 1722-3, this lodge was removed to the Queen's Head, in Knave's Acre, on account of some difference among its members, and that the members who met there came under a new constitution; though, says the Book of Constitutions, *they wanted it not*, and ranked as No. 10 in the list. Thus they inconsiderately renounced their former rank under an immemorial constitution.

During the administration of Mr. Sayer, the society made little progress. Several brethren joined the old lodges; but there appear to have been only two new lodges constituted under his auspices.

Mr. Sayer was succeeded, in 1718, by George Payne, Esq., who was very assiduous in recommending a strict observance of the communications. He collected many very valuable manuscripts on the subject of masonry; and being determined to spare no pains, to make himself acquainted with the original government of the Craft, he earnestly desired that the brethren would bring to the Grand Lodge any old writings or records concerning the Fraternity, to show the usages of ancient times. In consequence of this general intimation, several old copies of the Gothic Constitutions were produced, arranged and digested.

On the 24th of June, 1719, another assembly and feast was held at the Goose and Gridiron before mentioned; when Dr. Desaguliers was unanimously elected Grand Master. At this feast, the old, regular, and peculiar toasts or healths of the Freemasons were introduced; and from this time we may date the rise of Freemasonry on its present plan in the south of England. The lodges which had considerably increased by the vigilance of the Grand Master, were visited by many old masons, who had long neglected the Craft; several noblemen were initiated, and a number of new lodges constituted.

4. The Lodge No. 4, formerly held at the Rummer and Grapes' Tavern, in Channel Row, Westminster, was thence removed to the Horn Tavern, in New Palace Yard, where it continued to meet regularly, till within these few years; when, finding themselves in a declining state, the members agreed to incorporate with a new and flourishing lodge, under the constitution of the Grand Lodge, entitled *The Somerset-house Lodge*, which immediately assumed their rank.

It is a question that will admit of some discussion, whether any of the above old lodges can, while they exist as lodges, surrender their rights, as those rights seem to have been granted by the old masons of the metropolis to them in trust; and any individual member of the four old lodges might object to the surrender, and, in that case, they never could be given up. The four old lodges always preserved their original power of *making, passing and raising* masons, being termed *Masters' Lodges*; while the other lodges, for many years afterward, had no such power; it having been the custom to *pass and raise* the masons made by them at the Grand Lodge only.

At an assembly and feast, held at the Goose and Gridiron, on the 24th June, 1720, George Payne, Esq., was re-elected Grand Master, and under his mild and vigilant administration the lodges continued to flourish.

This year, at some of the private lodges, to the irreparable loss of the Fraternity, several valuable manuscripts concerning the lodges, regulations, charges, secrets, and usages of masons (particularly one written by Mr. Nicholas Stone, the warden under Inigo Jones,) were too hastily burnt by some scrupulous brethren, who were alarmed at the intended publication of the masonic constitutions.

At a quarterly communication, held this year at the Goose and Gridiron, on the festival of St. John the Evangelist, it was agreed, That, in future, the new Grand Master should be named and proposed to the Grand Lodge some time before the feast;<sup>a</sup> and, if approved, and present, he shall be saluted as Grand Master elect; and that every Grand Master, when he is installed, shall have the sole power of appointing his deputy and wardens, according to ancient custom.

At a Grand Lodge held in ample form on Lady Day, 1721, Brother Payne proposed for his successor, John, Duke of Montagu, at that time master of a lodge. His grace, being present, received the compliments of the Grand Lodge. The brethren expressed great joy at the prospect of being once more patronized by the nobility, and unanimously agreed, that the next assembly and feast should be held at Stationer's Hall, and that a proper number of stewards should be appointed to provide the entertainment. Mr. Josiah Villenau, an upholder in the borough, however, generously undertook the whole management of the business, and received the thanks of the society for his attention.

While masonry was spreading its influence over the southern part of the kingdom, it was not neglected in the north. The General Assembly, or Grand Lodge, at York, continued regularly to meet as

<sup>a</sup> By an old record of the Lodge of Antiquity, it appears that the new Grand Master was always proposed, and presented for approbation in that lodge, before his election in the Grand Lodge.

heretofore. In 1705, under the direction of Sir George Tempest, Bart., then Grand Master, several lodges met, and many worthy brethren were initiated in York and its neighborhood. Sir George being succeeded by the Right Hon. Robert Benson, lord mayor of York, many meetings of the Fraternity were held at different times in that city; and the grand feast during his mastership is said to have been very brilliant. Sir William Robinson, Bart., succeeded Mr. Benson in the office of Grand Master, and the Fraternity seem to have considerably increased in the North under his auspices. He was succeeded by Sir Walter Hawkesworth, Bart., who governed the society with great credit. At the expiration of his mastership, Sir George Tempest was elected, a second time, Grand Master; and from the time of his election in 1714 to 1725, the Grand Lodge continued regularly to assemble in York, under the direction of Charles Fairfax, Esq.; Sir Walter Hawkesworth, Bart.; Edward Bell, Esq.; Charles Bathurst, Esq.; Edward Thomson, Esq., M. P.; John Johnson, M. D., and John Marsden, Esq.: all of whom, in rotation, during the above period, regularly filled the office of Grand Master in the north of England.

From this account, which is authenticated by the books of the Grand Lodge in York, it appears, that the revival of masonry in the south of England did not interfere with the proceedings of the Fraternity in the North. For a series of years, the most perfect harmony subsisted between the two Grand Lodges, and private lodges flourished in both parts of the kingdom under their separate jurisdiction. The only distinction which the Grand Lodge in the North appears to have retained after the revival of masonry in the South, is in the title which they claim, viz., *The Grand Lodge of all England*; while the Grand Lodge in the South passes only under the denomination of *The Grand Lodge of England*. The latter, on account of its situation, being encouraged by some of the principal nobility, soon acquired consequence and reputation; while the former, restricted to fewer, though not less respectable, members, seemed gradually to decline. Till within these few years, how-

ever, the authority of the Grand Lodge in York has never been challenged: on the contrary, every mason in the kingdom has always held it in the highest veneration, and considered himself bound by the charges which originally sprung from that assembly. To be ranked as descendants of the original York Masons, was the glory and boast of the brethren in almost every country where masonry has been regularly established; and from the prevalence and universality of the idea, that in the city of York masonry was first authorized by charter, the masons of England have received tribute from the first states in Europe.<sup>4</sup>

SEC. VIII.—*History of Masonry from its Revival in the South of England, till the death of King George I.*

The reputation of the society being now established, many noblemen and gentlemen of the first rank desired to be received into the lodges, which increased considerably during the administration of Mr. Payne. The duties of masonry were found to be a pleasing relaxation from the fatigue of business; and in the lodge, uninfluenced by politics or party, a

<sup>4</sup> It is much to be regretted that any separate interests should have destroyed the social intercourse of masons; but it is no less remarkable than true, that the brethren in the North and those in the South are now, in a manner, unknown to each other. Notwithstanding the pitch of eminence and splendor at which the Grand Lodge in London has arrived, neither the lodges of Scotland nor Ireland court its correspondence. This unfortunate circumstance has been attributed to the introduction of a few modern innovations among the lodges in the South. To remove this prejudice, the Grand Lodge resolved to resume the original practices of the society, and instituted a lodge of promulgation, for the more regular diffusion of the art. They also established a friendly intercourse with the Grand Lodge of Scotland. As to the coolness which has subsisted between the Grand Lodge in York and the Grand Lodge in London, another reason is assigned. A few brethren at York having, on some trivial occasion, seceded from their ancient lodge, they applied to London for a warrant of constitution; and, without inquiry into the merits of the case, their application was honored. Instead of being recommended to the mother lodge to be restored to favor, these brethren were encouraged in their revolt, and permitted, under the banner of the Grand Lodge in London, to open a new lodge in the city of York itself. This unguarded act justly offended the Grand Lodge of York, and occasioned a breach, which time, and a proper attention to the Order, only can repair.

happy union was effected among the most respectable characters in the kingdom.

On the 24th of June, 1721, Grand Master Payne and his wardens, with the former grand officers, and the masters and wardens of twelve lodges, met the Grand Master elect at the Queen's Arms Tavern, in St. Paul's churchyard,<sup>53</sup> where the Grand Lodge was opened in ample form. Having confirmed the proceedings of the last Grand Lodge, several gentlemen were initiated into masonry, at the request of the Duke of Montagu; and, among the rest, Philip Lord Stanhope, afterward Earl of Chesterfield. From the Queen's Arms, the Grand Lodge marched in procession, in their clothing, to Stationer's Hall, in Ludgate street, where they were joyfully received by one hundred and fifty brethren, properly clothed.

The Grand Master, having made the first procession round the hall, took an affectionate leave of his brethren; and being returned to his place, the Duke of Montagu was proclaimed his successor for the ensuing year. The general regulations which had been compiled by Mr. Payne in 1721,<sup>54</sup> and compared with the ancient records and immemorial usages of the Fraternity, were read, and met with general approbation; after which Dr. Desaguliers delivered an elegant oration on masonry.

Soon after his election, the Grand Master gave convincing proofs of his zeal and attention, by commanding Dr. Desaguliers and James Anderson, A. M., men of genius and education, to revise, arrange and digest the Gothic Constitutions, old charges, and general regulations. This task they faithfully executed; and at the ensuing Grand Lodge, held at the Queen's Arms, St. Paul's Churchyard, on the 27th of December, 1721, being the festival of St. John the Evangelist, the same was presented for approbation. A committee of fourteen learned brothers was appointed to examine the manuscript, and make their report. On this occasion, several very instructive lectures were delivered, and much useful information given, by a few old masons.

<sup>53</sup> The old lodge of St. Paul's, now the Lodge of Antiquity, having been removed thither.

<sup>54</sup> See the Book of Constitutions, printed in 1723.

At a Grand Lodge held at the Fountain Tavern, in the Strand, in ample form, on the 25th of March, 1722, the committee reported that they had perused the manuscript, containing the history, charges, regulations, etc., of masonry; and, after some amendments, had approved thereof. The Grand Lodge ordered the whole to be prepared for the press, and printed with all possible expedition. This order was strictly obeyed, and within less than two years, the Book of Constitutions appeared in print, under the following title: "The Book of Constitutions of the Freemasons; containing the History, Charges, Regulations, etc., of that Most Ancient and Right Worshipful Fraternity. For the use of the Lodges." London, 1723.

In January, 1722-23, the Duke of Montagu resigned the office of Grand Master in favor of the Duke of Wharton, who was very ambitious to attain it. His resignation proceeded from the motive of reconciling the brethren to this nobleman, who had incurred their displeasure by having convened, in opposition to the resolutions of the Grand Lodge on the 25th of March, an irregular assembly of masons, at Stationers' Hall, on the festival of St. John the Baptist, in order to get himself elected Grand Master. The Duke of Wharton, sensible of the impropriety of his conduct, publicly acknowledged his error; and promising, in future, a strict conformity and obedience to the resolutions of the society, he was, with the general consent of the brethren, approved as Grand Master elect for the ensuing year. His grace was regularly invested and installed on the 17th of January, 1722-3, by the Duke of Montagu, and congratulated by upward of twenty-five lodges, who were present in the Grand Lodge on that occasion. The diligence and attention of the Duke of Wharton to the duties of his new office, soon recovered and established his reputation in the society; and, under his patronage, masonry made a considerable progress in the south of England. During his presidency, the office of Grand Secretary was first established, and William Cowper, Esq., appointed, who executed the duties of that department several years.

The Duke of Buccleugh succeeded the Duke of Wharton, in 1723. Being absent on the annual festival, he was installed by proxy at Merchant-tailors' Hall, in presence of four hundred masons. This nobleman was no less attached to masonry than his predecessor.

In the following year, his grace was succeeded by the Duke of Richmond, under whose administration the Committee of Charity<sup>55</sup> was instituted.<sup>56</sup> Lord Paisley, afterward Earl of Abercorn, having been active in promoting this new establishment, was elected Grand Master in the end of the year 1725. Being in the country at the time, his

<sup>55</sup> Now called the Lodge of Benevolence.—EDITOR.

<sup>56</sup> The Duke of Buccleugh first proposed the scheme of raising a general fund for distressed masons. Lord Paisley, Dr. Desaguliers, Colonel Houghton, and a few other brethren, supported the duke's proposition; and the Grand Lodge appointed a committee to consider of the most effectual means of carrying the scheme into execution. The report of the committee was transmitted to the lodges, and afterward approved by the Grand Lodge. The disposal of the charity was first vested in seven brethren; but this number being found too small, nine more were added. It was afterward resolved that twelve masters of contributing lodges, in rotation, with the Grand Officers, should form the committee; and by another regulation since made, it has been determined that all Past and Present Grand Officers, with the masters of all the regular lodges which shall have contributed within twelve months to the charity, shall be members of the committee.

The committee meets four times in the year, by virtue of a summons from the Grand Master or his deputy. The petitions of the brethren who apply for charity are considered at these meetings; and if the petitioner be found a deserving object, he is immediately relieved with five pounds. If the circumstances of his case are of a peculiar nature, his petition is referred to the next communication, where he is relieved with any sum the committee may have specified, not exceeding twenty guineas at one time. By these means, the distressed have always found ready relief from this general charity, which is solely supported by the voluntary contributions of different lodges, out of their private funds, without being burdensome on any member of the society.

Thus the Committee of Charity has been established among the Free and Accepted Masons in London; and though the sums annually expended to relieve distressed brethren, have, for several years past, amounted to many thousand pounds, there still remains a considerable sum in reserve, which is continually accumulating by fresh contributions.

All complaints and informations are considered at the Committee of Charity; from which a report is made to the next Grand Lodge, where it is generally approved.

lordship was installed by proxy. During his absence, Dr. Desaguliers, who had been appointed his deputy, was very attentive to the duties of his office, by visiting the lodges, and diligently promoting masonry. On his lordship's return to town, the Earl of Inchiquin was proposed to succeed him, and was elected in February, 1726. The society now flourished in town and country; and, under the patronage of this nobleman, the art was propagated with considerable success. This period was rendered remarkable, by the brethren of Wales first uniting under the banner of the Grand Lodge in London. In Wales are found some venerable remains of ancient masonry, and many stately ruins of castles, executed in the Gothic style, which evidently demonstrate that, in former times, the Fraternity must have met with great encouragement in that part of the island. Soon after this union, the office of Provincial Grand Master<sup>57</sup> was instituted, and the first deputation granted by Earl Inchiquin, on the 10th of May, 1727, to Hugh Warburton, Esq., for North Wales; and on the 24th of June following, to Sir

<sup>57</sup> A Provincial Grand Master is the immediate representative of the Grand Master in the district over which he is limited to preside; and being invested with the power and honor of a Deputy Grand Master in his province, may constitute lodges therein, if the consent of the masters and wardens of three lodges already constituted within his district has been obtained, and the Grand Lodge in London has not disapproved thereof. He wears the clothing of a Grand Officer, and ranks, in all public assemblies, immediately after Past Deputy Grand Masters. He must, in person, or by deputy, attend the quarterly meeting of the masters and wardens of the lodges in his district, and transmit to the Grand Lodge, once in every year, the proceedings of those meetings, with a regular state of the lodges under his jurisdiction. The provincial regalia is as follows: *P. G. M.*, the compasses and square, with a five-pointed star in the center. *D. P. G. M.*, the square. *All other P. G. Officers*, jewels of the same description as those worn by the officers of the Grand Lodge. The jewels of the *P. G. M.* and other *P. G. Officers*, are to be placed within a circle, on which the name of the province is to be engraven. All Past Officers, the jewel of their respective offices on a blue enamelled oval medal. All these jewels to be gold or gilt; and the collars to be garter blue, four inches broad. The aprons, a white lambskin, fourteen to sixteen inches wide, twelve to fourteen deep, lined with garter blue; edging two inches wide, ornamented with gold, and blue strings, and may have the emblems of their offices in gold or blue in the center. (Const. of Regalia).—EDITOR.

Edward Mansell, Bart., for South Wales. The lodges in the country now began to increase, and deputations were granted to several gentlemen, to hold the office of Provincial Grand Master in different parts of England, as well as in some places abroad, where lodges had been constituted by English masons; and, during the Earl of Inchiquin's mastership, a warrant was issued for opening a new lodge at Gibraltar.

Among the noble edifices which were finished during the presidency of this nobleman, was that excellent structure, the church of St. Martin, in the Fields; the foundation-stone of which, it being a royal parish church, was laid, in the king's name, on the 29th of March, 1721, by Bro. Gibb, the architect, in presence of the Lord Almoner, the surveyor-general, and a large company of the brethren.

(To be continued.)

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## MASONIC MISCELLANY.

### THE MASONIC TESTS OF THE EIGHTEENTH CENTURY.

BY REV. G. OLIVER, D. D.

"It is strange to see with what greediness this ayrie chameleon, being all lungs and winde, will swallow a recelte of newes, as if it were physicall; yea, with what frontlesse insinuation he will serve himselfe into the acquaintance of some knowing *intelligencers*, who, trying the cask by his hollow sound, do familiarly gull him."—*WHIMZIES*.

"Guard thy secret from another; intrust it not; for he who intrusteth a secret, hath lost it."—*ARABIAN PROVERB*.

**I**N the earliest times when the motions of the heavenly bodies attracted the notice of mankind, curiosity prompted them to make observations, to institute inquiries, and to endeavor to find out the reason why these luminous orbs moved with such regularity and exactness, and to discover the laws by which their singular revolutions were governed. By such means, in a few generations, great discoveries were made, and abstruse speculations became familiar to the philosophic mind. But it is a question whether they were originally actuated by any motive more powerful than curiosity; and whether they ever entertained an opinion that their researches would have an effect on civilization or the gen-

eral happiness of mankind. The gratification which they derived from contemplating the beauty of the firmament, studied, on a dark night, with thousands of burnished stars in various interesting positions, some stationary, others moving majestically on their accustomed course; and all uniting to impress the beholder with a magnificent idea of the Creator of such a wonderful display of worlds piled on worlds, till the imagination became exhausted by the intensity of its own reflections—appears to have been the extent of their wishes.

To compare small things with great, the same course is pursued by too many who have been initiated into the Order of Freemasonry. They first perceive its rank and estimation in the eye of the world: they observe that it sustains a brilliant reputation; and curiosity induces them to enter a lodge, that they may ascertain the process by which this reputation has been attained. The emblems of the Craft attract the candidate's attention, as the stars of heaven invite the admiration of the beholder. He contemplates their form; he inquires their meaning, symbolical and moral; and, having ascertained this, seeks no farther; thus losing the true beauty of the application, and remaining ignorant of the manner in which the sublime lessons which they embody operate to promote the influence of Freemasonry, and the benefit of the Fraternity at large. Like a boy blowing soap bubbles from a tobacco pipe, and pleased with the beauty of the colors which they display as they rise gradually into the air, but totally ignorant of the science they display, and of the recondite problem which he is unconsciously working out.

Yet these symbols frequently embody the very essence, not only of Freemasonry, but also of the worship of the Deity. Bardwell, speaking of masonry, says:—"Religion, being the parent of architecture—and a *style*, a symbol, device, or emblem, appropriated at first to religion, and to nothing else—its object is to produce a religious abstraction or recollection in the spectator: the effect is heightened by its antiquity, and a certain mystery veiling it. It follows, then, that all styles of architecture are hieroglyph-



ics upon a large scale, exhibiting, to the heedful eye, forms of worship widely differing from each other, and proving that in almost every religion with which we are acquainted, the form of the temple is the hierogram of its God, or of the peculiar opinions of his votaries."

Such superficial masons reflect very little credit on the institution, whatever their rank in life may be; for it is the internal, and not the external condition of a man that masonry regards. Our late Grand Master the Duke of Sussex pursued a different course. He tells us himself:—"When I first determined to link myself with this noble institution, it was a matter of very serious consideration with me; and I can assure the brethren that it was at a period when, at least, I had the power of well considering the matter; for it was not in the boyish days of my youth, but at the more mature age of twenty-five or twenty-six years. I did not take it up as a light and trivial matter, but as a grave and serious concern of my life. I worked my way diligently; passing through all the different offices of junior and senior warden, master of a lodge, then Deputy Grand Master, until I finally closed it by the proud station which I have now the honor to hold. Therefore, having studied it, having reflected upon it, I know the value of the institution; and I may venture to say, that in all my transactions through life, the rules and principles laid down and prescribed by our Order have been, to the best of my faculties, strictly followed: and if I have been of any use to society at large, it must be attributed, in a great degree, to the impetus derived from masonry."

And this is the course which every brother should pursue from the moment of his initiation, otherwise his masonry will be useless to himself, and of no value to those whom his example ought to influence. It is but too true, however, that there are many who know little more about the real nature of the institution, than the cowans themselves; and this is not a complaint that applies exclusively to the present period; for it has characterized all time. Nor does the masonic society stand alone in having incurious and careless members: the charge applies equally

to all other public bodies of men: and even Christianity, blessed Christianity, all powerful to the salvation of the human soul, is inundated with apathetic believers (if believers they be, notwithstanding their baptism) who make shipwreck of their faith, and live as though they had no responsibility, nor any souls to save.

This lamentable carelessness of some who have been initiated into masonry, has, in all ages, made it necessary to guard the avenues of our lodges with tests; without a knowledge of which none can approach the altar where the Book of Wisdom is openly displayed. Many candidates are satisfied with being eligible to attend the lodges on public and festive occasions; to form a part of a procession where the honors of masonry are exposed to view; and to enjoy the credit of belonging to a society which has the merited reputation of doing so much good; of relieving the distresses of the widow; of educating and clothing the destitute orphan, whether male or female; of providing for the necessities of those whom unforeseen misfortune may have cast down from a reputable station in life; of furnishing annuities for the aged, and an asylum to receive the worthy brother of humble rank, at a period of life when his energies are exhausted and his strength decayed; thus gladdening his eyes with a gleam of sunshine and happiness before they are closed for ever.

When masons appear in procession, the public are reminded of these essential benefits; and they become universal topics of conversation and approval; which is one reason why many good and worthy characters are induced to enter the Fraternity after one of these masonic formalities has been exhibited. The public appearance of the Fraternity on particular occasions has been enjoined by the Grand Lodge, from the very revival of masonry, as being perfectly in keeping with the principles of the art; and was observed as a great solemnity throughout the last century; the highest officers of the Order not disdaining to be present at these interesting exhibitions; and the places of each officer and brother were regulated by law.<sup>1</sup>

<sup>1</sup> Vide Anderson's Const. Ed. 1738, sub anno 1724, et passim.

The beauty and utility of our processions are not at all affected by the fact that they were the subject of ridicule or pasquinade; for the most sacred of all institutions has not escaped the censure of bad-men.<sup>2</sup> The anti-processionists of the present day, in order to throw discredit on the practice, compared them with the indecent orgies of the bacchanalia. Thus Fellows, an American writer against masonry, says: "The masonic processions are identically the same thing as those of the bacchanals, but got up with more taste and refinement, owing to the influence of civilization. In these are carried a box or chest called the lodge, about which much secrecy is pretended, and which is kept covered from the eyes of the profane or uninitiated. The utmost decorum is observed, and homage paid to the sacred contents of the mysterious chest." But processions form the very essence of every ancient institution which had the most remote alliance with religion; and the excellence of masonry, in all its degrees, is derived, in a great measure from processional observances. Each private ceremony is attended by some processional movement; and public processions are used on the most solemn occasions. We visit the house of God in public to offer up our prayers and praises for mercies and blessings; we attend in a

body to show the world our mutual attachment as a band of brothers; we are arranged in a set form, to exhibit the beauty of our system, constructed on the most harmonious proportions, and modeled into a series of imperceptible grades of rank, which cement and unite us in that indissoluble chain of sincere affection, which is so well understood by master masons, and blend the attributes of equality and subordination in a balance so nice and equable, that the concord between rulers and brethren is never subject to violation, while we meet on the level and part on the square.

Added to the credit of being a member of such an institution, some superficial masons attend the lodge for the sake of its refreshments, to which they are inordinately attached; when, in fact, refreshment is only intended as a subordinate item in the practice of masonry. I am quite ready to admit that the hour of refreshment is very attractive, which is probably the reason why so many prefer it to the graver business of the lodge. It has been said that man is not by nature a working animal; and the proposition is illustrated by the disinclination of those who have fallen desperately in love with masonic refreshment, to participate freely in its labors. For such brethren as these, a certain portion of masonic knowledge, as a test to secure their admission to the lodge in all its degrees, becomes indispensable; otherwise they would be masons in nothing but the name: and although these tests may appear abstractedly, very trivial in their nature and tendency, yet they have frequently led to some thing better; because their signification is usually recondite, and embodies matters of much greater import than their exterior appears to promise.

One cogent reason why our brethren of the last century adopted a series of tests to distinguish the cowan from the true and faithful brother, is found in the fact, that the entire system of speculative masonry is contained in the Holy Scriptures. The Old Testament presents us with its history and legend, its types and symbols; and the New Testament with its morality, and the explanation of those allegorical references which were a sealed book until the appearance of the Messiah

<sup>2</sup> But what evil impression can such a burlesque as the following create in any well regulated mind? It is calculated only for the very lowest grade of society—for those who never could be admitted to the sacred floor of a masons' lodge; and, therefore, let them laugh, the Order remains unscathed. The following pasquinade appeared in 1742: "The solemn and stately procession of the masons. Two tylers in yellow cockades and liveries, being the color ordained for the sword bearer of state. They, as the youngest entered prentices, are to guard the lodge with a drawn sword from all cowans and eaves droppers, i. e. listeners, lest they should discover the incomprehensible mysteries of masonry. A grand chorus of instruments; to wit.—four sackbuts, or cows' horns; six Hottentot hautboys; four tinkling cymbals, or tea canisters with broken glass in them; four shovels and brushes; two double bass dripping pans; a tenor frying pan; a salt box in delmoi; and a pair of tubs. Ragged entered prentices, properly clothed, giving the token and the word. The equipage of the Grand Master, being neatly nasty, delicately squalid, and magnificently ridiculous, beyond all human bounds and conceivings. On the right the Grand Master Poney, with the compasses for his jewel, appendant to a blue ribbon round his neck, etc." *Ohe jam satis!*

upon earth, and the revelation of his gospel. Now, as the particular tests where all this information might be found, were freely circulated among the brethren in manuscript, if not in print,<sup>3</sup> a few stray copies might get into the hands of uninitiated persons, and a superficial knowledge of our references might be thus attained; and without some certain tests, as a means of detecting imposture, a bold man, even with such slight pretensions, might have succeeded in introducing himself into a lodge, where the officers were careless about the admission of visitors, and the Senior Entered Apprentice was remiss in the discharge of his duties; and once there, he would see enough to qualify him to repeat the experiment; and thus would become enabled to reveal truths which were not bound upon his conscience by any obligations to secrecy. Besides this, the world was inundated with spurious and worthless publications,<sup>4</sup> which professed to reveal all the mysteries of masonry. These books undoubtedly contained some truths—some wheat among the chaff; but they were so deeply imbedded in an undigested mass of error and absurdity, that no one who had not passed the northeast angle of a lodge, could possibly disentangle truth from falsehood; and therefore these pamphlets were rather beneficial to the Order, because they contributed to lead the illegal inquirer into a false path, which was sure to terminate in a wilderness where ignorance and confusion reigned, and where his ideas would be lost in a maze of every varying conjecture.

Bishop Earle says there were in his days (and we are not without them) a class of meddlers, who "thrust themselves violently into all employments, unsent for, unfeared, and many times unthanked; and his part in it is only an eager bustling that rather keeps ado than does any thing. He will take you aside and question of your affair, and listen with both ears (cowan like,) and look earnestly,

<sup>3</sup> I have in my possession a MS. of this kind, written about the year 1764: it contains upward of a hundred and fifty texts, with their respective references; and a copy of another, written about the year 1780, contains nearly a hundred texts, many of them differing from the former.

<sup>4</sup> See *Golden Remains*, vol. i, p. 17.

and then it is nothing so much yours as his."<sup>5</sup> If such an one, by any accident, should stumble upon some trifling masonic truth, his knowledge was counterbalanced and rendered useless by the absence of correct instruction as to the manner of communicating it; for the technicality of our mode of communication constitutes an unchangeable test which forms an insuperable obstacle to the admission of any uninitiated person; and it is that alone by which a true brother can succeed in making himself known as a mason.

The author of the *Freemason's Lexicon* very truly observes, "some of the ceremonies of initiation, and explanations of many of the symbols made use of by the ancients in their mysteries, have been discovered and printed, and our chiefs and rulers must expect that this will also be the case with respect to Freemasonry; but those ceremonies and symbols can not be the true secrets of Freemasonry. They bear in themselves sufficient proofs of their insufficiency to bind mankind to the Order, especially that class whom we find most devotedly attached to it; viz.: the most liberal, the most enlightened, the most wise, and the most truly pious among the family of mankind. The Christian religion hath also its symbols. The bull is an emblem of strength, and the lamb of patience; but the man whose knowledge of the Christian religion extends no further than to be able to state the names of the various emblems which are used, and what those emblems represent, has no great reason to pride himself upon his knowledge of the Christian religion, and much less claim has he to the comforts and hopes held forth to the true disciple of the meek and lowly Jesus. Even so is it with a knowledge of the ceremonies of Freemasonry, and of the symbols used in those ceremonies: the SECRET is of a more exalted and refined nature."

The unmerited hostility with which Freemasonry was assailed by all classes of people during almost the whole of the last century, and the idle objections which were raised to impede its progress, constituted another sound reason which induced the Fraternity to guard their ex-

<sup>5</sup> *Microcosmography*, lxiv.

clusive privileges, and protect their recondite secrets with tests of such a peculiar nature as to set at defiance all the attempts of cowans and unworthy persons to penetrate the mystery which was so carefully guarded. Those who flattered themselves that they had acquired some slight knowledge of the institution, were paralyzed by the existence of a regulation which threw them immeasurably back upon their pristine ignorance, and defeated their exertions to recover their former position, which, in reality, was nothing more than a false light that had no existence but in their own heated imagination. The lodges were freely open to men of honor and integrity; but there existed a feverish desire to acquire a knowledge of masonic secrets without the process of initiation; and it was the disappointment which attended all their efforts to accomplish this illegal purpose, that converted neutrals into enemies, and augmented the ranks of our opponents with active and rancorous partisans.

There is no instance on record in the history of the world, where any public body of men have been so much vituperated, and have exhibited the same forbearance. Brotherly love and charity form the basis of the Order, and the brethren of the last century practiced these sublime virtues in their purity. It was a saying of Socrates, that the duty of a man is "to do good to his friends, and to make friends of his enemies." This conduct was pursued by the Freemasons with the most triumphant success. They engaged in no controversy; and when they condescended to reply to any calumny, it was with mildness and courtesy; thus showing that the principles which were inculcated in the lodge, were reduced to practice in their intercourse with the world; and demonstrating, beyond all contradiction, that the truths of masonry were operative, and produced a beneficial effect upon the mind and manners of those favored few, who had been admitted within the sacred precincts of the lodge, to imbibe the beneficent instructions of humanity and benevolence, from the fountain-head of wisdom and experience.

The masonic tests of different ages have varied very considerably; and there are

few brethren of our own times who would be able to interpret the following, which constituted the tests at the beginning of the last century. They were not, I believe, enjoined by the Grand Lodge, who, generally speaking, left their management to the discretion of the brethren; and I know of no test which obtained the public sanction of the Grand Lodge, except that unfortunate change of landmarks in 1740, which drew down upon them the odious name of *modern masons*.

J T B G C T H A T E

What is the place of the Senior Entered Apprentice?

What are the fixed lights?

How ought the master to be served?

What is the punishment of a cowan?

What is the bone bone box?

How is it said to be opened only with ivory keys?

By what is the key suspended?

What is the clothing of a mason?

What is the brand?

How high was the door of the middle chamber?

What does this stone smell of?

The name of an E. A. P.?

The name of a F. C.?

The name of M. M.?

H T W P O T T P O T T

These questions may be considered trivial; but, in reality, they were of great importance, and included some of the profoundest mysteries of the Craft. Nothing ought to be pronounced trifling until its merits have been candidly examined, and its claims to notice fairly investigated. If, after such a process, they turn out to be worthless, let them be rejected, and their pretensions scattered to the four winds of heaven. It is, however, true, in physics as well as in morals, that the most insignificant things, according to outward appearance, often possess an inherent value, which is unappreciable by common natures. The diamond, when taken from the mine, is a small, rough and unsightly stone; but it contains, under such an unpromising exterior, a gem of the highest value. A single drop of croton oil, or prussic acid, under proper restrictions, contains virtues of incalculable worth; but if misapplied by ignorant practitioners, is pregnant with the most alarming and fatal effects.

In like manner, a single masonic question, how puerile soever it may appear, is frequently, in the hands of an expert master of the art, the depository of most important secrets, the just application of

which will materially contribute to promote the best interests of mankind, both temporal and spiritual; but when placed at the disposal of a cowan, however he may have acquired possession of its ordinary meaning, will end in nothing less than an exposure of his ignorance, and will consequently overwhelm him with shame and disgrace.

The tests used about the middle of the century, varied considerably from the above; for, although some of the questions correspond with them, the answers were very different. I have not been fortunate enough to meet with a correct list of these tests, but the following formed a portion of them; and I have reason to believe that the initial letters were omitted:

How ought a mason to be clothed?  
 When were you born?  
 Where were you born?  
 How did you bear the brand?  
 Where is the lodge situated?  
 What is its name?  
 With what have you worked?  
 What do you mean by acacia?  
 How old are you?

The use of tests has ever been considered as a matter of great importance among the Fraternity; and hence they have always been carefully taught to every initiated brother, as he advanced in masonic knowledge, proceeding gradually through the degrees of symbolical masonry. A separate portion was committed to him at each step; but the explanation of those which were attached to a superior degree, was withheld until he was fully qualified to receive it, by being passed or raised. These tests were something like the conundrums of the present day—difficult of comprehension; admitting only of one answer, which appeared to have no direct correspondence with the question, and applicable only in consonance with the mysterious terms and symbols of the institution.

The tests or qualification-questions in use at the latter end of the century, I can speak about with greater certainty, because they were propounded at my own initiation, and I studied them with great diligence.

Where are you traveling to?  
 Are you a mason?  
 How do you know that?

How will you prove that to me?  
 Where were you made a mason?  
 When were you made a mason?  
 By whom were you made a mason?  
 From whence do you come?  
 What recommendation do you bring?  
 Any other recommendation?  
 Where are the secrets of masonry kept?  
 To whom do you deliver them?  
 How do you deliver them?  
 In what manner do you serve your master?  
 What is your name?  
 What is the name of your son?  
 If a brother were lost, where would you look for him?  
 How should you expect to find him clothed?  
 How blows a mason's wind?  
 Why does it thus blow?  
 What time is it?

These questions appear to have been divided into three sections of seven points each, but not according to the degrees. They are more in the nature of clauses, each being confined to its own appropriate class. They were sometimes engraven or printed on cards for more convenient reference; and the copy which was presented to me at my initiation by my masonic sponsor (for it will be recollected that I was a minor,) was engraven, and issued by one of the town lodges, which I have reason to believe is now extinct.

These tests are doubtless of great utility; but in their selection, a pure and discriminating taste has not been always used. And as there was no authoritative law for their regulation, much was necessarily left to the discretion of the Masters of lodges, and there are reasons for believing that a strict uniformity has not been always observed. In some of the American lodges a test occurs which is probably unsanctioned by authority. Where does the Master hang his hat? The French had—*Comment êtes-vous entré dans le Temple de Solomon?* This is a very amusing employment if the object is merely *ludere cum luce*; but there is too much levity about it ever to become an admitted landmark of the Order.

In the qualification questions now in use among the lodges which it will be unnecessary to introduce here, because they are in every mason's hands, we discover a decided improvement over any of their predecessors; and the gradual process to their present perfection may be intelligibly traced by a scrutiny of the three former series. Johnson says, in his pre-

face to his edition of Shakespeare, that "antiquity, like every other quality that attracts the notice of mankind, has undoubtedly votaries that reverence it, not from reason, but from prejudice. Some seem to admire indiscriminately whatever has been long preserved, without considering that time has sometimes co-operated with chance. All, perhaps, are more willing to honor past than present excellence; and the mind contemplates genius through the shades of age, as the eye surveys the sun through artificial opacity." In our case, however, the advantage is decidedly in favor of the moderns; the arrangement is superior, and the selection of questions more appropriate. The great moralist goes on to say—"as among the works of nature no man can properly call a river deep, or a mountain high, without the knowledge of many mountains and many rivers; so in the productions of genius, nothing can be styled excellent till it has been compared with other works of the same kind. Demonstration immediately displays its power, and has nothing to hope or fear from the flux of years; but works, tentative and experimental, must be estimated by their proportion to the general and collective ability of man, as it is discovered in a long succession of endeavors." Here, then, we arrive at the very point of inquiry which applies to the subject in hand. The intelligent masons of various periods appear to have drawn up each their series of tests; and it is only by collating and comparing one with the other, that we can determine accurately which is entitled to the preference.

Our system of tests possesses an advantage which its predecessors wanted. It has the public sanction of the Grand Lodge; and therefore admits of no variation throughout all the lodges under its jurisdiction.

The masons of the last century had another kind of test, or rather qualification, which was applied to candidates for admission into the Order. It is thus expressed in the first printed Book of Constitutions, and is repeated in all others; "The men made masons must be free born, or no bondmen, of mature age and of good report, hale and sound, not deformed or dismembered at the time of making. But no woman, no eunuoh. The son of honest

parents, a perfect youth, *without maim or defect in his body.*"

This test appears to cast an indirect reflection on the works of our Almighty Creator; and therefore the masons of the present day have expunged it from the statute book; because a man's morals are not determined by physical defect of his body. In fact it appears to be opposed to the direct commands of the gospel; for Christ himself pronounced the loss of a member of the body of less consequence than that of a single virtue or affection of the mind. "If thy right eye offend thee, pluck it out and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell."<sup>6</sup>

The truth is, this regulation was never intended to be introduced into *Speculative* Masonry. Its appearance in the Constitutions however, shows how faithfully they were transmitted from the most ancient times; when, in the details of operative masonry, the want of an arm or leg constituted a physical defect which prevented a man from practicing the mechanical part of the trade or calling, and would make him a mere drone in the hive. And therefore when our ancient brethren, how talented soever they might be, were obliged to serve the usual time as Apprentices, and Fellowcrafts, or journey-men, before their genius was allowed to expand itself in the character of Masters or architects, it was found impossible to admit those to a participation in the work, who were disabled by nature to mount a ladder, to handle a trowel, or to make a correct application of the square, level, or plumb-rule, for the purpose of trying and correcting the irregular angles of a building—of laying lines and proving horizontals—and of adjusting uprights on their bases, to bring rude matter into due form.

It was by this laborious process that the architect or Master Mason of the middle ages rose to distinction. No work of art, says Carl Menzel, can ever be pro-

<sup>6</sup> Matt. v. 29, 30.

duced by skill and understanding alone; the inspiration of the artist ever has been and ever must be the source of that which confers æsthetic value on his production. "A piece of architecture, in which there are many manifestations of genius, is worked out in the same manner as a poem. Invention, or the ground idea of the subject, must come first; and it is to this conception of the fancy, that technical skill is afterward to be applied, so as to work it up, and to render practical in construction what is originally the mere apprehension of beauty. This is the only true process. By adopting the opposite, we may indeed be able to obtain a structure in every respect well suited to its destination; but it can never possess that mysterious charm which genius alone can bestow; nor will it ever warm the beholder to admiration, although he may not be able to deny that the builder has performed all that utility requires, or mere reason ought to demand."<sup>7</sup>

For these reasons it was a standing regulation of the Craft, that every apprentice, "be free born, and of limbs whole as a man ought to be, and no bastard, and that no Master or fellow take no allowance to be made mason without the assent of his fellows, at the least six or seven. That he that be made be able in all degrees; i. e., free born, of a good kindred, true, and no bondsman, and that he have his right limbs as a man ought to have." The above regulation is taken from a MS., copied in the reign of James, and now in the custody of the Lodge of Antiquity. But it is a custom of a much higher date, and may be traced back to the tenth century. A MS. in the British Museum, of this date, states the regulation in these words—

The fourthe artycul thys mooste be,  
That the mayster hym wel be—se,  
That he no bondemon prentys make,  
Ny for no covetyse do hym take;  
By olde tyme wryten y-fynde,  
That the prentes schulde be of gentyl kynde;  
And so sumtyme grete lordys blod  
Toke thys gemetry that ys ful good.  
The fyfthe artycul ys swythe the good,  
So that the prentes be of lawful blod;  
The mayster schal not, for no vantage  
Make no prentes that ys outrage;  
Hyt ys to mene, as ye mowe here,

That he have hys lymes hole alle y-fere;  
To the Craft hyt were gret schame,  
To make a halt mon and a lame,  
For an unparfyt mon of suche blod,  
Schulde do the Craft but lytul good.  
Thus ye mowe knowe everychon,  
The Craft wolde have a myghty mon;  
A maymed mon he hath no myght,  
Ye mowe hyt knowe longe ger myght.

This regulation is worse than useless in Speculative Masonry, and has been very judiciously rescinded. The only tests or qualifications which are now required in a candidate for the honors of masonry are that "he must be a free man, and his own master; and at the time of initiation be known to be in reputable circumstances. He should be a lover of the liberal arts and sciences; unbiassed by the improper solicitation of friends, uninfluenced by mercenary or other unworthy motives; and prompted solely by a favorable opinion of the institution, and a desire of knowledge."<sup>8</sup>

Our transatlantic brethren however, understand the disqualification literally, and defend it by arguments like these. That it is "one of the oldest regulations of our ancient Craft, and arises from the originally operative nature of our institution. Whatever objections some ultra-liberal brethren may make to the uncharitable nature of a law which excludes a virtuous man from our fellowship, because he has been unfortunate enough to lose a leg or an arm, we have no right to discuss the question. The regulation constitutes one of the many peculiarities that distinguish our society from all others; its existence continues to connect the present speculative with the former operative character of the institution; it is an important part of our history; and is, in short, by universal consent, one of the landmarks of the Order. It can never, therefore, be changed."<sup>9</sup> Hence, in their constitutions, the physical disabilities are thus described: "Of sufficient natural endowments, and the senses of a man; with some visible way of acquiring an honest livelihood, and of working in his Craft, as becomes the members of this most ancient and honorable Fraternity, who ought not only to earn what is sufficient

<sup>7</sup> Bardwell's Temples, p. 176.

<sup>8</sup> Const. Of Proposing Members, iv.

<sup>9</sup> Mackey, Lex. p. 254.

for themselves and families, but likewise something to spare for works of charity, and supporting the true dignity of the royal Craft. Every person desiring admission, must also be upright in body, not deformed or dismembered at the time of making; but of hale and entire limbs as a man ought to be."<sup>10</sup> In France the test simply is, "nul ne pourra être présenté aux épreuves d'App.: s'il n'est d'un état libre et s'il n'a reçu une éducation honnête."

The existence of tests in any society or body of men, proves that such an association is exclusive both in its ritual and in its observances; and it is this attribute in Freemasonry which has induced the question to be asked—if the institution be so very beneficial to society, why not lay it open to the world, that all men may see the light? The answers to this inquiry are so obvious, that it will be unnecessary to repeat them here, as they will be found in many of the following discourses very ably handled. It will be sufficient to add briefly in this place, that if other distinguishing characteristics of the society are worth preserving, such as order, harmony, brotherly love, etc., with the other essential virtues of masonry, then the attribute of exclusiveness must be preserved with them; for, if one be sacrificed, the remainder can not be prevented from falling into desuetude; and Freemasonry would become an institution deprived of its responsibility and bereft of its advantages; and, like all other associations, which admitted of the encroachments of innovation, the sacrifice of its principles would soon produce its utter extinction as a moral and social institution.

### QUESTIONS IN MASONIC USAGE ANSWERED.

BY ROBERT MORRIS,  
Deputy Grand Master of Kentucky.

**C**AN a brother, who is under charges for unmasonic conduct, bring charges against his prosecutor, so as to make a "set off," as it is called?

*Ans.*—He may if the lodge choose to

receive them. The lodge can readily judge of his motives, and govern themselves accordingly. But we should pay little attention to charges from a person in that condition. After he is acquitted, if he can support an accusation of *malice* against his prosecutor, it would be an appropriate subject for charges.

However, the proper person to bring charges in a symbolic lodge is the junior warden; and a well informed lodge will prepare its by-laws accordingly. If any body and every body may bring charges, no wonder the lodge is in hot water, for this is catering to the meanest impulses of the human heart.

*Ques.*—Is it not the imperative duty of every brother voting, to take a white and a black ball, and deposit each of them in the ballot box as he may see fit, thereby obeying the injunction, "Let not the left hand know what the right hand doeth"—*i. e.*, not let your right or left hand brother know or even judge how you vote? Would not the deacon be justified in refusing to spread the ballot unless the brothers voting should each take a white and a black? Let us have your views in thus deviating from the ancient usage of forty years standing.

*Ans.*—Any method which most effectually *conceals* the color of the vote is the best. We prefer the one suggested by our correspondent, but are not prepared to say all others are illegal. It is certainly the most secure, gives highest satisfaction, leaves the least room for caviling, and is the oldest practice known in the United States.

*Ques.*—As there are a good many lodges in this part of Mississippi, I visit them when I can do so conveniently. In one of those sister lodges there are one or two cases pending on which I wish to be instructed. The first case is, for the non-payment of dues and fees. The lodge let some of its members become indebted to it so much as thirty dollars. There were four or five indebted, all of whom were notified, that unless they paid their indebtedness on or before the next regular meeting, they would be suspended for the non-payment of dues and fees, all of whom complied but one; and at their next regular meet-

<sup>10</sup> Cole, Const. c. i., s. 4.



ing, which was the anniversary of St. John, the case was brought before the lodge. (It may be as well here to state, that the master and senior warden were both absent at that meeting; and the junior warden, who has not lived long in the *South*, although a long time in Mississippi, opened the lodge in a way which would give credit to an experienced *Easterner*.) The brother appeared in open lodge and pleaded his case. He stated that misfortune had befallen him; he wanted to pay, and would pay part or all as soon as he could. He, moreover, told them that he had a piece of property which he would give up at any time to satisfy the lodge for his debt. The members then present being satisfied with what was stated by the brother, appeared to be willing to wait a time with him; but in complying with a former vote of the lodge, the ballot was circulated on the case of the brother, to know whether he should be suspended or not. The result was a clear ballot. Well, at this same meeting, a brother F. C. was elected to the third degree; and, in order to get the master to confer the degree, the lodge was called off until the Wednesday night following, when the conferring of the degree was postponed, and a motion to reconsider the case of the above brother. And they did reconsider it, and at that *called-off meeting* they suspended him for the non-payment of dues and fees. Now, had they a right to reconsider that case at that meeting?

2. A member of that lodge, at that *called-off meeting*, preferred charges, with full specifications of unmasonic conduct, against another member. The master read the charges, also the name of the member who preferred them. It was then asked, in what standing the accused brother ought to be placed in. Some of the principal officers of the lodge and other members contended that he stood as a suspended or expelled mason—or, at least, that was the way in which they done business in Alabama. I, with others, contended that he would remain in good standing in the lodge until there was an action or vote of the lodge taken to ascertain whether those charges were groundless or not. He is looked on, however, as a suspended mason, for they would not

let him join, afterward, the funeral services of a deceased brother. At the next meeting the master appointed some disinterested member to get all the testimony out of the lodge—that is, what testimony could not be taken into the lodgeroom. It was ordered that the disinterested member be instructed to inform the accused the time and place he would receive the testimony which could not be brought into the lodgeroom. The instructions the disinterested brother had with regard to taking evidence were as follows: He was to take it upon the honor of those who were to give it, they signing their names to the paper in writing. Now, in what position does the accused stand? Is he to be looked on as a mason suspended? Has this brother a right to be present and cross-examine the witness from whom the evidence is to be taken?

*Ans.*—1. They had not. All authorities agree, that at such a meeting nothing can be done but the unfinished business of the former session.

2. In masonry, as in all other matters, a man is to be considered innocent until he is *proved* to be guilty. The Alabama rule is not sound upon this subject, according to general opinion. We have examined the Mississippi laws to answer our correspondent's inquiries, and, so far as we can see, the defendant has a right to be present at the taking of evidence, and to visit the lodge—subject to the master's permission, of course, until he is declared to be guilty, and sentence pronounced. Of course he had also the right to join the procession under the same restrictions.

Our correspondent's queries might have been much condensed, but we thought our readers would prefer to see them in his own language.

*Ques.*—The Grand Lodge of Kentucky, in 1853, decided that any Master Mason can be elected to the East, whether he has previously filled the station of warden or not. Was this decision in accordance with the Ancient Landmarks?

*Ans.*—We did not understand the Grand Lodge in that way. A question arose in one of the lodges in the northern part of the State, and, on appeal, the Grand Lodge decided that a certain brother *might* be

installed as master, though he had not served as a warden. But the principle of the thing did not come in question. Bro. Wingate, Past Grand Master, who was chairman of the committee that reported upon the case, assures us that it was merely a question of *expediency* so far as that particular was concerned.

Very sure we are, that if the question were placed before the Grand Lodge of Kentucky, "May the lodges elect Master Masons to the East, irrespective of their services as wardens?" the vote would be almost unanimous in the negative.

We are opposed to considering the *expediency* of cases as they come up. Grand Lodges are continually lessening their own influence, and throwing shades of doubt over the clearest landmarks by their course. Better sacrifice every thing on the altar of *principle*.

*Ques.*—1. Who is the proper person to bring a charge against an offending brother, according to strict masonic rule? Or can any brother do it?

2. If one brother injures another, and they belong to different lodges—say one is in Lodge A, and the other in Lodge B—how shall the injured brother proceed to have justice done him?

*Ans.*—1. The official prosecutor is the Junior Warden. Read the charge at his installation; consider his place and duty as governor of the Craft, "while at refreshment;" consider whom he represents; consider that there is no prosecutor if he is not one; and you will fall back upon the traditionary rule, that none but the Junior Warden can bring charges before the lodge, and that he is to be held responsible that all charges properly presented to him shall be thus presented. This doctrine, though much lost sight of in the United States, will, we are convinced, eventually prevail.

2. The injured party, through the proper officer, may present his case to the lodge to which the erring brother belongs, or his lodge may do it for him. Perhaps the latter plan is more dignified and respectful. The charges must be taken up, and properly considered, by the lodge before which they are presented, as much as if they came from one of their own members. If not, an appeal should be

taken to the Grand Lodge, which will not fail to do you justice.

*Ques.*—One of the edicts of the Grand Lodge of Illinois contains the following: "No brother shall receive E. A. P., F. C., and M. M.'s degrees for a less sum than \$15." Our by-laws divide the fee as follows: \$7, \$3, \$5. One of our neighboring lodges divides them \$5 for each. Bro. B\*\*\*\* received the E. A. P.'s degree in that lodge for \$5, and then removed within our jurisdiction. At the request of that lodge, we conferred the other two degrees, charging him \$3 for the F. C.'s degree, in accordance with our by-laws, and \$7 for the M. M. degree, in order to make up the amount stipulated by the Grand Lodge. Did we do right in thus violating our by-laws?

*Ans.*—A lodge can not violate its by-laws, without committing both an unconstitutional and immoral act. By-laws can be *changed*, but not *violated*. Your master should not put any question to his lodge that contravenes your by-laws. If the law be oppressive or inconvenient, alter it, or get our Grand Lodge to alter it; but beware of breaking your O. B.

*Ques.*—We received our charter in September, and have made two appointments to install officers under it, but sickness prevented. Our master by election has left the State until spring. Is it legal to install by proxy? And can we install our officers at all without a dispensation?

*Ans.*—It is not legal to install by proxy. In the absence of your master elect, you must get a dispensation to install some one in his stead, whom you may elect. No one can install your officers save the person mentioned in the dispensation from the Grand Master. Your master elect must have the degree of Past Master before he can be installed.

*Ques.*—In our lodge we have a by-law to the following effect: "Any brother failing to pay his quarterly dues for six months, shall be deprived the privilege of voting in any case."

Is not such a law contrary to masonic usage? And, if put into practice, would it not have a tendency to destroy the secrecy of the ballot? Is not every

member, while in the lodge, worthy; and, if worthy, entitled to vote upon all petitions? Does this law debar him the privilege of voting on petitions?

Here is a case: A applies to our lodge for admission, but is rejected. Under this by-law, it was held the balloting was illegal; and, at a subsequent meeting, the petition was withdrawn. Is not this all wrong? Can you, by any by-law, deprive a member of the privilege of voting on petitions?

*Ans.*—The rule in question does not extend to voting on petitions; nor can a lodge by-law interfere with that sacred and inalienable right upon which the very principle of unanimity in masonry depends. It is only suspending or expelling a brother from membership that this privilege can be taken from him. You are right in saying that every member, while in the lodge—that is, *while in membership*—is worthy, and he has his vote upon every application for degrees or membership.

If your by-laws have such a clause, change it as quick as possible and disregard it while it stands, for it is contrary to the principles of masonry. See "Ancient Constitutions," Art. vi: "No man can be entered a brother in any particular lodge, or admitted a member thereof, without the unanimous consent of all the members of that lodge then present when the candidate is proposed."

*Ques.*—Is it masonic for a Master Mason to talk about another one to one of the brethren, and bind him up, masonically, to keep it a secret, when, if the facts were known to the lodge, it would exclude the brother from all the benefits of the lodge? I want to know whether the brother is acting masonically in keeping it from the lodge?

*Ans.*—A brother, in possession of an important fact of that sort, is the best judge of what he should do with it. The four cardinal virtues are to be balanced—"Prudence" to himself is to balance "Justice" to his lodge. It is good to take counsel of a trusty brother; and, in such a case, it is better to do it under the pledge of secrecy. "Two are better than one." Prudence is a great virtue, so long as we do not let it run into coward-

ice or injustice; to prevent that "Fortitude" steps in. Our correspondent will find, on further reflection, that every mason is most competent to answer such a question as this for himself.

*Ques.*—Our secretary has kept the monies collected all through the year, never paying a dollar to the treasurer; and now that his term is out, he pleads poverty. What is his offense, and what shall be his punishment?

*Ans.*—His offense is the violation of his obligation as secretary. He should have paid over the money as fast as collected; and if he knew any thing of his duty, he knew it.

His punishment depends upon your clemency and justice. He is liable to be expelled, and has been so liable all the year.

*Ques.*—Why should the secretary be paid for his attendance and labor in the lodge any more than the other members? The senior deacon has a more laborious charge in the lodge, and the junior warden a far more burdensome one out of it—why, then, this inequality?

*Ans.*—The master and wardens are amply paid by the honor attached to their stations. The secretary has the collection of all monies, the settlement of all accounts. He is responsible for the safe keeping of the funds until he can pay them over to the treasurer. He is liable to be continually called away from his business to take evidence on trial cases, to fill up diplomas, etc. He enjoys none of the pleasures of masonry, comparatively speaking, but a triple share of the burdens. Like the tyler, he should be paid pecuniarily.

*Ques.*—If a brother master mason should be connected with a party of ruffians in "black-jacking" a man, (not a mason, though in fair standing in society,) ought the lodge to prefer charges against him for said offense, and deal with him for unmasonic conduct?

*Ans.*—By all means. "Black-jacking" is lynching by a most cruel method, and is, of course, the grossest violation of the laws. Now, a mason, is bound to obey the laws; and if he does not, he is liable to masonic punishment. But we

suppose the above is but an assumed case. It was sent us by a warm-hearted brother from Texas.

*Ques.*—Can a lodge legally refuse to affiliate a member whom they have demitted, without giving him their reasons for so doing, or preferring charges against him?

*Ans.*—The lodge can show him no favors beyond any other demitted mason. The act of withdrawal severed the tie of membership effectually, and he must take his chance like any other brother.

The lodge could not "give their reasons" if they would, for balloting is a secret thing; and it is not even known *who* cast the black ball. How, then, could the lodge give the reasons?

Neither could the lodge bring charges, for there is no accusation.

*Ques.*—If a demitted mason should petition a lodge, and be black-balled, has he a right to visit that or any other lodge?

*Ans.*—His rejection would not affect his privileges as a visitor. You did not deny his request to visit, but to become a member of your family. There is a great difference. Every man has neighbors who are welcome to his house as visitors, but could never be tolerated as constituent parts of the family.

*Ques.*—What is the difference between "Ancient York" and "Free and Accepted" Masons? How did we get these titles? Are there Grand Lodges in the United States of Ancient York Masons, and others of Free and Accepted Masons? Are they the same?

*Ans.*—The title "York" or "Ancient York," is derived from the fact of the first Grand Lodge of England meeting at York, in the north of England, in 926, under the Grand Master, Prince Edwin, who purchased of his brother, King Athelstone, a free charter for that purpose. Ever since that period the title "York" has been inserted in the charters of lodges, generally to denote that the system then and there adopted has been perpetuated.

The title "Free and Accepted," or "Ancient Free and Accepted," implies

the same rite, but under different terms. The epithet "Free" denotes either that no slave can be a mason, or that the workmen of King Solomon were *free* of tribute; or that by the early laws of England the members of the Order received peculiar privileges by being *freed* from the imposition of certain taxes. All these definitions are applicable. The term "Accepted" has reference to the *acceptation* of persons who are only moral or speculative masons into a Fraternity that was originally purely operative. In other words, it regards the adoption of the applicant into the Order.

It is presumable that the term "Free and Accepted" is more ancient than that of "Ancient York;" but the latter is far more prevalent, and, therefore, perhaps, preferable—more especially as no one is led into error thereby.

In the titles of Grand Lodges in the United States, North Carolina and Michigan call themselves "The Grand Lodge of Ancient York Masons;" while Louisiana uses the phrase "The Grand Lodge of Free and Accepted Masons of the Ancient York Rite." The Grand Lodges of Ohio, Texas, Florida, Vermont, District of Columbia, Arkansas and California have it—"The Grand Lodge of Free and Accepted Masons;" South Carolina says—"The Grand Lodge of Ancient Freemasons;" New Jersey, Massachusetts, and Missouri prefer—"The Grand Lodge of the Most Ancient and Honorable Fraternity of Free and Accepted Masons;" Ohio employs the same phrase, excepting the word "Most;" Mississippi, Illinois, and Arkansas say—"The Grand Lodge of Ancient, Free and Accepted Masons." These various titles will convince our correspondent that there is really no difference in meaning between the terms "Ancient York" and "Free and Accepted."

*Ques.*—If a man keep a drinking shop, can he be admitted a member of the Order?

*Ans.*—This depends upon the state of feeling in his vicinity upon the subject of temperance. If the citizens are fully up to the times, and well posted as to the evils of intemperance, the Lodge would, of course, feel the impulse, and refuse to affiliate with drunkards or

drunkard makers. But if they are anti-progressionists, and hold to the tenets of their fathers, who bought, sold, manufactured, and used strong drink *ad libitum*, they would say, as many do, "Every man has a right to do any business that the law legalizes." And, strictly speaking, so he has; nor do we see any propriety in black-balling a liquor seller, when you do nothing to repeal the law that authorizes liquor selling. Better begin at the fountain head, and veto all applications for license, than to invite men to take out licenses, and then refuse to associate with them afterward.

Our remarks are somewhat desultory and inconclusive, for the reason that action upon this topic is so much subject to the vacillations of the times. In some lodges they will black-ball every liquor seller, while under full head of steam, got up by a division of Sons of Temperance; but when the steam goes out, and the division dies out, liquor sellers receive full favor again. Three years afterward another division springs up, then woe to the liquor seller again! This state of things is a burlesque upon masonry, and we don't see any rule that applies to this subject except this—"Balance the four cardinal virtues of Temperance, Fortitude, Prudence, and Justice, and govern yourselves accordingly."

*Ques.*—One of the manuals says that the *immovable* jewels are the rough ashlar, perfect ashlar, and trestle-board; others call them the *movable* jewels. Which is right?

*Ans.*—It is difficult to decide. Our own opinion is the latter—and for this reason: The plumb, square and level, are *immovably* fixed in the South, East and West, and are never seen in other parts of the lodge, while the two ash-lars and the trestle-board are moved from place to place as they may be needed to moralize upon. But the advocates of the opposite theory affirm that the plumb, square and level are *movable*, inasmuch as they are *moved* or transferred from one set of officers to another, successively, while the other three jewels are immovable for the reason that they are always seen in certain parts of the lodge. We regret that this discrepancy exists—it is

the most remarkable one in the whole system of symbols.

*Ques.*—A member of our lodge removed from our county, some years since, without asking for or obtaining a demit. He was indebted to the lodge for fees and dues. We were unable to learn his whereabouts for some time, but, of course, continued to report him as a member of our lodge. By examining proceedings of last G. L., we see him reported as a member of another subordinate lodge. Our lodge feels herself aggrieved by the action of her sister lodge in admitting him to membership in the manner she has, and solicits your opinion as to the action (if any) she should take in the matter. The secretary of his last lodge was advised, by letter, of the position he occupied in our lodge, but he has paid no attention to our communication. Should our lodge continue to report him as a member?

*Ans.*—The individual is still a member of your lodge, and you may do what you please with him consistently with masonic discretion and your by-laws. You are bound to report him to the Grand Lodge and pay dues for him, unless by vote you regularly demit him. The lodge which has thus irregularly affiliated him has rendered herself liable to a severe censure before the Grand Lodge. But there may be some mistake. We have seen cases of this kind in which:

1. The brother took out a regular demit, but the secretary neglected to enter it on record.

2. The brother sent the amount of his indebtedness, per mail, to the secretary, but it was lost—whereupon a statement of the facts, the lodge into whose jurisdiction he had removed (irregularly) affiliated him.

3. The brother entered the lodge by false statements. In either of these three cases the lodge might be excused upon explanation.

The whole case is in your hands and you have the initiative. If you choose to prosecute it, you may suspend the brother referred to and prosecute the lodge at the next session of the Grand Lodge. But we need not remind you that in all things masonic mildness and charity are the

pass-words—more especially as you can not yet know which is the erring party.

*Ques.*—Is the evidence of non-masons to be taken against that of a brother mason? Or should we weigh the testimony of outsiders against the statements of the accused himself?

*Ans.*—All evidence is to be taken at its intrinsic value. The degree of probability with which it is to be received is left to the decision of the lodge. The previous good standing of the accused, the standing of the accuser, the peculiar nature of the charges, etc., etc., all these are to be taken into consideration in weighing evidence, and it is impossible for us to lay down special rules. Any person who possesses a copy of "Greenleaf on Evidence" can form a plan for himself. One thing we would say—a lodge should show the accused no favor in taking evidence or pronouncing upon his guilt; but in *gauging the punishment*, let justice and mercy be united in the bonds of charity, "Considering thyself also lest thou likewise be tempted."

*Ques.*—We pay our tyler one dollar per night. Does this include *called* meetings? Sometimes our master calls the lodge for a few minutes' business—ought this to subject us to pay the tyler's full fee?

*Ans.*—According to the tenor of your by-laws, as they were last printed, called meetings come under the same head as stated meetings, and the tyler draws his full fee. This is likewise the general usage over the United States. The practice, however, is to charge the tyler's and secretary's fees to the candidate for whose benefit the lodge is called, so that the lodge loses nothing by the operations. When the lodge is called for the sake of *instruction*, there is no need of a tyler outside—when called for extraordinary purposes, a tyler is necessary and must be paid.

Some lodges get over the whole difficulty by paying the tyler *so much a year*, but we are not partial to this plan. You will, of course, understand that every lodge has a right to manage this business for herself, and you can change your by-laws if you find them burdensome.

*Ques.*—A. B., rejected by this lodge more than a year ago, presented his petition again through a master mason, which petition was regularly received and referred to a committee of three master masons. At the proper time, last meeting, this committee reported favorably. The report was received and committee discharged. The W. Master *pro tem.* directed the S. D. to spread the ballot. Before this could be done, a member made some remarks touching the qualifications of the applicant for membership, objecting to his being elected a member—not upon his personal knowledge, but from information from a master mason not present, and openly declared his intention to black-ball the applicant. A motion carried unanimously to postpone the ballot in this case for one month, for the express purpose of further inquiry into the character of the petitioner—each member of the lodge to act as a special committee-man in the mean time. These are the facts as detailed to me by several who were present, I being confined at home with sickness. Now, I wish to be informed if this procedure was correct and masonic.

1. Has a member of a lodge any conceivable right to announce his determination to black-ball a candidate? If not, what are the reasons against such a course, and should the member so doing be dealt with, and how?

2. Is a motion to postpone to a given time, the spreading and collecting a ballot, after the report of the committee has been made and the committee discharged, in order?

*Ans.*—1. He has not. He may state objections to the applicant, and ask for explanations and further information; but he must not state how he *will* vote, nor how he *has* voted. The objections are, that such a course violates the sanctity of the ballot-box; for if you may state how *you* voted, then you may inquire how *another* voted; and inquiring leads to demand, and demand to compulsion. All these steps have been taken over and over again, within our observation. The member so doing, should be advised with, and, on repetition of the offense, punished.

2. A motion to postpone, in the case mentioned, is unnecessary; for if the

master considers that *further information* is attainable, he may, on his own responsibility, defer ordering the ballot until a subsequent meeting. Information as to character is what we want, and we ought not to be compelled to vote until we get it.

It is a good practice, after the committee has reported, for the master to invite remarks, *pro* or *con*, in reference to the character of the applicant; and if any brother is in possession of facts not known to the committee, he may, at his discretion, make them known. But there is no compulsion.

*Ques.*—A member of our lodge has been accused of a heinous offense, and a suit was commenced against him in a court of justice—circumstances looking dark against him. A charge was preferred against him in the lodge, but on farther deliberation, it was thought by the brethren that it was not best to proceed with his trial until his case was decided in court, as no evidence could be obtained without going outside of the Order; and public sentiment was already very strong against him, and any action the lodge might take, would be used against him in the suit in court, if known. Some of the members were also so highly prejudiced against the accused brother, as to refuse to attend the lodge while they were liable to meet him there. Taking all these things into consideration, the charge was withdrawn (by request of the lodge), and a demit granted to the brother, on condition of his absenting himself from the lodge until summoned by it, and being held answerable to the lodge on said charge when the suit in court should be decided. Give your opinion on the action taken by the lodge, particularly on the following point:

Can a lodge grant a demit under the above circumstances, still holding the accused brother amenable to the charge at a future time? If he should remove to another State, would not his demit enable him to join some other lodge, thus releasing him from the jurisdiction of this lodge?

*Ans.*—The lodge did wrong to demit him under these circumstances; for what is a demit? It is a written record, that

the individual in question has paid all dues, and withdraws in *good standing*; that is, with a character unimpeached and unimpeachable. Your lodge contradicted itself in this act, and permitted an impeached member to go loose upon the Order. Should he remove from your jurisdiction, he may, of course, apply for membership to the nearest lodge, and produce his demit as evidence of good character.

It may have been the best policy, perhaps it was, to defer trial until a public tribunal should adjudicate the case. This is, in many cases, best. One of our Grand Lodges (Mississippi we believe), in her standard code of "Rules for Trial," requires this delay, for fear that the action of the lodge, if adverse to accused, may be brought before the jury, and prejudice his case. But then the accused is held *under charges* all the time before his lodge.

It will be readily understood that the verdict of the jury, whether "guilty" or "not guilty," is not the verdict of the lodge, nor is the lodge bound in any way to confirm said verdict. Be careful not to make a mistake on this head.

The members who refused to sit in the lodge with the accused, while under charges, are not treating him fairly. He is innocent until pronounced guilty, and it is cruel to pronounce him guilty by individual action before the lodge takes action.

In a case of a very gross character, where, for instance, the accused confesses himself guilty of a heinous crime, or when the evidence is beyond all doubt, and yet the lodge does not like to expel him for fear of prejudicing his case before the jury, it would be best for the master to take the responsibility to forbid his visiting the lodge until summoned for trial. This would be legal, as every master knows. There is no possibility then of his visiting *another lodge*, as will appear evident at a moment's reflection.

This is a very interesting case, and we regret our time is so limited that we can not go further into detail.

*Ques.*—What one offense more than all others seems to you, Bro. Editor, as the most unmasonic?

*Ans.*—Profane swearing beyond a doubt. And here we find a paragraph in one of our exchanges which just expresses the sentiment:

"It is related of Dr. Scudder, that on his return from his mission in India, after a long absence, he was standing upon the deck of a steamer with his son, a youth, when he heard a man use loud and profane language. 'See, friend,' said the doctor, accosting the swearer, 'this boy, my son, was born and brought up in a heathen country, a land of pagan idolatry, but, in all his life, he never heard a man blaspheme his Maker until now.' The man colored, blurted out a sort of an apology, and moved away, looking not a little ashamed of himself. If there is any custom more silly than duelling, it is that of using profane language; but it is as common as lying, and there is hardly a dirty-faced urchin in the streets that will not swear as bravely as any 'gentleman.'"

*Ques.*—A B petitioned our lodge for initiation. In due course, his application was balloted for, and rejected. At a subsequent meeting, the objection was withdrawn by proxy, (the brother casting the blackball being absent from the State.) Was this act legal?

*Ans.*—We think not. In this State (Kentucky), the wording of the constitutional rule on this subject would seem to forbid such an act being done *by proxy*. In principle, however, we do not see any illegality in the act; for a verbal message, vouched for by a Master Mason, is certainly good evidence of a man's wishes. The question is one of technicality merely, but, as such, we should decide it in the negative.

*Ques.*—As you are supposed to know every thing about masonry,<sup>1</sup> pray tell me what are the Seven Wonders of the World? A neophyte asked me the question last Saturday night, and I, an old mason of seventeen years labor, had to screw, and twist, and dodge, and at last, amid the jeers of my fellow-masons, (every one of

whom *I made myself*), had to acknowledge *I didn't know*. If you'll tell me in your next, I will give it out that I can tell them now; for I am the only one in the lodge that takes a masonic paper.

*Ans.*—You are a pretty set, no doubt! It's no wonder they do n't know the seven wonders, when the greatest wonder of all is a lodge of twenty-three, and only one reading mason among them! A wonderful company! You'll get the temple done long before the seven years are out, won't you? How we should like to stand in the east of that room of yours about three hours, and talk to you! We'd tell you more *wonders* than seven, or seventy times seven! But a truce to banter. The Seven Wonders are:

1. The brazen Colossus of Rhodes, built A. D. 588. It occupied twenty years in its erection; was in the form of a man bestriding the entrance of the harbor, one hundred and twenty-one feet in height. An earthquake overthrew it sixty-six years after its completion, whereupon it was sold to a Jew, who broke it up, and loaded nine hundred camels with the brass.

2. The Pyramids of Egypt, the largest of which consumed thirty years in the building, at the hands of 300,000 architects and laborers. They have stood more than three thousand years.

3. The Aqueducts of Rome, planned by Appius Claudius, the censor.

4. The Labyrinth of Psalmeticus. This stood on the Nile, and contained, within one continued wall, one thousand houses, and twelve royal palaces, all covered with marble, and having but one entrance.

5. The Pharos of Alexandria, a light-house, erected by Ptolemy Philadelphus, 282 B. C. The light of its immense lantern, reflected from mirrors of an enormous size, could be distinguished by mariners at the distance of one hundred miles.

6. The Walls of Babylon, built by Semiramus or Nebuchadnezzar. This great work was completed in one year, by the systematized operations of 200,000 men.

7. The Temple of Diana, at Ephesus, finished in the reign of King Servius of Rome. It was in length four hundred and fifty feet, two hundred in breadth,

<sup>1</sup> A comprehensive commendation truly! The omniscient editor! Well, get us twelve subscribers in that lodge, and your members will know a heap more than they do.



and was supported by one hundred and twenty-six marble pillars.

*Ques.*—1. Has the W. M. a right to delegate a Brother P. M. to the chair on leaving the lodge for a series of meetings? Or, in other words, is not the Senior Warden master, in fact, in the W. M.'s absence?

2. Are the acts of the delegated master, above mentioned, valid, the Senior Warden being present in the West, and neither objecting nor consenting to his presiding?

3. Is the delegated master answerable for his acts as master *pro tem.* to the Grand Lodge?

4. Can a Senior Warden, in the absence of the master, confer the master's degree, or must he call a Past Master to his aid?

*Ans.*—These four inquiries grow out of a complicated case, that has recently been presented to a neighboring Grand Lodge. We decline publishing the particulars, but will, to the best of our ability, give our views upon the abstract questions involved.

1. The master has no such right, neither the shadow of one. He rules only by virtue of his presence, and the possession of the charter; in his absence, the charter goes into the possession of the highest warden present, who, taking his place in the East, and having the charter within reach, is as much the master of the lodge, for the time being, as though he had been elected such. See the installation service of the wardens, especially the Senior Warden.

2. As the Senior Warden was present, and *made no objection*, it is to be presumed he gave his consent. What kind of an idea he had of the dignity of his position, or the duties of his office, is quite another question.

3. He is not. The Senior Warden is responsible for the doings of the lodge in the master's absence, provided he (the Senior Warden) is present. He can not escape this responsibility, even though he may have shirked this duty. Let him recollect the pledges he made at his installation, and the charge delivered to him at the time.

4. He can. In the absence of the master, he can, and ought, and *must* do every thing that belongs to the duty of the master.

### STANZAS.

*"Are Macconnes gadder men then others?"*—AN. MS.

Go to the widow's home,  
Where want has gone before;  
Ask her if ever masons' hearts  
Forget the needy poor;  
Ask her if ever masons' hands  
Contribute to her store.

Go to the mason's bed,  
When death is hov'ring nigh;  
Ask him who smooths his pillow—  
Who stands in waiting by;  
Ask who will feed his orphans  
When he's beyond the sky.

Go to the mason's grave,  
Affection there to find,  
When to its long, last resting-place  
His body is consigned!  
Who utters then a fervent prayer?  
Whose eyes with tears are blind?

Go to the battle-field,  
Where Hate has drawn his blade,  
And ask that wounded soldier  
Who flew to give him aid;  
Ask him who, with his friendly arms,  
The lifted weapon stayed.

Go to the house of God,  
Where prayer is often heard,  
And see whose supplicating hands  
Are clasped on bosoms stirred—  
On bosoms stirred with hope divine,  
That God their prayers has heard.

Go to the mystic lodge,  
Where masons love to meet,  
And mark if e'er an impure word  
Your list'ning ears shall greet;  
And mark if on the level there  
The high and low do meet.

Go, scan the mason's life—  
From discord ever free;  
And as he journeys to the "bourne,"  
O'er Time's tumultuous sea,  
If better than the world he's not,  
As good he ought to be.

## Record and Review for the Month.

### THE RIGHTS OF GRAND AND WORKSHIPFUL MASTERS.

CONTRARY to the practice, law, and usages of Freemasonry, from "time immemorial,"—by which, we presume, is meant that time to which the mind of that ubiquitous individual, "the oldest inhabitant," in any country, goeth not back to the contrary—the Grand Lodge of Indiana, at its last communication, enacted a law by the adoption of resolutions, of which the following are copies:

"1st. It shall be competent for the subordinate lodge of which the Grand Master is a member, to try, and expel or suspend him for any unmasonic conduct not growing out of his official duties; and when expelled or suspended, his office of Grand Master shall be vacated, and the officer next in rank shall fill that office.

"2d. Subordinate lodges shall have power to try, and expel or suspend their master for any unmasonic conduct not growing out of the discharge of his official duties. When the master of a lodge is under trial, the officer next in rank, or some past master to be designated by him, shall preside. When the master of a lodge is expelled or suspended, the officer next in rank shall succeed to the station.

"3d. The Grand Master and masters of lodges are answerable only to the Grand Lodge for acts growing out of their official duties."

The foregoing were adopted in the teeth of the assertion of the committee on unfinished business, (from the session of 1857, at which they were proposed) that "*if adopted, these resolutions would be a violation of the ancient usages of masonry.*" That committee, in expressing their sentiments regarding the resolutions, used the following apparently forcible language:

"So far as we have any knowledge derived from printed precedents, we can find nothing to sustain this matter, nor can any of the intelligent brethren present this week with us, and with whom we have consulted, furnish any thing. This is, to us, an argument almost conclusive against their adoption.

"We are unable to define the distinction. AM. FREE. VOL. 7, NOV. 1858.—25.

tion suggested in the propositions between what are the official and the non-official acts of a presiding officer. Every act of a presiding officer may be attacked by ignorance and malice: and ignorance and malice are notoriously blind. Who is to decide the character of an act, save the presiding officer himself? He is, or ought to be, the more enlightened party. He performs his duties under peculiar obligations as a past master. His honor and credit are staked upon the issue. He is placed by position above any personal feeling in the matter, and is therefore better qualified to judge whether his decision is in accordance with his official duties; and if there is no party to decide whether his acts are official or non-official,\* there is no legal ground for charges against him. Your committee will simply add, that in the present condition of masonry, when the institution is suffering in every part by the evil conduct of unworthy members, and Grand Lodges are every where demanding that the reins of discipline be more tightly drawn, and temple purged of its improper material, it is no time to strike at a principle—the *personal irresponsibility of masters*—which, more than any other, gives power to the hand of discipline."

In Bro. A. G. Mackey's Treatise on Masonic Law, we find that "a Worshipful Master is supreme in his lodge, so far as the lodge is concerned, being amenable for his conduct in the government of it, not to the members thereof, but to the Grand Lodge alone. If an appeal from his decision were proposed, it would be his duty to refuse to put the question to the lodge. If a member is aggrieved by his conduct or decision, that member has redress only by appeal to the Grand Lodge, which will, of course, see 'that the master does not rule his lodge in an unjust or arbitrary manner.' But such a thing as an appeal from the master of a lodge to its members is unknown to masonry."

The reason for this irresponsibility, Bro. Mackey gives as follows:

\* This, we take it, is what is technically called by disputants, "begging the question."—Ed. A. F. (385)

"This may appear, at first sight, to be giving a despotic power to the master; but a short reflection will convince any one, that there can be but little danger of oppression from one so guarded and controlled as a master is, by the sacred obligations of his office, and the supervision of the Grand Lodge; while the placing in the hands of the Craft so powerful and, at times, and with bad spirits, so annoying a privilege as that of immediate appeal, would necessarily tend to impair the energies and lessen the dignity of the master, while it would be subversive of that spirit of discipline which pervades every part of the institution, and to which it is mainly indebted for its prosperity and perpetuity."

The prerogatives of the Grand Master are similar to the foregoing, "only more so." From his decision there is no appeal.

From these quotations it will be seen that masonry differs from every republican institution on the face of the globe; and so differing, the question is pertinent: is it a republican institution? It has been said by many that *it is not*; nor is it right that it should be! Here is food for thought; and this institution is presented in a position that sturdy Americans may question the tenability of. Now, if Freemasonry is not a republican institution, it seems but reasonable that in America, at least, it ought to be such; and its not being such will at once explain this manifest discrepancy between its usages and the usages of republican institutions. Was it a republican institution, it would not recognize rights bestowed upon men by the election of such men by vote of their peers, brethren and fellows, which are not recognized by republican institutions at large in like cases, from the election of the President of a confederated nation, to that of a select man or constable of one of its villages or hamlets.

From what we have quoted, it will be seen that the highest officer in the United States has not, according to the law and requirements of masonry, the privilege of exercising the same extent of arbitrary power over his fellow citizens, as the master of a lodge of Freemasons has over his brethren. The first is subject to the people who elected him, the second is not. The first has the right to veto or reject propositions made by the represen-

tatives of his electors, but that power can be negatived by the determined repetition of the action of these same representatives, and their proposition, so vetoed, made law whether he is willing or not. The second has no such restriction. His power is unlimited until his Grand Lodge decides against him; and, as Bro. Mackey says, in the matter of appeal from his decision, "such a thing is unknown." If he is guilty of conduct unbecoming, and arbitrary to the greatest extreme, he is amenable not to those who made him their master, but to a body composed of his equals—masters like himself in part; and, in part of principal assistants, like his own wardens. "If a member is aggrieved by his conduct or decision," such member "has redress by an appeal to the Grand Lodge;" but such a thing as the lodge being appealed to in any event, and the decision of the members thereof as to whether they will support any act of his, be it arbitrary, domineering, stern or captious, or reject such act if considered humble, gentle, lenient or indulgent, "*is a thing unknown to masonry.*" The Worshipful Master's word is law; and "one man power," that power so offensive to American feelings, is, in this case, the rule, and not the exception.

Now, instead of a lodge being a republican institution, it is plain that it is a limited monarchy—a dictatorship—an empire. The assumption that a master is not eligible to rebuke or censure from those who placed him in the oriental chair, and in doing so gave him the privilege of wearing a hat, while they sat uncovered, is plainly akin to the belief that "kings can do no wrong."

The Grand Lodge of Indiana has taken the initiate in endeavoring to uproot this evident anti-republicanism. That body has decided that masters, and even Grand Masters, can do wrong, and be punished therefor. Think of this, ye who have wondered and pondered over this question of monarchical irresponsibility, and take courage.

Masonry has existed in America one hundred and thirty-seven years. She came here in the days of the first George Rex. She has grown gray in fighting the battle of life. Reluctantly adopting the

habits of successive generations, she has allowed her domain to be encroached upon, and her privileges curtailed; but never, at one fell swoop, has that time-honored principle, the irresponsibility of Worshipful or Most Worshipful Masters, before been invaded. The one hundred and thirty-seventh year of her age may hereafter be an epoch for her votaries to date from, as the Hegira has been with the followers of "the prophet."

We are indebted to England for our Ancient Craft Masonry. Royal Arch Masonry and Templar Masonry we manufactured ourselves, and, consequently, their usages differ from the former. When this confederacy became independent of British rule, Craft Masonry failed to partake of that independence to any greater extent than the recognition of State Grand Lodges. To have State jurisdiction was the ultimatum of independence she desired; and for the exercise of a sturdy conservatism in points where change might possibly be beneficial, she, at least, deserves credit. Ancient Craft Masonry to-day is as much like the Ancient Craft Masonry of 1723, as the fallibility of humanity will permit it to be; and whether it is as perfect as it might be or not, it is certainly believed to be the only human institution known that can count such length of unchanging life.

But to our subject. Indiana has declared that Grand Masters can be expelled. Let us apply the law. A. B., Grand Master of the Grand Lodge of C., is tried for unmasonic conduct, and expelled. The Grand Mastership of the Grand Lodge of C. is thereby declared vacant. Hitherto the constitutions of all Grand Lodges contained this provision, and only this, bearing upon this subject. (It may be found in the present constitution of the Grand Lodge of Indiana by any one who will take the trouble to look:)

"Section IX.—In the event of the death or removal of any of the grand officers during the recess of the Grand Lodge, the M. W. Grand Master has authority to appoint any suitable brother to fill the vacant station, and to install him into office."

An important omission, apparently overlooked by Grand Lodge constitution

makers, "for all time," may be discovered here. The Grand Master can fill vacancies at will, but who fills the vacancy if he dies? Either he is not considered a grand officer by this law, or it is not expected he can die. Can it be, that during the recess of Grand Lodge, which usually is to the session as fifty-two is to one, the Grand Master is immortal? Even so. The session is the vulnerable heel of the Grand Master, that can not be dipped in the death-defying waters. Verily, if we were a Grand Master, we would veto the session, and postpone it indefinitely, and live for ever. But here, in the enlightened nineteenth century, the young American Grand Lodge of the State of Indiana, steps in and enacts that which has never before been contemplated, and, in the most cold-blooded manner, provides for the atrocious contingency of the death of a Grand Master. In the words in which Cicero addressed Catiline, we may well exclaim—"Quosque tandem abutere (Indiana) patientia nostra." And close our objurgation with the same orator's peroration—"Procul, O procul, est profane!"

We should not be surprised if these "Hoosier" legislators will go to the extent of providing for cases of appeal from the decision of their W. Masters, and even their Grand Master next, and thus actually wrest from them this time-honored supremacy, Bro. Mackey and all masonic jurists and precedents to the contrary notwithstanding. For men who will say that their master and Grand Master are but their fellows and brethren outside of the lodge, will go the next step and consider them but the same within the lodge; and, as their fellow, their master is but their equal; and, as their equal, his decision is no better than any other brother's. The mere accident of his wearing a hat, having his seat in the East, and handling the working tools of a master, can not endow him with any such peculiar privilege as having decisions of his own! Men who will do what they have done, are not too good for the degrading nature of this last supposition, extreme and revolting though it be.

We had the temerity, when this action

of the Grand Lodge of Indiana was pending, on page 313 of the first volume of this magazine, to suggest to our Indiana brethren, that they allow some future Young American Grand Lodge to dictate that "new regulation" contemplated by the ancient constitutions, rules and regulations, but which, for all time before, and since, for the space of one hundred and thirty-seven years, was not demanded, and rather weigh well the disposition and known character of those they exalted to these important trusts; but they have refused our advice and kindly-meant suggestion, and glory, apparently, in the act of showing the masonic world how far Young America can go, when let loose upon that old foggy Freemasonry, in a legal manner. What it did, in an illegal manner, has been seen, in the dark days gone by.

In their great zeal to overthrow this bulwark, they appear to have lost sight of one item of interest to their consciences, and which a due regard for, might, if it had obtained, have induced them to restrain their sacrilegious hands. Every Worshipful Master, at his installation, repeats his determination to stand to and abide by the constitution, rules and edicts of his Grand Lodge, and that it is his well-matured conviction that no man, or body of men, can make innovations upon the body of masonry. Every master goes further, and solemnly affirms that he will stand to and abide by this conviction; and yet, in the face of this sacred affirmation, which they have, to a man, voluntarily made, masters of lodges, members of the Grand Lodge of Indiana, have decided that one of the most vital parts of the body of masonry is wrong, and, therefore, inflict upon it a mortal wound. For what, we ask, is the body of masonry, if in masonic law and usage, ancient, time-honored and hitherto unquestioned landmarks, the supremacy and irresponsibility of Worshipful and Most Worshipful Masters be not a portion of that structure? The body of masonry is its laws, customs, constitutions, rules and regulations, which have come down to our day unchanged, and nothing else, and this is one of them.

When we began this article, we intended showing this committee on unfinished business, who could not see the distinction be-

tween official and unofficial acts, the shallowness of their logic—that it was entirely "baseless as the fabric of a vision," notwithstanding its seeming force to them; but we relinquish that intention for the present, and merely add that it is plain if the custom of considering the master and Grand Master irresponsible agents of those who elected them be taken away, the whole superstructure, which that committee so ingeniously erected, tumbles, with gossamer lightness, to the ground. The simple question, *Why* should a master of a masonic lodge, to any greater extent than the presiding officer of any other body of men, who have formed themselves into an organization for any given purpose, be so far above his lodge membership as to be peerless?—has to be answered in a reasonable manner, to satisfy young republican America; and in the absence of such reasonable answer, the aforesaid Y. R. A. sturdily says, *He is not*. Being but a *man*, although called a *master*, his seat in the East is an accident, and no more protection for dogmatic dictation or arbitrary rule than a seat in the Northeast corner would be.

#### THE GRAND LODGE OF INDIANA.

THIS body convened in annual communication for 1858 on the 24th of May. Solomon D. Bayless, Grand Master, Francis King, Grand Secretary. It continued in session, transacting such business as was brought before it, until the following Friday at noon, when it was closed in the usual form, such form being preceded by a pathetic address from Bro. Rob. Morris, wherein he took occasion to introduce his well-known and most suitable lines, "We meet upon the level and we part upon the square."

What we consider the chief act of the session we have treated pleasantly in the preceding article. Such others as have attracted our notice we will here present.

#### THE OFFICE OF JUNIOR GRAND WARDEN.

Bro. Wm. G. Terrell was elected in 1857 Junior Gr. Warden, and installed; subsequently he discovered that he had never filled the oriental chair, and there being consequent doubt in his mind as to

his eligibility for the office he held in the Grand Lodge, he, at the session of 1858, tendered, in the most respectful manner, his resignation, which was referred to a special committee, and their report, that Bro. Terrell had no constitutional right to the office, concurred in. Here was a case of most singular oblivion of constitutional requirement. We should suppose that the question of eligibility would be the first that would attract the notice of proposers and electors, but it was not so in this case. Let us hope, in extenuation, and we can well believe it, that Bro. Terrell was so well fitted for the position that his election was rather the result of a desire to reward merit than one of electoral strife.

#### THE UNIVERSAL MASONIC LIBRARY.

The proposition of Bro. Rob. Morris—the compiler of the above-named collection of masonic works—to supply the lodges of Indiana with sets of the same at the expense of the Grand Lodge, was received and referred to a select committee, a majority of whom subsequently tendered the following report:

"The committee have fully conferred with Bro. Morris, and have been edified and pleased with his statements on this subject, and have no doubt of the great importance to masons individually and to masonry generally, that the means of improvement afforded by the Universal Masonic Library should be placed within the reach of each lodge, and each member thereof.

"Inasmuch, however, as each subordinate lodge can best determine for itself whether it will have such library or not, and inasmuch as the means to procure such library must be derived from the subordinate lodges, a majority of your committee think it best to leave the question with them, whether they purchase or not."

Bro. Fravel, a minority of the committee submitted the following:

"The undersigned, a minority, dissenting from the decision of the majority of the committee, who have just read their report, would fraternally call attention to the fact that this Grand Lodge has just erected a beautiful hall which is an honor to the Fraternity, that it is now paid for, not by the Grand Lodge, however, but by the subordinate lodges under her jurisdiction; that by the sale of her surplus ground she will have a large amount un-

expended in her treasury, that a large majority of her subordinate lodges are poor, and destitute of masonic literature; that their members, without this literature, must of necessity remain ignorant of the moral and religious beauty and utility of our sublime institution; in view, then, of these truths,\* which defy refutation, I would in all kindness, and as a conscientious duty, most fraternally offer the following resolution, and ask this Grand Lodge, as a duty which she owes to her subordinate lodges, to concur therein.

"Resolved, That the G. L. of Indiana purchase and donate a set of the Universal Masonic Library to each one of her subordinate lodges, and that the M. W. Gr. Master be, and he is hereby authorized to close a contract for the same with the publishers, upon the following conditions: One-fourth of the purchase money to be paid in one year, one-fourth in two, one-fourth in three, and one-fourth in four years, without interest; the books in all respects to be equal to the samples exhibited, and shall be delivered as soon as practicable, not later than the 10th day of May, 1859."

Both of the above reports, after Bro. Morris had addressed the Grand Lodge upon the subjects embraced therein, were ordered to lie on the table until the next day. Next day the proposition was taken up and referred to the committee on ways and means, who submitted subsequently the following report, which was concurred in:

"That while this committee concurs in so much of the minority report as relates to the importance of masonic literature, and are of opinion that if the subordinate lodges would each purchase, not only a set of this Library, but such other masonic works and magazines as are within their reach, much advantage would in every way accrue to the Craft. Yet your committee thinks it calls for an imprudent anticipation of the funds of the Grand Lodge, and that the sum required—some twelve thousand dollars—in view of present liabilities, the reduced amount of dues to be received from subordinate lodges, and necessary current expenses, would exceed the ability of the Grand Lodge to pay; and therefore your committee recommend the concurrence of this G. L. in the report of the majority of the select committee upon this subject."

Bro. Fravel, who seems to have been fully alive to the reception of the proposition, immediately offered a resolution

confirming the favorable opinion previously expressed by the Grand Lodge with regard to the library, which was concurred in, and the matter ended.

German to this subject is another, the result of the negotiations upon which has astonished us, knowing, as we do, the high repute in which the brother interested is held in that State. It is

#### THE REPUBLICATION OF THE PROCEEDINGS OF THE GRAND LODGE OF INDIANA.

The Grand Master introduced this subject in his address, in the following words:

"During the past year strict search has been made by a few worthy brothers, with a desire to find a full and entire chain of proceedings, from its organization to the present session of this Grand Lodge. After spending considerable time and means, (*as they traveled*), they accomplished the desired object. A complete set, and the only one in existence, is now in the hands of a brother resident in another State, who proposes making the republication thereof a private enterprise, and furnish the same to subscribers, as proposed in his circular. Believing, as I did, that the Craft in our jurisdiction would promptly respond to his proposition, I gave it my approval, and hope to see the plan carried into execution, so that each lodge and brother, if he desires it, can have a copy, thus securely guarding against the possibility of ever again losing them."

This portion of the Grand Master's address was referred, in course, to a special committee, who subsequently reported in favor of the Grand Lodge subscribing for 300 copies of the work. That report was referred to the committee of ways and means, who, it seems, are not in favor of the Grand Lodge patronizing the productions of the press; and their report, which was concurred in, we give below:

"While your committee are sensible of the great importance to the Grand Lodge and to the Fraternity at large the proposed publication would be, yet, from the ambiguity of the proposition itself, we can not recommend its adoption. The cost of the three hundred copies is not specified, though we learn from the proposer that it will be about three dollars a volume or copy. The size of them is not designated, nor the number of them, or if more than one is to be published. The

Grand Lodge may subscribe as recommended by the select committee, and yet not get all the proceedings without purchasing other volumes. If there is but one volume, the cost will be \$900 or \$1,000; if two, the cost will be \$1,800 or \$2,000. These objections deter us from endorsing the report. If the work were published, and correct knowledge thereby conveyed to our understanding, of course these objections would then not obtain. But for these and other reasons, we can not recommend your concurrence in this proposition."

Subsequently, one of that committee completely blocked all hope of future action, by proposing that the only perfect copy of the documents be purchased by the Grand Lodge, of the brother in whose possession it was. This proposition was concurred in, and referred to the same committee, who, it seems, failed to "make a trade;" for we find, subsequently, the Grand Lodge adopting the following resolution offered by a brother, not a member of that committee:

"Whereas, It is represented that Bro. Cornelius Moore, of Cincinnati, is in possession of a complete set of the printed Grand Lodge proceedings; therefore,

*Resolved*, That a committee be appointed to negotiate with that brother for the procurement of the same; and that when procured, they be firmly bound and kept by the Grand Secretary securely in the archives of the Grand Lodge."

It is to be hoped Bro. Moore exacted a fraternal revenge, by demanding a suitable price for the only copy of the proceedings of the Grand Lodge of Indiana in existence, as it is quite evident from the tenor of their proceedings, that that body are determined it shall be the only one.

#### THE GRAND LODGE OF INDIANA AND THE MOUNT VERNON ASSOCIATION.

The Grand Master introduced this subject in the following words:

"I have received and perused a circular from the Grand Secretary of the Grand Lodge of Virginia, to which is attached the report of a committee, and resolutions calling upon the Fraternity throughout the United States to aid in purchasing the homestead and resting-place of the illustrious dead—GEORGE WASHINGTON! This is a noble and glorious enterprise, and the heart of every mason will bound in unison with theirs,

and feel it a sacred privilege to advance, to a successful termination, a project so laudable and so essentially necessary, as that of rescuing from ruin and decay the hallowed spot where repose the remains of our exalted and virtuous brother."

The above was referred to a special committee, who, it seems, did not partake of their Grand Master's enthusiasm, notwithstanding his belief that theirs, in common with all other masonic hearts, would "bound" to embrace the "sacred privilege." Their hearts bounded, but in the other direction, as witness their report, terse and pungent, which, being concurred in, we abridge below. After going over the facts which we gave on page 396 of a former number of this magazine, and which are very generally known, the report says:

"By the terms of the act of incorporation, the association is empowered to make the purchase, but is forbidden to alienate the land without the consent of the General Assembly of Virginia being first obtained; and if, from any cause, the association shall cease to exist, the lands shall revert to the commonwealth of Virginia.

"In the Grand Lodge of Virginia, December 15th, 1857, a plan was suggested to secure the coöperation of the masonic Fraternity in this enterprise. A committee was appointed to consider the subject, who reported a series of resolutions to the effect, that the subordinate lodges of that jurisdiction be requested to contribute the sum of one dollar for each member toward the proposed fund, for the purchase of Mount Vernon, but which is not to be called for until the subject has been submitted to the sister Grand Lodges of the United States, and their coöperation secured. They speak of it as 'the purchase of Mount Vernon by the Masonic Fraternity in the United States, and the presentation of that venerated domain to the State of Virginia.'

"Your committee are unwilling to recommend a poll tax of one dollar upon the masonic Fraternity of Indiana for the purpose named, and under the circumstances thus detailed. They yield to none in a proper veneration of the character of Washington, and would hesitate at no expense to *preserve* his ashes from profanation, *were such profanation threatened*. That the Mount Vernon estate should be in the hands of another than the present owner, the fact of his asking a price for it so enormously beyond its real value, furnishes indubitable proof.

But the association, which was specially organized for that purpose, seem, from the best information your committee are in possession of, to be amply sufficient to effect that end. They regard the proposition to levy a general contribution throughout the country for the purchase of property which, it is expected, ultimately to be passed into the possession of the State of Virginia, as rather the reverse of *modest*, and could, in better taste, have been effected by an appropriation from the treasury of that ancient commonwealth. Yet, in order that the custody of the remains of the father of his country should be taken from one so unworthy of the sacred charge as the present owner of Mount Vernon, we would recommend the proposed contribution to all who are able to pay it as individuals, but most respectfully decline such a recommendation to the Craft.

"While the grave of Joseph Hamilton Davies and other distinguished masons, upon the battle-field of Tippecanoe, remains unmarked by a single stone, it would be, in the last degree, unseemly in the masons of Indiana to levy a contribution upon even themselves for the purpose proposed by the Grand Lodge of Virginia, which, however *apparently* laudable in its design, is for the sole immediate benefit of a citizen of that State, and the ultimate benefit of the State itself."

Now, we like this spirit. If "old Virginy" wants Mount Vernon, let her join purses with the ladies, and buy it from this degenerate son of noble sires; but to call upon the citizens of other States generally to help her, and then pride herself upon the possession of the prize, is too much like the white man's proposed division of the proceeds of the hunt with his companion, the Indian, for our taste. The Grand Lodge of Virginia says:—"Come, boys, club together, and buy Mount Vernon, and give it to our good old State, and we'll let you all have one royal good day's jollification in each year over and through the grounds!"

Talking of Col. Joe Davies, brings us to another procedure of the Grand Lodge of Indiana, with regard to

THE SWORD OF COLONEL JOE DAVIES, PAST GRAND MASTER OF KENTUCKY.

The Grand Master introduced the subject of this interesting relic to the notice of his Grand Lodge, in the following words:



"Through the perseverance of brethren of this jurisdiction, the sword of P. G. M. Davies has been brought to light. It is in the possession of a brother, a resident of our State, and according to the terms of a resolution to that effect, this Grand Lodge would be highly complimented by the presentation of this valuable emblem of the military office of a great and good man, who fell in defending his country's rights. I learn that from action had in that Grand Lodge, the Most Worshipful Grand Master of Kentucky is expected here to solicit, and, if possible, to procure the memento alluded to, that it may be deposited in the archives of the Grand Lodge of which the illustrious deceased was once Grand Master. Should this be the case, I would recommend our Grand Lodge to appoint a committee to confer with the Grand Master of Kentucky, and make arrangements for the presentation and reception during the present session. In this arrangement, the sword would pass through ours, and enter the archives of the Grand Lodge of Kentucky, which would be alike creditable to both Grand Lodges."

In "this arrangement," capital though it was, it seems the Grand Master of Indiana again reckoned without his host. The old sword had got rusty, and it would neither "enter" nor "pass" through "the archives" of Indiana—they, evidently, being differently constructed from the Indians at Tippecanoe; for, according to the report of the committee specially appointed to settle this matter, the brother who had the sword decided to give it direct to the Grand Lodge of Kentucky, and so did. And the mission of the committee having, therefore, proved a complete failure, they "begged to be," and were incontinently "discharged."

The allusion of the "Mount Vernon" committee to the condition of graves and battle-field at Tippecanoe, it seems, stirred up a little State pride in the Grand Lodge, for we find Bro. Terrell offering the following:

"*Resolved*, That a committee of five be appointed to act in conjunction with a similar committee, on the part of the Most Worshipful Grand Lodge of Kentucky, to adopt plans and specifications for a monument, to be erected on the battle-ground of Tippecanoe, to the memory of distinguished masons who fell in that engagement, and to devise ways and means to erect the same, the cost of which not to exceed the sum of three thousand dollars."

The resolution was adopted, but there appears no record of the committee having been appointed.

#### THE HALL AND PROPERTY OF THE GRAND LODGE.

This subject was introduced by the Grand Master as follows: After running over the past of the Order, since its introduction into the State, in 1818, during the organization of the Grand Lodge, he congratulates the brethren upon the high position their Grand Lodge takes among like jurisdictions in the Union, and introduces his wishes thus:

"I understand that the receipts of the present communication will redeem all, or nearly all, of the outstanding stock and indebtedness, (incurred on account of building the hall.) If any surplus be in the hands of the Grand Treasurer, I would be pleased to see the property thoroughly repaired, placed in complete order, *and so kept*. Let not confusion or dissensions hereafter cause those who may occupy our places, to relax that noble desire to foster the stately edifice in which we take so much pride, but let us endeavor to advance still higher in the scale of morals and charity, which now adorns our beloved institution."

Without attempting to connect these totally opposite human attributes, pride and charity, which Grand Master Bayless joins so dextrously—for pride and charity do n't usually dovetail very well into each other—we do congratulate the brethren of the Grand Lodge of Indiana upon the happy completion of an edifice which is a credit to them and the city in which it is erected; and humbly trust that their pride in it may never render them forgetful that it was the freewill offering of hard-fisted and honest working men.

The reports upon this subject of the committee exhibited a full-handedness, in the way of revenue, present and prospective, that illy accorded with the fears expressed by the committee of ways and means in subsequent reports. The latter rather betrayed that feeling which continually haunted the miser, who denied himself candlelight lest he should *die poor*. That committee believed that masonic literature would be beneficial to lodges; but, notwithstanding the said lodges, to a large extent, are known to be poor,

and the Grand Lodge is known to be so rich that another committee are casting about as to how they shall reduce their revenue, the former refuse to recommend the expenditure of a dollar in the purchase of that for the subordinates which it is a Grand Lodge's bounden duty to purchase, viz.: books, and consequently knowledge. This is as bad as telling a hungry man to eat, and then, in the same breath, closing and locking the pantry. That committee are of opinion that the proceedings of their Grand Lodge, since its organization, ought to be in the hands of the subordinate lodges, for reference and instruction, but they refuse to recommend the purchase of a copy thereof, save the one a brother spent time and money in collecting, their only one extant, and which he gathered together, with the desire of doing good, by multiplying copies therefrom; and even that they fail to offer a fair price for, and consequently do not secure it. If here is not a specimen of extreme niggardliness, we will wait to see its fellow.

#### STATISTICS OF THE SUBORDINATE LODGES.

During the masonic year, beginning in June, 1857, and ending in May, 1858, dispensations to organize fourteen lodges were granted. During the same period the work of the lodges exhibit 1291 initiations, 1241 passings, 1183 raisings, 322 admissions, 644 withdrawals, 235 rejections, 305 suspensions, 60 expulsions, 45 reinstations or restorations, 81 deaths, and a total membership of 8594 in good standing. Nearly all of these suspensions are for intemperance, if we may judge by those the data of which are given. The expulsions to a great extent come under the general charge of "unmasonic," and "gross unmasonic conduct;" three of them are for "intemperance," two for "defrauding brethren," two for "*non-affiliation*"—there is no other reason given—one for "false pretenses," one for "rape," several for reasons not given, and one for "dealing in and partaking of ardent spirits as a beverage." One case of expulsion deserves special notice.

In 1844 the Grand Lodge recommended to the subordinates throughout the State, "the propriety of discountenancing, both

by precept and example, the use by masons of spirituous liquors as a beverage." Agreeably to this recommendation, propagated during the white heat of the temperance reform, the Lodge No. 65 arraigned, tried and expelled W. C. Blalock, in December, 1857, thirteen years afterward, for being engaged in the manufacture and sale of whisky. In defense, Mr. Blalock plead guilty, and claimed the right to follow any business recognized by the laws of the State of Indiana, and that the business he had chosen was so recognized and protected. Being expelled, he appealed to the Grand Lodge, and that body confirmed his expulsion. Such an act as this in the face of thousands of like offenses going "unwhipt of 'such' justice" in the masonic ranks of the United States, stands prominently forward as an example of undue masonic legislation; and by the Freemasons of other States, not to speak of other countries, will scarcely be justified or countenanced. It may be urged that the business in which the expelled party named was engaged is one demoralizing in its tendencies, and calculated to bring the institution into disrepute; but this has been an open question, so far as Freemasonry is concerned, for a century and a half; and we think the Grand Lodge of Indiana may, like Macbeth, "hang her banners" of innovation on her "outer walls," for she certainly has taken the initiate in radical reformation, and we shall not fail to watch her future course and success with growing interest.

#### ANSWERING QUESTIONS IN MASONIC LAW AND USAGE.

NOTWITHSTANDING our repeated assurances that we did not pretend to answer such questions or dictate settlements of local grievances, we are daily in the receipt of solicitations of the character exhibited below. From the incipency of this magazine to the present time we have strenuously urged upon Grand Lodges the positive necessity of satisfying the demands of their subordinates—their children, as it were—for knowledge; but save what the latter may derive from the license sold them to

"set up shop" and do business on their own account, no provision is made for their enlightenment by the proper provider, and the one of all others to whom they ought to look.

The brethren of a young lodge have a case suddenly on their hands like this named below, and at once they are as helpless as a swarm of bees at a certain stage of hiving. They have not received with their warrant a book or a document to direct them what to do, and thereupon they write to the nearest editor of a masonic periodical, who is presumed to know everything, as to how they shall act,—just as if it was any portion of his business to instruct them in knowledge for which they have paid their Grand Lodge. The many letters of this kind we receive, we just say nothing about, but this one and its answer,—as both bear upon a very common Southern practice in which the aggressor is generally mistaken for the defender—we believed worthy a place in the pages of our magazine.

BRO. J. F. BRENNAN.—

*Dear Sir:* A difficulty has arisen in our lodge, in which there is some difference of opinion as to the mode of punishment; and our lodge being very young, and the members quite inexperienced, the lodge requested me to write to you and ask your opinion and advice. It is the first case we have had before us for any thing of the kind.

A and B are both master masons. A charges B with killing his dog, B denies, and says he is innocent, that he knew nothing about the dog. A tells him he did give the dog poison, and insinuated that any man that would do the like would burn a barn or steal a horse. B tells him he is a g—d d—d liar. A immediately raises a chair and throws it at B, which hit him a glancing lick, and immediately drew a pistol. B picks up two rocks to throw, but was prevented, whereupon it ended.

Are we to prefer charges against either of the Brothers, if so, which one? One was the aggressor, and which was he? Is there any form for said charges? If the above charges can be proven what will be the punishment? If a lodge expel a brother, can they reinstate him on the same evening? Are the members to be summoned in writing to attend the trial? Who prefers the charges? Does the Master sign them?

You will confer a favor by answering immediately all and singular the above questions, and much oblige,  
Yours, fraternally.

REPLY.

*Dear Sir and Bro.:* In response to your questions of 6th and 7th inst.,\* I would answer:

According to a certain obligation "A" is the aggressor; but according to the custom of the West and South, among men, "B" is. Masonry, however, has nothing to do with nor does she recognize the custom aforesaid.

"A" should be brought up for trial by the Junior Warden of your lodge preferring charges against him in open lodge for violation of the aforesaid obligation. *Specification.*—Striking a brother in anger, and with a pistol threatening his life. Upon the trial "B's" offense will have its due weight for the defense. A copy of this charge the Master addresses to "A," and at the same time summons him to appear and show cause why he be not expelled. The Master need not sign the charges, but he must use his judgment as to calling a lodge of emergency or not. If he does call such a lodge he must summon individually, orally or by writing, the whole membership of his lodge, as he should do in all cases of "calling" lodges. It is expected, of course, Bro. "A" will appear with his defender, in the person of some brother to whom he has communicated all the facts in the case. Bro. "B" need not appear, as the lodge is the prosecutor. After hearing the testimony, the lodge, generally by the hand of its secretary, prepares a preamble, and three propositions of punishment appended. The first is Expulsion; the second, Suspension; the third, Reprimand. This preamble and the propositions are read, and a ballot is taken in the usual way on No. 1. If rejected by a majority vote, then No. 2, which, if rejected, then No. 3. The offending brother during the ballot usually leaves the room. He is called in when the ballot decides his sentence, and receives from the W. Master, as the mouth-piece of the lodge, the decision thereof.

\* The Bro. wrote duplicate copies, and sent them as above dated.

Expulsion is the highest penalty known to masonry: it is the *ultimatum*, and without redress. It is true the brother can appeal to his Grand Lodge; but, as a general thing, Grand Lodges never reverse such decisions, rightly being governed by the rule that the lodge knows all the facts and feelings involved and bearing upon the case, and would not pronounce so grave a sentence, unless fully justified by such knowledge.

It is not usual to expel in the western or southern States for such a crime as that cited. Something more lenient, yet strong enough to mark the sense of the lodge's indignation at so palpable an infraction of masonic obligation, is customary. That something is either definite suspension or reprimand: the latter is generally more efficacious than the former, if properly done by the master, and in a way to touch the heart.

The whole proceeding must be conducted calmly. The only parties who can have any wrathful feelings, are the brothers A and B, and as they are not expected to address the lodge, of course no outburst of language can take place to excite the brethren.

Masonry does not deprive a man of the right to defend his manhood or his life, when it is endangered even at the hands of a brother; but there is, as yet, no law that will contravene the language of an obligation; nor can any country's customs do this. The unwritten work and teachings of masonry, as we have them, never contemplated such customs as prevail in the southern and southwestern States of the confederacy; and until these do make provision therefor, unjust as it may seem, we must have recourse to known masonic means to punish anti-masonic actions. As Freemasons, we voluntarily take upon ourselves solemn obligations, and know their penalties; and if, in the heat of passion, we violate these obligations, we must abide by the punishment.

A line addressed to your Grand Secretary will possibly elicit such documents from him as would afford light where you are evidently in darkness, as to the plainest and everyday contingencies of masonic duty.

I am, truly and fraternally, yours,  
J. F. BRENNAN.

## CHRISTIANITY AND FREEMASONRY.

(Correspondence of the N. Y. Tribune.)

GLOVERSVILLE, N. Y., Sept. 15, 1858.

CAN a man be at the same time a Christian minister and a Freemason? This question came up before a council of the Baptist churches of this vicinity yesterday. The announcement that the Rev. E. L. Magoon, of Albany, would preach an ordination sermon, drew a large number of people. For an hour the congregation was kept waiting for the conclusion of the examination of the candidate by the conclave below. At length the service commenced with a prayer by a Congregational minister (the Baptists being all engaged below), followed by a brief sermon by Mr. Magoon, and ended with the ordination of—a *deacon*. The ministerial candidate, H. S. Lloyd, was rejected by a vote of 20 to 10. The anti-masonic brethren were not so careful in regard to the deacon. It is true he was not examined by the same council, yet two of those who refused to ordain a mason took a prominent part in ordaining one who, it is now ascertained, has been a member of an Odd Fellows' lodge, now extinct.

The old leaven has not all spent itself in northeastern New York yet. The brethren in Fulton and adjoining counties seem still to entertain the recollection of their Morgan experience so vividly, that they dread to buy, or let their neighbors read, a book or publication of any kind treating of masonry. Had a few numbers of this magazine fortunately got into the hands of "the Baptists engaged below," we are free to believe the effect of their perusal would have been apparent in the generous election of the expectant candidate; and Mr. H. S. Lloyd would, at this time, be rejoicing in full fledged honors of ministerial grace and dignity, instead of smarting, as he is, under the sense of an unmerited yet ignoble rejection; for, in these pages, they would have read that the Christian ministers of masonry are its noblest pillars: but, as it was, having neither written, oral, or traditional evidence, save the records and memory of the Morgan excitement, they, not knowing any better, "suspected" him.

It was fortunate for the "deacon" that that "Odd Fellows' lodge" died before he came on the carpet a candidate for deacon's orders. In the estimation of the very intelligent ecclesiastical councils who attend to these matters in Glovers-

ville, had it been in existence, its likeness to masonry might have identified it as "a good enough Morgan" to settle his election in a way he would not have considered pleasant or satisfactory, and the expectant congregation be entirely cheated out of the desirable pageant, as well as Mr. Magoon's ordination sermon.

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#### NOTES AND GLEANINGS.

THE "SUBLIME DEGREES."—Dalcho says: "Many of the sublime degrees have a retrospect to the earliest ages of man; when innocence, undefiled, and virtue pure as the breath of heaven, shone with resplendent luster on all his actions; when the great truths of nature stood revealed to the eyes of our primordial parent, and his generous heart felt the springs of that sublime religion which emanates from God. The ages of Enoch, of Noah and his descendants, form an interesting period in history, which claims the attention of the Craft. The overruling providence of a merciful Being, the sacred treasures preserved by divine inspiration, are subjects calculated to interest the finest feelings of the heart, and to reward the toil and expense of the candidate. The age of Solomon, etc., furnishes an elegant picture of the combination of wisdom and religion, and in its enlarged point of view, when circumstances and characters are brought forth to embellish the Grand design, it renders the account of his reign more interesting. The temple was destroyed by Nebuchadnezzar, and rebuilt by Zerubbabel, after encountering numerous difficulties, in the reign of Darius, who was a prince of Jerusalem. The second temple was destroyed by Pompey, who afterward directed the erection of the third, which was destroyed by Titus. The connection of these circumstances with the sublime degrees, throws a light on ancient history which can not, as far as I know, be obtained from any other authentic source. The principles of Christianity have afforded the masonic historian some elegant materials for some of the superior degrees."

ALMIGHTY PROTECTION.—It is a curious fact, and illustrative of God's loving

kindness to his people, that during every king's reign, both in Israel and in Judah, there were always prophets to direct them right, continually admonishing them of their duty, and endeavoring to preserve them in the practice of pure religion. At the very time when Israel was carried captive, they had the prophets Hosea, Amos, Isaiah and Micah; and in the days of the last king, when Judah was made captive, they had Jeremiah and Ezekiel.

DISPOSITION OF THE TEN TRIBES.—We are at a loss to determine how and where the ten tribes, carried away into Media, were dispersed. There are various and conflicting opinions on the subject. Some Jewish writers say they were carried into Tartary, because the word Tartar signifies *remains*; these tribes being the remains of ancient Israel. These say that vestiges of Israelitish customs are found among them—as, for instance, circumcision; and on an examination of their language and name, with those of the Jews, their tribes and their religion, the descent may be easily deduced: and they add, that it is not surprising to find the ten tribes in Tartary, since it is no great distance from Assyria, whither they were transported. It is further conjectured, that a portion of these tribes migrated as far as the East Indies and China. Be this as it may, it is evident that, since their dispersion, the Jews have made themselves conspicuous in several countries; and yet the world had no distinct knowledge of them till after the destruction of the kingdom of Judah. An Indian brother, in 1840, communicated to the editor of the F. Q. R. the following interesting fact:—He says, "a brother has just sent me a masonic emblem, or rather a copy of one, found in a stone wall at Ghuznee. It is merely the five points, with an inscription in Persian round it, the translation of which is, *God grant me what I want*. I have remarked, during our campaign through Afghanistan, a strong resemblance to the customs, dress, and manners of the ancient Jews, very prevalent among the Affghans. Indeed, at Candahar they acknowledge their direct descent, and call themselves the children of the Jews. I can not, therefore, wonder why a masonic emblem

should be known to them. No doubt many more might be traced; and if due examination were made, we should probably elicit those scintillations, embers of the masonic light itself, which might be enkindled into pristine power and beauty."

**THE BITTERNESS OF THE CAPTIVITY.**—"There was something very signal in the catastrophe of these tribes that were carried into Mesopotamia, between the Tigris and Euphrates. It is well known how the Israelites, after their servitude in Egypt, were conducted to the land of promise, which they enjoyed above seven hundred years. Upon their repeated rebellion and idolatry, ten of the tribes were carried into a second bondage; and what is remarkable, many of them went to another land of Goshen, but not like that of old; to another city Avaris, and in succession to the same people to whom their fathers had succeeded in Egypt, even the Cuseans. Their captivity was attended with this cruel circumstance, that they went now to a wild and uncultivated country; and had the mortification to see the people who had quitted it occupy the pleasant fields of Israel. The King of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria.—(2 Kings, xvii: 24.) Here was every additional circumstance to aggravate their misfortune, and embitter their servitude; to bring to their memory continually what they had been, and what they now were; to point out visibly the finger of God in the peculiar sufferings of such a reprobate people; and, at the same time, to alarm the remaining tribes that they might take warning at the sight of such particular judgments, and recollect themselves in good time."—(Bryant. Anal. vol. vi, p. 254.) The captive Israelites were subjected to great indignities. They were frequently slain by Sennacherib without just cause, out of resentment for his bad success against Jerusalem in the time of Hezekiah.—(Tobit ii: 3, etc.) These slaughtered Jews, Tobit, among his other good works, buried, and by that means exposed himself to great danger of his life.—(Ch. i and iii.) "Here we find that

the poor Jews were often put to death arbitrarily; that their bodies were left unburied on the outside of the town, near the walls of Nineveh, or left hanging upon the walls; that the prince sometimes inquired after the dead bodies; that Tobit being complained of for burying them, he was sought for to be put to death for that reason; and that they were sometimes put to death in private, and afterward exposed to public view."—(Harmer's Obs., vol. iv, p. 235.)

**THE SACRED ROLL.**—One of the embittered enemies of our masonic Zion in America, (himself a mason,) says (Freemasonry by a M. M., p. 166) "Mr. Town, sanctioned by the Grand Chapter of New York, and numbers of other great masons, labors to show that ancient masonry has been the medium through which the pentateuch, or five books of Moses, have been preserved to the world." And then proceeds to refute the supposed assertion, in a strain of sarcasm against the institution. But his argument is baseless as the fabric of a vision. We do not pretend to say that the world is indebted to Freemasonry for the preservation of the pentateuch; nor does Mr. Town make any such assertion. We have merely embodied, in one of our degrees, a circumstance of the greatest importance to mankind respecting the discovery of the sacred roll of the law; although, according to modern practice, which blends two separate degrees, an anachronism is introduced, which naturally creates a confusion of ideas on the subject. The copy of the law here referred to was found by some workmen when the temple was repaired, and purified from its abominations by Josiah. The sacred records inform us (2 Kings xxiii: 8; 2 Chron. xxxiv: 14,) that Hilkiah found the roll, but it was, doubtless, through the medium of the workmen; as the building of the temple is attributed to Solomon, and its restoration to Josiah. It had, doubtless, been deposited in some sacred place; but whether closed up by masonry within a niche in the wall of one of the treasure chambers, or buried in a vault under the floor, the scriptures do not say. They give us, however, a concise description of the order and ceremony which was ob-

served on the occasion. The high priest transmitted the invaluable document to the king, by the hand of the scribe; and when the king had heard it read, he referred it to Huldah the prophetess. This plain statement will make it quite clear that Freemasonry assumes no such merit as its opponents have ridiculously endeavored to make it responsible for. It might, with equal truth, be said, that because we celebrate several striking types of Christianity, we claim for masonry the merit of being the sole herald of the Christian dispensation.

**MATERIAL OF THE SACRED ROLL.**—It is supposed that these books or rolls were made of linen, and, therefore, perishable. Harmer says—"The linen was primed or painted all over before they began to write, and, consequently, liable to crack. We are told the use of the papyrus was not known till after Alexandria was built. Skins might do for records but not for books, unless prepared like parchment, of which we are assured Eumenes was the inventor, in the second century before Christ. Ink or paint must have been used to write on linen, and pens must have been reeds or canes, like those now used in Persia, which agrees better with the Hebrew word we render pen."

**THE BOOK FOUND BY HILKIAH.**—It is doubted, supposing this to have been an original copy of the pentateuch, written in the time of Moses, and deposited in its hiding place at the building of the temple, whether a writing could remain in a perfect state of preservation for so long a period? It will be remembered that the very old Egyptians used to write, on linen, things which they designed should last long; and those characters continue to this day, as we are assured by those who have examined the mummies with attention. So Maillet tells us, that the filleting, or, rather the bandage of a mummy, which was presented to him, and which he opened in the house of the Capuchin monks of Cairo, was not only charged from one end to the other with hieroglyphical figures, but they also found certain unknown characters, written from the right hand toward the left,

and forming a kind of verses. These, he supposed, contained the eulogium of the person whose body this was, written in the language which was used in Egypt at the time in which she lived; that some part of this writing was afterward copied by an engraver in France, and these papers sent to the virtuosi through Europe, that, if possible, they might decipher them, but in vain. Might not a copy of the law of Moses, written after this manner, have lasted eight hundred and thirty years? *Is it unnatural to imagine that Moses, who was learned in all the arts of Egypt, wrote after this manner on linen?* And doth not this supposition perfectly well agree with the accounts we have of the form of their books, their being rolls, and of their being easily cut in pieces with a knife, and liable to be burned? (Harmer's Obs., vol. ii.)

**THE CIRCLE.**—The circle has ever been considered symbolical of the Deity; for as a circle appears to have neither beginning nor end, it may justly be considered a type of God, without either beginning of days or ending of years. It also reminds us of a future state, where we hope to enjoy everlasting happiness and glory.

#### ANSWERS TO CORRESPONDENTS.

**J. S.**—We intend noticing the proceedings of at least one Grand Lodge in every number, to be published hereafter, of this magazine. In this way, a complete record of the principal doings of the Fraternity in the United States will be made, and available to every brother who will take the same. The proceedings of the Grand Lodge of Indiana, in the present number, is a fair specimen of the manner we have decided upon adopting.

**W. T.**—This is a question that Grand Lodges are not at one in their legislation for, although nearly every one have a regulation upon the subject. Nebraska, the youngest, having that of all the rest to guide her, gives us the following:

"17th.—(Of the Rules and Regulations of the Grand Lodge of Nebraska, for the government of her subordinate lodges.)—When the physical disabilities of a candidate are not such as to prevent him from being initiated into the several degrees and mysteries of Freemasonry, his admission shall not be construed an infringement upon the ancient landmarks, but, on the contrary, will be perfectly consistent with the spirit of the institution."

We are personally acquainted with two brethren, who were made in Kentucky, who have but one

arm each. They were initiated in strict accordance with a corresponding regulation of the Grand Lodge of that State. We know another who has but one leg. It is plain, then, to you, that the construction of the ancient landmark of physical disability differs in the different masonic jurisdictions of this country. They who construe it as Kentucky Grand Lodge regulates (and others), fall back upon the idea that masonry is speculative, not operative; and it is the moral character and spirit of the man we must look at, and not his physical form. How a man can be initiated into masonry on one leg, and taught its mysteries having but one arm, puzzles us, as it has puzzled others; but the thing is done somehow. We might have *seen*, in the case of one of the parties alluded to, but we were so disgusted with the evident and palpable infringement on masonic landmarks and common sense, that we left the lodge, after the Deputy Grand Master had decided it could be done, and before the candidate was introduced.

R. W. G.—Suspension, and even expulsion, for non-payment of dues, is becoming not uncommon. Ohio and other Grand Lodges recognize it, upon the principle that he who will not meet the liabilities imposed upon him by his lodge, is unworthy to partake of its benefits. The doctrine is new, and the principle named that dictates it, is evidently borrowed from the sodalities of the day, who by "benefits" mean small amounts of money paid to their members in cases of sickness. Masonry does not recognize such "benefits;" and, therefore, a principle based upon this view is evidently wrong. A masonic lodge is not a health insurance company, with its accumulation of "dues," its "premiums," and constituting its capital, to be drawn upon to pay its risks incurred, whether for rich or poor—the case being immaterial; and for a masonic lodge to expel a man, one of its members, because he is unable to pay the regular dues, (he is no mason if he can and will not pay them,) is a wrong against the spirit of the masonic institution, which recognizes, above and beyond all else, that cardinal virtue, *charity*, "chief among the blessed three," and which every masonic lodge assumes to be governed by. How little does such an act accord with this blessed virtue, which

Hoping ever, faithle never;  
Though deceived, believing still,  
Long abiding, all confiding  
To its Heavenly Father's will.  
Never weary of well-doing,  
Never fearful of the end;  
Claiming all mankind as brothers,  
It does all alike befriend.

W. J.—The reception of the third degree is necessary to entitle a brother to the privilege of a Freemason. The mark degree, now conferred in chapters of Royal Arch Masons, originally belonged to the degree of Fellow Craft. Every idea of the degree proves this. There were only three Master Masons at the erection of the first temple. To make the chapter degrees, it was necessary for the fabricants to take from the Master and Fellow Craft degrees of their seeming redundancy, and with this, and the materials afforded by the history of the second temple, compose the five de-

grees conferred in the "chapter." In doing this, Ancient Craft Masonry was shorn of essentials necessary for its perfection and completeness. If you wish to prove this assertion, you will endeavor to get the "capitular" or crowning (from *caput*, the head) degrees, conferred in chapters. In Germany, where these degrees are not recognized, nor any others, beyond the original three, such a course would not be necessary, as the *original* work is there more nearly attained.

C. T. R.—There are about thirty lodges in the United States which work in the German language, but all of which, except two, are subject to the Grand Lodges having jurisdiction in the States where they are located. The exceptions above are in this city (New York), working under the jurisdiction of the Grand Lodge of Hamburg, that recognize only the "Eclectic Rite" of three degrees—Apprentice, Fellow Craft and Master Mason. The Grand Lodge of New York does not recognize these lodges, and has forbidden her members to associate with theirs as Freemasons.

G. S.—Nearly every Grand Lodge in the Union has become more or less interested in this subject, although their success is various. Some of them look upon the subject as one worthy their prominently affirmative action, and others let it fall and take its chance in the hands of private enterprise. We have seen on another page of this number, the course taken by the Grand Lodge of Indiana as being directly opposite that of Iowa. The latter have published their proceedings in two handsome volumes, so we are informed, we have not seen them as yet, but expect to.\* Ohio has done the like at a large expense, while Indiana stands back to chaffer about the value of the only copy of theirs in existence, and at latest dates had not secured it. Bro. G. G. Storer, Grand Secretary of Connecticut, has issued a circular proposing to publish the Proceedings of his Grand Lodge. He says "he has now in his possession, collected from various sources, chiefly from the archives of some of the oldest lodges in the State, records and documents, the compilation and publication of which will form a volume of some six or eight hundred pages, and most of it matter of interest to the Masonic Antiquarian† or historian; being an account of the organization and early transactions of many of the first lodges established in the State, even of some which never joined the confederation; the doings of the several conventions of lodges prior to the formation of the Grand Lodge; the first Constitution, By-laws, Ordinances and regulations of the Grand Lodge; and lastly the proceedings of the Grand Lodge from its organization to the present time." We know no one better endowed by nature and experience to give satisfaction in such a compilation than Bro. Storer; and his plan, to publish in parts of about two hundred pages each, at one dollar a part, is just such a one as his prudence and wisdom would be likely to present. May success attend him.

The fact is, the cry for knowledge in the unlimited fullness of its length and breadth, is boom-

\* Bro. Parvin, is it not time you sent them books along this way?

† Antiquary, Bro. S., is the word. Vide Webster and Scott's "Antiquary." Excuse the correction.



ing abroad over the extent of our whole country. The day has gone by when Freemasons are to be choked off with the poll-parrot lectures and garbled teachings of traditional masonry. They want to know *what* has been done and *why* it has been done. And notwithstanding the croakings that we occasionally hear from those who, although grim and gray, never did know any thing and believe it a sin to learn, that "Masonic literature" will be the ruin of the Order, those who want this knowledge *will* get it, or else it is their own fault. Instead of the ruin predicted, we say, and we are not alone in the saying, had there been the same amount of knowledge general on this subject in 1826 that there was in 1856, these United States and America generally would not have been convulsed as they were for the ten years subsequent to that first named, nor her prominent men made such noodles of themselves in their speeches and letters about it. It is ignorance that leads to blind destruction, and not knowledge.

G. T.—An Entered Apprentice or Fellow Craft can not propose a candidate for initiation. This is singular, but true; and the reason is, that the petition or proposition is always recommended by the proposer, and that petition being received and read only in a Master's lodge, of course the signature of a brother who has no place there is not recognizable, no matter how much that brother may be respected outside of the lodge.

W. W. S.—Every lodge has the inherent right to make her own by-laws. By by-laws we mean laws bearing upon her private and local necessities, such as the time she shall meet, and where; how much her master shall be authorized to bestow of her funds in charity at one time to one person, and laws of a like character. But no subordinate lodge shall make by-laws recognizing the apportionment of the funds in case of a dissolution of the lodge among its members. This is another of the curiosities and peculiarities of masonry. The property of a lodge, real and personal, belongs to the Grand Lodge in case of dissolution. The Grand Lodge of Connecticut makes it a penal offense, and one to be followed by expulsion by such Grand Lodge of both the brother proposing such a law, and those who vote in favor of it, and the lodge which shall pass such a vote shall thereby forfeit its charter. Perhaps you would like to know the reason of this. Grand Lodges do not usually give reasons in connection with laws, but it strikes us as being like this, viz.: The property of a masonic lodge, its funds and effects, so long as used for masonic purposes, is the property of such lodge in its masonic capacity, but when it is attempted to divert that property from such purposes, it becomes masonic robbery, and as such the act is interdicted and punishable by the highest masonic authority over that lodge.

J. W. C.—There are several books published containing masonic odes and songs. The best collection of the kind we know any thing about has lately been compiled by Bro. G. W. Chase, of Haverhill, Mass., and published by O. Ditson & Co. of Boston, in a very neat volume, entitled the *Masonic Harp*. It contains a great many more appropriate Odes and Hymns than any other col-

lection; and the music is mainly such tunes as are familiar to every brother, and which he can seldom go to a place of worship without hearing. Bro. Chase deserves reward for his careful and satisfactory compilation. Were every lodge room provided with a suitable instrument,—a melodeon is *not* a suitable instrument, we do not care what their builders say, it has not (technically) "reed" enough, or in plain language, is not rough enough for men's voices—and a dozen or two of the "Masonic Harp" the straggling brothers who do not find any thing in the lodge to interest them, would be lessened in numbers. The music is so plain and old fashioned in this book that the veriest tyro could sing it. And then there is such a variety of Hymns and Odes, and all so chaste and well selected, to be sung to these good old tunes, that there is no possibility of getting tired of the same collection of words.

The more imposing music, and adaptations to popular airs have place in the latter part of the volume, evidently intended for more advanced musical talent. One title caught our eye, as we looked through this part. A "Masonic Cannon" is evidently a printer's mistake, as from the diameter of the bore and shortness of the piece, it should have been printed a *Masonic Carronade*. Those *Rounds*, and *Glees*, and *Catches* smack of other days, and other climes, where wine fathers wit, and refreshment means something else than looking at each other, and stretching one's legs by way of helping the circulation through them. But for plain solid looking men to let off such explosions of "lafture" as are annotated in them, does not accord with the generally received ideas of the decorum of a lodge room, either at refreshment or labor. We recommend the book to you and the Craft generally. It can be had of the publisher at a very reasonable price, single copies, and much less by the dozen.

W. R. T.—The *Polylingual Journal* for 1857-8 is a quarterly periodical in five languages, French, Spanish, Italian, and German, and the editorial matter in English. The main portion of each No. is occupied with the well-known story by Fénelon, of the loves of Telemachus, the son of Ulysses, and the Goddess Calypso, upon the island of Cyprus. The peculiarities of construction of four different languages are thus exhibited side by side and page by page throughout this pleasing and well-known French classic. The work is intended to help the student of modern languages in construction and translation, and is well calculated for that purpose. Professor Sparks, the publisher, with whom we are personally acquainted, is well known both at home and abroad as a proficient in modern languages, a teacher of extraordinary success, and if he was any thing of a politician or political wire puller, would, instead of occupying the modest position he does in society, be advancing the credit of his country by filling the office of one of her Ministers to some European Court. There are scores who are occupying such positions far from being as well qualified either by nature or art. The price of the copies which contain, besides the classic named in full, an excellent pronouncing table of French vowels, is only two dollars the single set; and to teachers, who order by the quantity, considerably less. Address H. C. Sparks, 335 Broadway, New York.

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## Romance of American Masonic History.\*



### MORGAN'S ARREST.

THE rapidity with which the news spread from place to place was astonishing. It swept through the village like a great conflagration. And on the wings of the wind it flew here and there, everywhere, until, for miles and miles around, it was the only theme of conversation in all places and among all classes. "Morgan's book" was on every tongue. What it was to be no one could exactly say. All they knew, or cared to know was, that it would expose Freemasonry—bring

out all its mysteries—those wonders that the world has always been agape to know.

Miller kept himself advised of the success of his plans. His friends were secretly on the alert to find out its extent on the masons in different parts of the country. From every point there came to him the pleasing intelligence that "some of the masons were in arms on the subject."

There will always be rash, inconsider-

\* Entered, according to Act of Congress, by J. F. BRENNAN, on the 5th day of October, 1857, in the Clerk's Office of the U. S. District of Kentucky.

ate men in all organizations—men whose animal feeling far outstrips and entirely overrules the judgment. Such men do for soldiers, but not for generals. They can fight, but they can not command. They are men for action, not for direction. Unfortunately for masonry at this particular juncture, it numbered many such among its supporters and admirers. Men determined to resent any supposed insult offered to what they regarded a sacred, immaculate institution. Their zeal was not according to knowledge; and their inconsiderateness brought upon themselves, their friends, and their beloved society, troubles and trials which time alone could end, and which, for awhile, threatened to rend, into innumerable fragments, an organization whose antiquity is conceded by all to outreach that of all other moral societies.

## CHAPTER XXI.

### THE PLOT THICKENS—A SCENE IN CANANDAIGUA.

It is the hour of twelve. In a small room of a public house, three men sit engaged in close conversation. Their manner and looks express the deepest interest in the subject of the pending discussion. A shade of anxiety marks the countenance of the one who takes the most active part in the conversation. Something weighty is pressing on his mind. He is striving to see which of the two courses is the better one to be pursued. He feels that the end must be accomplished. But what are the means to be used.

"As you say," remarked the youngest of the two, in reply to what had just been spoken, "we must be very careful indeed how we manage this business, or we will only make a bad matter worse. I think Kingsley's plan is best. Confinement will put an end to this whole affair for the present, and the thing will die out of itself after awhile."

"But how is that confinement to be brought about?" asked our anxious friend. "Nothing but legal proceedings will avail. Any other step would bring inevitable ruin in its train. The protection of the law is absolutely indispensable. If we

can have this, the plan may do. But, even then, I doubt its being the safe course. It seems to me silence, on our part, is the only security."

"And suffer every thing to be ruined? Stand by with our mouths closed and our hands folded, and suffer these wretches to cover the whole affair with disgrace through their willful lies? Oh! no; we would act as traitors to our cause. We must fight like brave men, or our citadel will be taken."

Thus spoke the middle-aged man, whose keen black eye and restless manner bespoke him one ready always to take up the weapons of revenge.

"I can not see this thing as you do," replied the eldest of the group, a man apparently forty-five years of age; "I think the greatest strength and the most signal triumph is in entire silence. The commotion, I know, will rage for awhile, and many will be affected by it; but the storm will soon subside, and then men will regain their senses, and all things will settle down peaceably and quietly; and the only permanent effect it will have, will be to lengthen our cords and strengthen our stakes, and the authors of this vile outrage will reap, at the hands of a just age, the disgrace and contempt which they so richly deserve."

"Your reasoning sounds well, and it may all be true," replied the man with the keen eye and nervous manner, "but there is uncertainty in your plan. It may end as you say, and it may not. But what I have proposed I am sure will succeed. I know that the law will take hold of the matter and carry it through. And you know the old saying: 'A bird in the hand is worth two in the bush;' 'an ounce of prevention is worth a pound of cure.' It can't do any harm to try it. It will keep off affairs until the excitement dies out."

"This is my idea, too, Mr. C. I think as K— here does. It is the safe way, I am sure. The thing will all be stopped; and before it can begin again, the people will all be ashamed of themselves, and turn and curse those that have humbugged them."

"I do not see this thing as you do, gentlemen. I am sure that the only way to meet this matter is by treating it with

silent contempt. Any opposition, from whatever source it may come, and of whatever nature it may be, will only serve to provoke its originators to renewed efforts to accomplish their shameful purpose, and increase the popular excitement—the very thing from which they hope to reap their harvest of profit. Leave it alone, and it will die out directly: it will be numbered with the events passed and forgotten in a very few months; but touch your hand to it to stay it, and it will accumulate a force which will overthrow all opposition, and be productive of the most disastrous consequences which years will not wipe out, and which all engaged in them or their cause will regret for ever.”

“You speak like a prophet, C.,” said the black-eyed, nervous man, turning uneasily in his chair, and rubbing his hands together as if impatient of objection.

“Not at all. I only reason from general principles.”

“I don’t think you are correct,” replied the youngest of the three. “This thing must be nipped in the bud. If it is suffered to go on there is no telling where it will end. If it is stopped now, it will be dead for ever.”

“And so I think,” interposed the nervous man. “This is just my opinion. The thing must be stopped, or ruin will come of it.”

“You are mistaken, gentlemen, as sure as you live,” replied C., not to be driven or coaxed from his position. To undertake to oppose it would be like damming up a furious spring freshet. Let it alone, and it soon wastes itself; but dam it up, and, after awhile, it gathers such strength that it bursts all bounds, and spreads desolation and devastation all around. It will be a fearful experiment, and the blighting effects will for ever shame all engaged in it.”

“We do not propose any thing criminal; nothing but what the law will sanction and aid. We only want to arrest the affair until it can die out. We do not want to kill it, only to bind it until it will die of itself,” and the young man, whose ardor was enkindled to the highest degree, felt that nothing short of this suggestion could be right.

“You have not understood what we mean. It is just as he has said. Take

lawful means to make the thing kill itself. This is the idea, and this is the opinion of some of our best friends,” and the nervous man looked at his opponent with an air of triumph.

“This may be the opinion of some of our best friends, but they are not the wisest. I shall never countenance such a course, and I know many are of my way of thinking. I advise you to desist from your intention. It will be the curse of the very cause you wish to prosper,” and the speaker arose from his seat, and, bidding good night to his two companions, sought the street.

“What can make people so cautious,” said the nervous man to the other, as soon as the door closed behind their adviser. A frown of impatience was on his brow, and a look of defiant determination in his keen, black eye.

“I don’t know,” replied his friend. “Some people are always so fearful. They would rather die, it seems to me, than to make any effort. What C. said *may possibly* be right, but I can’t see it so, and I don’t intend to follow his advice. Indeed, if more desperate means are necessary than those you proposed, I, for one, am ready to pledge myself to see them carried through. Destruction or death is my motto! To suffer the rascals to go on in their shameful work, would be an everlasting disgrace to us. They must and *shall* be defeated.”

“So say I,” and the keen, black eyes of the speaker shone with unwonted brilliancy, and his thin nostrils distended with unusual determination. “I pledge myself to act.”

“And so do I.”

“And there are others who will aid. I know of several,” and the nervous man sprung from his chair, fired with intense zeal in the cause before him. “This infamous thing must be stopped; *shall* be. I pledge my life to it.”

“We will never yield until our purpose is accomplished,” responded the young man, springing to his feet. “I will not say victory or death! but *victory! victory!!* First, gentle means; then harsh if these prove of no avail. Good night, K——! Forget not our vow,” and the young man swayed his head, and sprung through the door.

Many such meetings as these, of two or three, or more individuals, were held in various places. Different conclusions were reached by different parties. The denouement of several decisions we shall unfold in future chapters. They were all individual enterprises, suggested by inflamed party zeal misdirected and misapplied. The fatal consequences of some of the undertakings, where reason was set aside, and feeling permitted to run riot, we hope may prove a warning to all who read these papers.

## CHAPTER XXII.

JOHNS VISITS BATAVIA—PRIVATE MEETING OF MILLER, MORGAN AND JOHNS—DEFINITE ARRANGEMENTS AS REGARDED THE PUBLICATION OF THE BOOK.

"A letter from Batavia! eh, hah! From Miller, I suppose. It looks like his handwriting. That Morgan affair again."

This was uttered by a man, in a half audible voice, as he stepped from the door of the postoffice. The letter of which he spoke had just been handed him. He turned it over and over, and looked at it minutely, before breaking the seal. The postmark upon it had attracted his attention, and his mind instantly ran out into various surmises as to its contents.

"Yes, it must be from Miller," he repeated to himself, as he hurried along the street with the letter in hand. "It is that book business again, hang it. I have wasted too much of my time on it already. That dolt head, Morgan, can never write a book. I'll have nothing more to do with it."

"His curiosity was excited, and he strode rapidly on that he might find a place where he could read his letter quietly. He had a foreboding that it contained some thing important; and while the remembrance of his past futile attempts to make a fortune out of the 'dolt,' as he denominated Morgan, made him declare that he would 'have nothing more to do with it,' his curiosity to see what the letter contained was unbounded. No acquaintance of his was favored with a nod of recognition from him that evening. On he went, turning neither to the right nor the left, until he reached his

home. He sought a place free from interruption, and, hastily breaking the seal, glanced over the letter. He learned its drift. Then he read it carefully two or three times.

"Yes," said he, while his face wore an expression of pleasurable excitement. "Yes, I'll go. It is as Miller says: now is the time to make the fortune. All trammels are removed. There is a *fortune* in the affairs of men, which, taken at—hang it, I can't say it now. Doesn't matter: 'it leads on to fortune.' Fortune is the end, and that is my aim; and I'll have it now, if Miller tells the truth, eh, hah! We'll see!" and he compressed his lips into a kind of derisive smile. "We'll see!" and he blinked his left eye, and nodded his head. "Hang it, we'll see, now, who is the man for this business! No fool's work this time! The manuscripts once in my possession, and a fig for all the agreements! Hang it, I'll have them now, or my head for a foot-ball!"

The next morning found Johns on his way to Batavia. Magnificent visions filled his head as he drove along at rapid speed.

"We'll see!" and he bowed his head and blinked his left eye. "But I must manage sharply, or he'll find out what I am after. I can't trust him. Let me once get him in my power, and, hang it, if I don't show him a dance or two. I don't care for Morgan. Miller must manage him: and I'll manage Miller. All I want is the manuscripts. Miller's pretty cunning. I'll have to cut my cards wisely. He's pretty hard to head: but if I don't beat him at his own game, then my name is n't Daniel Johns."

A loud, hasty rap at Miller's office door startled him from the roll of papers spread out before him.

"It is Morgan," he said. "Let me see. Yes, this is the night for him to come, agreeably to appointment. Walk in," he called out, in a loud tone, so that his voice might be recognized by the applicant for admission. He paused a moment; no one entered. "Walk in, sir," he repeated, in a more elevated voice.

There was a turning of the door-knob, but no one appeared.

"I had forgotten; I locked the door after me;" and hastily laying aside his

pen, he moved toward the door to admit his friend.

"Good evening, Colonel Miller."

He started back at the unfamiliar voice. He thought of the exposed manuscripts, and although he could brave the contempt of the world, which recognized him as the chief actor in the shameful affair, he shrunk from meeting, face to face, in the retirement and privacy of his own office, one who might condemn his course.

"Johns, of Rochester," said the stranger.

Instantly his manner was changed, from fear and shrinking dread, to the most affable familiarity.

"Glad to see you, sir, glad to see you," said he, grasping the extended hand of his visitor, and giving it a most hearty shake. "Walk in, sir. Your coming is most opportune, and a source of great pleasure to me. You received my letter, did you, sir?"

"Yes, and hastened to answer it in person, as you see."

The two seated themselves by the table on which was spread out, for correction, Morgan's manuscript. It was the same table at which Morgan and Miller had sat when they made their last contract.

For a moment, neither made a remark. They scarcely knew what to say. Each mind was full of the business of the meeting, but each heart harbored distrust.

"How is the matter getting on, Colonel? You wrote to me that things were prospering finely," said Johns, adjusting himself in his chair, and placing his elbow on the table at his side. He looked Miller fully in the face; he had determined to watch every movement, as well as every word.

"Finely, sir, finely—getting on admirably. See here, I am at work on the manuscript. Morgan has handed it to me to revise."

"What! all of the manuscript ready? You did n't write me word that it was ready for the press."

Johns spoke hurriedly and excitedly. He was fearful of foul play.

"Oh! no, sir, not all ready. Morgan is at work on it. This is only a small portion of the beginning, which I am correcting. We are hurrying the matter forward as fast as we can. We are

determined to strike while the iron's hot."

"What effect has your announcement had upon the masons?"

"Put them all on their heads! The whole community is in a stir on the subject—everybody else as well as masons. There are two parties forming rapidly; every thing is most propitious."

"Well, what do you propose for me to do, Colonel? I should think there was nothing left for me."

Miller smiled most blandly as he turned square round upon his visitor.

"You, sir, are most necessary to the successful prosecution of the whole affair. My business is such, I can not now command any ready means. You are aware of Morgan's circumstances. Well, sir, to make a long matter short, we need a monied partner—one who can advance the capital requisite to get out the first edition; after that, the book will pay for itself, and make each one of us a handsome fortune."

"Eh, ha! We'll see. What terms do you propose? Does Morgan understand the matter?"

"Oh! yes, fully. He is to furnish the manuscript, and suffer his name to be known as author of the book. We are to get the book out in a certain style. You are to furnish a specified sum of money for that purpose; and we are to share the profits equally. This is the proposition; the specifications are yet to be made. What do you think of it, sir?"

"Eh, ha! Well, sir, it seems quite a feasible plan. I must look at it, however, a little more before I can fully decide upon its merits."

"The sooner the work can come out the better. Delay is always dangerous; and, in this case, it will be ruinous."

"How much capital would be needed to get the thing in successful operation?"

"Not a great deal. I can not say exactly how much."

"Eh, ha!" and the visitor bit his lips, and nodded his head.

Leaning his head upon his hand, he seemed engaged in deep thought. Suddenly raising his head, he said:

"Suppose I should get some one else to enter into this partnership—some one who would advance money, and thereby

enable us to bring out a large edition. How would this do?"

"Do you mean to make him an equal partner with myself and Morgan, or to make him an equal partner in your third?"

"I propose to give him one-fourth of the profit; let him be a full partner in the whole concern."

"I am perfectly willing, sir; but Mr. Morgan will have to be consulted, and his assent to your proposition gained, before we could determine the matter. Do you know of any such man?"

"I think I do; a friend of mine, in Rochester. I have never mentioned the subject to him; you know my oath to Morgan bound me to secrecy; but I have no doubt that he would be glad to enter into this arrangement. I know he has some means that he wishes to invest in some profitable business."

"This is just the business for him, then. I will insure him a fortune."

"Could we see Morgan to-night, Colonel? I must go home to-morrow. If we enter into this arrangement, I will move to this place, and I wish to do so immediately."

"I will go for Morgan if you will excuse me for a short time. This is more private than any other place."

"Certainly, Colonel."

"You can just look over this manuscript in my absence, to see what you think of the work. Morgan writes a very fine hand, but his grammar is bad."

In a few moments Miller returned, bringing Morgan with him. He was immediately recognized by the visitor, and treated with the most marked familiarity by him. Miller observed this, and noted it. He felt suspicious of Johns; but he could not act without his assistance. He, therefore, determined to watch him narrowly, and keep Morgan from under his influence, as far as it was practicable.

"I have unfolded your plan to our friend Morgan, sir."

"And what does he think of it?"

Not waiting for an answer, Johns turned himself around, and addressing Mr. Morgan, said, in his most impressive voice:

"My idea for this, Mr. Morgan, will at once be obvious to you, when I tell you that, like Colonel Miller, here, I think

every thing depends on bringing out your work at the earliest possible day; and not having sufficient means myself to extend the first edition to meet the great demand that there must of necessity be, I deem it wiser to secure another partner, whose aid can effect this very important consideration. Quick sales and ready profit, Mr. Morgan, is my motto. After the first edition, there will be no further trouble; the cost of the book will be comparatively little, and it will demand just such prices as we choose to ask. I know a gentleman of my city, who, I think, will enter into the agreement proposed, and who has funds which he can command at any moment."

"An excellent arrangement, Morgan, no doubt of it, sir," added Miller, desirous to get things so arranged that he could commence the publication. "What do you say, sir?"

"I am agreed, Colonel, if Mr. Johns' friend will enter into the contract. But we will have to wait until we can hear from him, won't we?"

"Oh! not at all, sir. The bond can be drawn up here this very night, and signed by us. A copy of it can be given to you; Mr. Johns can take a copy, and procure his friend's signature, and then return it to you, after which you will have no further need of the copy, and can destroy it."

"That can be done, Colonel. Do you consent to it, Mr. Morgan?"

"Yes; but I want it to bind you three—yourself, and your friend, and Colonel Miller here—to give me a certain part of the profit, say one-fourth, or so much money."

"Eh, ha! Very well, sir. I suppose you have no objection, Colonel?"

"Not at all, sir. Will you draw up the bond?"

"You do it, Colonel."

"What sum shall we specify, gentlemen, as indemnification? What do you say, Morgan?"

"Say five hundred thousand dollars, Colonel. This will make the matter sure; for you will never make more than that on the book, I'll warrant you."

"What do you say to that, Mr. Johns?"

"Willing, entirely willing, Colonel."

"And will your friend be willing, do you suppose?"

"I judge so."

Miller turned to the table and wrote.

"This is the bond, gentlemen, I have prepared for our signatures. I will read it for your approval or rejection:

"We, the undersigned, do bind ourselves, in the penal sum of five hundred thousand dollars, to pay to William Morgan, of the town of Batavia, of the county of Genessee, State of New York, one-fourth of the proceeds of a book upon Freemasonry, which we, John Davids, David C. Miller, and ———, are about to publish. The abovesaid William Morgan pledging himself to furnish the manuscript for said book."

"Eh, ha! That will answer, Colonel. Don't you say so, Morgan?"

"I am satisfied, sir."

"Colonel, you had just as well insert my friend's name, and if he refuses, the thing is void anyhow, you know."

"Very well. What is it?"

"Russell Dyer."

The name was inserted; the signatures appended; a short time was spent in conversation about the preliminary arrangements, when, as Johns had to return early next morning to Rochester, the partners bade each other good night, and separated to their respective resting-places.

(To be continued.)

## THE NEW ENGLISH LAW OF SEPARATION, PROTECTION, AND DIVORCE.

PARLIAMENT for several sessions has been legislating on this all-important question, and as the last act passed on the subject of separation and divorce came into operation on the 2nd August last, we think we shall do our readers a beneficial service by placing before them a simple and intelligible exposition of the law.

As is no doubt generally known, the jurisdiction of the ecclesiastical courts is completely abolished, with the exception of granting marriage licenses, and a new court has been established, called the "Court for Divorce and Matrimonial

Causes." This new court can grant either a judicial separation or a complete divorce, and give protection to married women separated from or deserted by their husbands; the latter power is also lodged in the magistracy, as regards property and earnings. The proceedings of the new court, however, must be conducted on the principles of the partially abolished ecclesiastical courts. Clause 22 of the divorce and matrimonial act expressly says that "the new court shall give relief on principles and rules, which, in the opinion of the said court, shall be as nearly as may be conformable to the rules and principles on which the ecclesiastical courts have acted and given relief." So that, to a certain extent, there is no change in the substance of the law, only in the mode of its administration, by which, possibly, persons aggrieved have not to complain of the law's delay; and by clause 13 of the act of 2nd August, the bills of proctors, attorneys and solicitors may be taxed by the registrar, and reduced to the moderate dimensions assigned by the full court.

The new law is very important, because it tells us what the law of the land really is, and saves us the trouble and expense of going to the grimy regions of doctors' commons for the information. The court is constituted as follows:—The judges are the lord chancellor, the lord chief justices of the courts of queen bench and common pleas, the lord chief baron of the court of exchequer, and the judge of the new court of probate. The latter is Sir C. C. Cresswell, who for both offices has a salary of 5,000*l.* per annum. He is styled "The judge ordinary of the court for divorce and matrimonial causes." An appeal lies from the decision of the judge ordinary to the full court, and from the latter in cases of complete divorce to the house of lords, provided it be within three months from the pronouncing thereof. Petitions for complete divorce can not be heard before less than three of the judges of the new court. Proctors, attorneys, and solicitors are allowed to practice. The rules for taking evidence are the same as those observed in the equity and common law courts, and they work so expeditiously that not long ago judges, counsel, and witnesses managed to divorce an unfaith-



ful spouse from her husband in ten minutes! a rapidity of business which shocked the bishops in one house and all the lawyers in both. By the last act the judge ordinary can hear cases in chambers, and thus save the scandal of exposures in open court.

But a clear exposition of the law is what our readers require. Divorce was formerly of two kinds, one partial the other complete; now the former is distinguished as "Judicial Separation," and the latter as "Dissolution of Marriage." To obtain a sentence of judicial separation, which, of course, does not enable either party to marry again, the petitioner must prove cruelty, infidelity, or, in the case of the wife, desertion by the husband for two years and upwards. The mode of proceeding, as also for restitution of conjugal rights, is by petition to the court. By the last act the power formerly given to apply to a judge at assizes is repealed.

It is not our duty to moralise on matrimonial grievances, but we must express our admiration of that portion of the new law which gives a deserted wife protection against her husband and his creditors. This reform is important, and we give the exact language as contained in the act passed in 1857. A wife, deserted by her husband, may at any time, after such desertion, if resident within the metropolitan district, apply to a police magistrate, or, if resident in the country, to justices in petty sessions, or, in either case, to the court, for an order to protect any money or property she may acquire by her own lawful industry, and property she may become possessed of after such desertion; against her husband, or his creditors, or any person claiming under him, and such magistrates, or justices, or court, if satisfied of the fact of such desertion, and that the same was without reasonable cause, and that the wife is maintaining herself by her own industry or property, may make and give to the wife an order protecting her earnings and property acquired since the commencement of such desertion from her husband, and all creditors and persons claiming under him, and such earnings and property shall belong to the wife as if she were *feme sole*, (single woman.) Should the husband or any person claiming under him resist such order, the wife

may bring an action for the recovery of the property, and also of a sum equal to double its value. During such desertion, the wife, as regards property and contracts, shall be independent of her husband.

So well has this law acted in the course of the past twelve months, that the legislature, at the close of the last session, was induced to pass an act to extend its operation and cast still ampler shield over the person and property of injured married women. The clauses relating to desertion are so valuable, and as they are not known beyond legal circles, that we feel justified in giving them in an unabbreviated form. They are as follows:—

1. Every wife deserted by her husband, wheresoever resident in England, may, at any time after such desertion, apply to the said judge ordinary for an order to protect any money or property in England she may have acquired or may acquire by her own lawful industry, and any property she may have become possessed of or may become possessed of after such desertion, against her husband and his creditors, and any person claiming under him; and the judge ordinary shall exercise in respect of every such application all the powers conferred upon the court for divorce and matrimonial causes, under the twentieth and twenty-first Victoria, chapter eighty-five, section twenty-one.

2. The provisions contained in this act and in the said act of the twentieth and twenty-first Victoria, chapter eighty-five, respecting the property of a wife who has obtained a decree for judicial separation or an order for protection, shall be deemed to extend to property to which such wife has become or shall become entitled as executrix, administratrix, or trustee since the sentence of separation or the commencement of the desertion (as the case may be); and the death of the testator or intestate shall be deemed to be the time when such wife became entitled as executrix or administratrix.

3. In every case in which a wife shall under this act, or under the said act of the twentieth and twenty-first Victoria, chapter eighty-five, have obtained an order to protect her earnings or property, or a decree for judicial separation, such

order or decree shall, until reversed or discharged, so far as necessary for the protection of any person or corporation who shall deal with the wife, be deemed valid and effectual; and no discharge, variation, or reversal of such order or decree shall prejudice or affect any rights or remedies which any person would have had in case the same had not been so reversed, varied, or discharged in respect of any debts, contracts, or acts of the wife incurred, entered into, or done between the times of the making such order or decree and of the discharge, variation, or reversal thereof; and property of or to which the wife is possessed or entitled for an estate in remainder or reversion at the date of the desertion or decree (as the case may be), shall be deemed to be included in the protection given by the order or decree.

4. Every order which shall be obtained by a wife under the said act of the twentieth and twenty-first Victoria, chapter eighty-five, or under this act, for the protection of her earnings or property, shall state the time at which the desertion in consequence whereof the order is made commenced; and the order shall, as regards all persons dealing with such wife in reliance thereon, be conclusive as to the time when such desertion commenced.

5. All persons and corporations who shall, in reliance on any such order or decree as aforesaid, make any payment to, or permit any transfer or act to be made or done by, the wife who has obtained the same, shall, notwithstanding such order or decree may then have been discharged, reversed, or varied, or the separation of the wife from her husband may have ceased, or at some time since the making of the order or decree been discontinued, be protected and indemnified in the same way in all respects as if at the time of such payment, transfer, or other act, such order or decree were valid and still subsisting without variation in full force and effect, and the separation of the wife from her husband had not ceased or been discontinued, unless at the time of such payment, transfer, or other act such persons or corporations had notice of the discharge, reversal, or variation of such order or decree, or of the cessation or discontinuance of such separation.

Such is the law as regards judicial separation and desertion. And now for the more solemn and disagreeable part of the subject. For the future, applications for "Dissolution of Marriage" are to be made to the "court for Divorce and Matrimonial causes," and, as we before stated, every case is to be heard before at least three judges. The form of procedure is by petition either by husband or wife, and the court, after hearing and deciding on the merits of the case, has power to dissolve the marriage. A wide distinction, however, is made between the claims of the husband and wife to redress. The mere fact of conjugal infidelity is sufficient for the husband, but a wife can only petition for dissolution of marriage on certain special grounds, such as the husband's conviction of monstrous crimes, or of unfaithfulness coupled with such cruelty as without such unfaithfulness would have entitled her to a judicial separation, or of unfaithfulness coupled with desertion for two years or upward. The court has full powers as regards the settlement of property, allowance to wife, and the care and education of children.

As respects the principal cause of petitions for divorce, no husband can recover damages for his personal benefit for injury done to his conjugal peace. In lieu of the old proceedings, the husband is empowered to petition the court for damages, and to make both the offenders parties to the suit. The words of the act are—"the court shall have power to direct in what manner such damages shall be paid or applied, and to direct that the whole or any part thereof shall be settled for the benefit of the children (if any) of the marriage, or as a provision for the maintenance of the wife."

We may mention, in conclusion, that should the court deem the evidence against the alleged male criminal insufficient, it may discharge him from the suit, and so relieve him of all responsibility as to costs.

PLEASURE is to a woman what the sun is to the flower: if moderately enjoyed, it beautifies, it refreshes, and it improves—if immoderately, it withers, deteriorates, and destroys.

## ONE DAY MORE!

ONE day more! says the dying sinner, and I positively will become an honest man. Life is so short one has hardly time to put one's good resolutions into effect!

One day more! says the minister about to resign, just to show the opposition that I can defeat them, and then—out of office I'll go, and joyfully renounce the cares of the state.

One day more! cries the superannuated beau, and I shall carry off my fair one's heart in triumph, and settle down into a quiet married man.

One day more! sighs the prima donna who has not a note left in her voice, and I will bid adieu to the public while they can still regret me, and retire to my villa in "fair Italia's clime."

One day more! exclaims the gamester, and I shall clear at a sweep what will enable me to give up *rouge et noir* for life, and never enter a gambling-house any more.

One day more! lisps the waning beauty, and I will give up rouge and white, and renounce being thought five-and-twenty.

One day more! says the actor far too burly to personate lovers for the last fifteen years, and I'll take an elderly gentleman, and get credit for leaving off the Romeos and Lotharios in good time.

One day more! murmurs the gouty *bon vivant*, and I'll abjure truffles, champagne, and all the "pomp, pride, and circumstance" of dinner. A parting feed at Lord S——'s is irresistible, though I were to find "death in the pot," as Dr. Kitchenier would say.

One day more! One day more! is the unceasing cry of disappointed statesmen, unsuccessful generals, hissed playwrights, kings that are called upon to abdicate, opera-dancers that won't abdicate, condemned felons reluctant to die, ex-dandies that adhere to tight pantaloons, though emulating prize cattle in weight and girth, etc. etc., in endless variety. And how many, alas! of these creatures of clay, when the hour of final judgment is at hand, will exclaim, with twofold vehemence; One day more!

## FOR MOTHER'S SAKE.

A FATHER and his little son  
On wintry waves were sailing;  
Fast, from their way, the light of day  
In cloud and gloom was failing,  
And fiercely round their lonely bark,  
The stormy winds were wailing.

They knew that peril hovered near;  
They prayed, "O Heaven, deliver!"  
But a wilder blast came howling past,  
And soon, with sob and shiver,  
They struggled in the icy grasp  
Of that dark, rushing river.

"Cling fast to me, my darling child,"  
An anguished voice was crying;  
While, silvery clear, o'er tempest drear,  
Rose softer notes replying,  
"O! mind not me, my father dear;  
I'm not afraid of dying;  
O! mind not me, but save yourself,  
For mother's sake, dear father;  
Leave me and hasten to the shore,  
Or who will comfort mother?"

The angel forms that ever wait,  
Unseen, on men attendant, [gate,  
Flew up, o'erjoyed, to heaven's bright  
And there on page resplendent,  
High over those of heroes bold,  
And martyrs famed in story,  
They wrote the name of that brave boy,  
And wreathed it round with glory.

God bless the child! ay, he did bless  
That noble self-denial,  
And safely bore him to the shore,  
Through tempest, toil, and trial.  
Soon in their bright and tranquil home,  
Son, sire, and that dear mother  
For whose sweet sake so much was done,  
In rapture met each other.

THERE is this difference between the two blessings, health and money. Money is the most envied, but the least enjoyed. Health is the most enjoyed, but the least envied; and this superiority of the latter is still more obvious, when we reflect that the poorest man would not part with health for money, but that the richest would gladly part with all his money for health.

# THE FREEMASON'S DAUGHTER.

BY AN ENGLISH BROTHER.



## THE DISAPPOINTMENT.

**I**N the fine old College Church of Manchester, Small, with his wife and daughter, were waiting the arrival of the bridegroom. The ladies were both nervous and discontented. Miss Small had calculated upon a brilliant wedding-day, upon mortifying her friends by her splendid alliance; and the hum-drum way in which it was to be celebrated was a severe disappointment to her pride. Her mother felt anxious for her son; the state in which she had left him alarmed her. Cold, selfish, and calculating as she was, she was a mother. There is generally one trace of Eden to be found even in the most vicious heart.

"Strange the bridegroom does not come!" observed the clergyman, with a scarcely suppressed yawn.

"He will be here," observed Small, dryly.

"The half hour has struck," added the clerk.

"He will be here," repeated the little man, with an air of certainty. He knew that his victim durst not fail.

At this moment the sound of a carriage driven rapidly along, was heard.

"I told you so," said Small, with a triumphant smile. "Compose yourself, my love," he added, addressing his daughter, "nothing has occurred. Mrs. S. look to the dear child, while I go and receive the bridegroom."

*The dear child!* who had seen her three and thirtieth summer, would have affected all the nervous trepidation so usual with young ladies on such solemn occasions,

had there been any of her friends to witness her distress; but as there was only the clergyman and his clerk, beside her mother, present—for even the pew owners had been excluded, she spared herself the trouble, mentally resolving to repay her present mortification by the splendor of her wedding tour, and the brilliant parties she would give on her return to Manchester.

As Small reached the porch of the church, the carriage drew up.

"I knew so," he muttered; "the old rogue dared not disappoint me. Now let Marjoram restore the papers; I have him, hand and foot, bound in my power."

How often do we see that, by a wise dispensation of Providence, the purpose for which we have sinned is balked at every moment of apparent success; that all our plottings and calculations have been in vain; that a hand Divine, at the last moment, snatches the prize for which we so long have toiled, from our impatient grasp, just as fortune places it within our reach.

With a smile of triumph upon his lips, Small opened the carriage door, and started back in horror. Grindem was a corpse; a fit of apoplexy had anticipated the doom which human justice, sooner or later, must have pronounced—the fierce struggle of his passions had destroyed him.

"What's the matter, sir?" demanded the astonished footman, into whose arms Small staggered.

"Dead!" groaned the little man—"dead!"

"Who? my master? perhaps it's only a fit, sir."

"Run for a doctor!" roared Small; "stay—lend me a knife, I'll bleed him; coachman a knife—a fleam—any thing to bleed him; curse the old villain," he muttered, "he has escaped me!"

By the assistance of the pew-openers, who were gathered outside the church, the body of Grindem was carried into the vestry, and a man was sent off to the nearest surgeon. Vinegar salts were applied, but in vain; no sign of life responded to the interested attentions of the distracted bride and her mother.

"What's the girl howling for?" de-

manded her father, ferociously. "Beat his hands."

At this moment a rapid step was heard advancing up the aisle.

"Thank heaven," said Mrs. Small, "here is medical assistance at last!"

The door of the vestry was opened and Marjoram who had learned too late the trick which Small had played him, in a state of profuse perspiration, entered the place. His countenance changed terribly at the sight of the body; it was ten thousand pounds lost to him for ever.

"Dead!" he exclaimed.

"Ay," said Small, with a savage scowl, "dead. You've missed your reward."

"And you your prey," replied the officer, in an under tone. "I know whose loss is the greatest."

A surgeon soon after arrived, but, on the first view of the body, pronounced life to be extinct; yielding, however, to Small's entreaties, he opened the temporal artery; a few drops of black blood oozed slowly from the orifice.

"Cut deeper," said Small.

"I tell you, sir, it is useless—he is dead," said the surgeon. "The brain is gorged with blood: look how black it is."

"It comes from his heart, then," said Small, with a look of rage—"it comes from his heart."

Mentally cursing his late partner, he took his wife and daughter, (who was too much alarmed at her father's manner to venture on a fainting fit,) under his arm. He made his way to the carriage, and directed the man to drive them home.

"But my poor master?" said the man who had lived with the deceased many years, and for whom, despite his surly temper, he felt a sort of fidelity and attachment.

"Leave him—the devil has got his own at last."

"Has he?" said the coachman, jumping from his box. "Then he may drive you and your precious daughter home, for may he take me as well if I do."

The poor fellow was resolute; and, as the crowd began to gather, Small, to avoid a scene, placed the ladies in a hackney coach, and drove home. In the bitterness of his disappointment, he could not help exclaiming repeatedly:

"If the fool had only lived an hour longer—an hour longer."

Both wife and daughter mentally repeated the wish.

"Humph!" said Marjoram, as he scowled after the party. "You think yourself a cunning man, Mr. Small, but I have not done with you yet. The papers, at least, are in my possession, and he shall pay well who gets them. The first trick is yours—but the second shall be mine."

With these words the police officer elbowed his way through the crowd which was gathered round the church porch, and made the best of his way to the counting-house of William Bowles.

### CHAPTER XXXI.

#### SMALL BAFFLED AGAIN.

"This even-handed justice commends  
The ingredients of the poisoned chalice  
To our lips."

OUR young friend Bowles was busily occupied on 'Change, when a man thrust a note into his hands; it was from Mr. Briand, the banker, requesting to see him on the instant upon the most important business.

"What the deuce can he want with me?" said the young man. "We have no acceptances out; and even if we had, the house is ready to meet them."

Hastily concluding his business, he jumped into a cab, and drove to the bank. He was immediately ushered into the private room, where he found Mr. Small, his countenance pale with rage and mortification, discussing angrily with the head of the firm.

"And this is your resolution?" said the little man.

"It is my duty," replied the banker. "I have no choice. But here comes the other executor—you can appeal to him."

"Executor!" thought William, who had not yet heard of Grindem's death. "What the deuce does he mean?"

"My dear sir, you have arrived most opportunely," said Mr. Briand, shaking him warmly by the hand. "Sad affair! shocking—very shocking! Pray, sit down."

He had not invited Small to take a seat.

"What affair?" demanded the young man, more and more mystified.

"Have you not heard?"

"I have heard nothing. What does it mean?"

"It means that Grindem is dead!" said Small, hoarsely; "and it seems that the old fool has made a will, leaving every thing to your friend, Henry Beacham, and that you and Mr. Briand are joint executors."

Bowles was greatly shocked, and remained silent from surprise.

"Just as he was on the point of marriage, too, with my daughter, upon whom he made the most liberal settlements. He doated on her!"

"Did he?"

"The old man, it seems, has left directions that the affairs of the firm should be wound up. A fortune thrown away. It will be my ruin—several magnificent affairs in hand—fifty per cent. at least; and Mr. Briand refuses to advance the funds to carry them out."

"Mr. Briand," said William, gravely, "doubtless knows his duty; as I shall mine," he added, "when I perfectly understand the position in which I am unexpectedly placed, and learn the wishes of the late Mr. Grindem."

At this moment the banker was called out by one of the partners, and Small and the junior executor were left alone. The former advanced close to the young man, and laying his hand upon his arm, whispered:

"I have some thing to propose to you."

William nodded, as much as to say "Proceed."

"The profits of the house are enormous! Cent. per cent. at least. Walk down to the office, and examine the books. Let me have the necessary funds for carrying on the concern only for six months, and you shall share."

Had any thing been wanted to decide the noble-hearted fellow to reject Small's application for funds, it would have been the infamous proposal he had just made. The thought of tampering with the wishes of the dead, and risking the fortune of his friend Henry, were sufficiently revolting to him; but the idea of profiting by the breach of trust, roused his indignation, and he rejected the proffered bribe with scorn.

"I can blast the old man's character," added Small.

"The dead," said William, gravely, "must bear the reputation which their deeds have merited. If you have any thing to urge touching the interests or honor of Henry Beacham, I am prepared to listen to you."

"When can I see you? Quick, the banker is returning."

"This evening, at my office," said Bowles, hastily.

On the return of Mr. Briand the will was read. The instructions were so precise that it left neither of the executors the option of acting otherwise than as the deceased had directed.

As mercantile men, both the banker and William felt it hard that the prospects of the junior partner should be so suddenly blasted; but they had no choice. Had they been able to penetrate his intentions, they would have commended the prudent foresight which defeated him.

"I have but one chance," thought Small, as he left the bank. "To save his friend's honor, he may consent. Those infernal papers—if they were once more in my possession, all might be arranged to my wishes still."

When William Bowles arrived at his counting-house he found Marjoram anxiously awaiting his return. He knew him to be the friend of Mr. Henry Beacham, the person most interested in preserving the memory of the dead man from reproach, and he determined to work, if possible, upon his friendship or his fears.

"You have heard the news, I suppose, sir?" he exclaimed, as soon as the door was closed.

"If you mean of Mr. Grindem's death, I have."

"It must have been a bitter disappointment to old Small," resumed the officer, with a grin; for, despite his own disappointment, he felt a pleasure in the defeat of the little man; "just, too, as he was on the point of entrapping him into a marriage with his daughter. Do you know if the old man left a will?"

"He has. I am executor."

This was good news, and Marjoram determined to act honestly.

"And who is his heir?" he inquired.

"His nephew."

"Any thing to the Smalls?"

"Not a shilling. The affairs of the

firm are to be wound up. It will be the ruin of his partner. Much as I despise him, I can feel for his disappointment; for unless we consent—that is the executors—to advance the necessary funds, I repeat, he is a ruined man."

"So much the better," said the officer, more and more resolved to act honestly. "Of course you will not advance a shilling?"

William was silent: he remembered Small's parting words, and, as he could not tell what course he might decide on to preserve the honor of the dead, wisely forbore to pledge himself to any line of conduct.

"Not a penny, sir. I will explain the hold which his partner had over him. By a rascally trick he possessed himself of the papers of the late Simon Gridley, a clerk in the firm, who died in Mr. Crab's madhouse. They prove Grindem to have been a felon, and, joined with other circumstances, perhaps something more."

"What mean you?"

"A murderer!" added Marjoram, lowering his voice. "You have doubtless heard of the disinterment of the old clerk's body. There has been foul play, and some one must swing for it. It's true Grindem has escaped; but his memory?"

"Must be preserved at all risks," exclaimed the horror-stricken young man, who well knew the effect which such a disclosure would have upon the sensitive honor of his friend. "If Small has the papers you name, his demands must be complied with."

"But he has not got them," said the officer, with a chuckle.

"Who, then?"

"I have them—here—safe—safe. Had I not been deluded like a fool into a useless journey to see Grindem at his country house, by his cunning rascally partner, all might have been well; but the snake is harmless: I have drawn his sting. More, he is in our power, or rather yours."

"In mine?" repeated Bowles.

"Have you forgotten the affair of the notes and letter? Only one proof is wanting to bring home the robbery to young Matthew Small, and that is the

letter-book of the firm. As executor you should instantly possess yourself of it; then arrest him."

"At what price do you value those papers?" demanded the young merchant, after a pause, during which he reflected on the propriety of following the speaker's advice.

I was promised ten thousand pounds for them?"

The sum was a large one, but not larger than William well knew his friend would give to preserve his uncle's memory from the fearful disgrace which threatened it; still the responsibility was too great for him to decide on risking it.

"Listen to me, Marjoram," he said: "you know that I am a partner with my father, and that my acceptance binds the firm. Place those papers under seal in my hands till Mr. Beacham arrives from Russia. I will give you a bond that they shall either be restored with the seal unbroken, or the sum you have named be paid to you."

The officer hesitated for a moment—not that he doubted the capability of the speaker to pay; for the firm of Bowles and Son stood among the first in Manchester: only he wished to have something in hand—an earnest that the golden harvest he had so cleverly schemed for had not entirely escaped him.

"What say you?"

"One condition more, and I agree to it."

"Name it."

"A thousand pounds down and the papers are yours, as soon as you sign a bond for the rest. I have been at great trouble as well as expense in the affair. You may read them if you like," he added, "to convince yourself that I do not overrate their importance."

"No, no," interrupted the young man, with disgust: "I have no wish to become possessed of the dreadful knowledge of the dead man's crimes."

"If produced before the magistrates, their evidence will go far to prove a guilty knowledge of Gridley's death on the part of Grindem: if withheld, the link in the chain of evidence is broken, and Crab must bear the brunt alone.

"But Small has read them."

"Oh, he will be silent for his son's

sake: if not, I have another hold on him, touching the attempted murder of Tim's Dick. I can prove that he and his sons were on the watch in the neighborhood; that he was seen in conversation with that ruffian Flin: besides you can amuse him till the inquest is over, by holding out hopes of assistance."

It was finally arranged that Marjoram's advice should be followed. The thousand pounds was paid, and the conditional bond given for the rest; upon which the papers, sealed in their envelope, were placed in the hands of the young man, who carefully deposited them in an iron safe in the counting-house.

"Remember the letter-book!" said the officer, as he took his leave: "and hearken, sir! See Mr. Mordaunt: he is the principal mover in the investigation going on at the infirmary. I know that you have great influence with him, for you both belong to the *same lodge*: no occasion to commit yourself in any way. As for Matthew Small, leave him to me: just drop me a line at any moment, and I'll have the young rascal in prison within an hour."

"Heaven help me!" sighed poor William, as soon as he was alone. "I am mixed up in some strange transactions! Were it not for Henry's sake, I would wash my hands of the whole affair—legacy, executorship, and all; but while his peace of mind is at stake I'll persevere, and fight the rascal Small with his own weapons: but, first, let me secure the letter-book," he added, "and then to call on *Brother Mordaunt!*"

## CHAPTER XXXII.

### COMMITTAL OF CRAB.

Those frown on him, that, fawning, smiled before,  
And faces changed with fortune.

THE news of Gilbert Grindem's death spread like wildfire among the mercantile community of Manchester: the singular will he had left had been mentioned in confidence by the banker to a particular friend, who, in turn, had whispered it, equally in confidence, to one or two members of the Stock Exchange. The fate of the wealthy merchant was dwelt upon with little regret, but much curiosity; while all agreed that his upstart



partner was a ruined man. Neither Small nor Grindem had ever found time to make friends, and they met with as little sympathy as they had shown: many even rejoiced at the position in which the latter was placed, because he was insolent and overbearing in his prosperity, as he was now abject and mean in adversity. As he paced along High street to his office, the little man was painfully convinced of the change which had taken place in his position: men who lately had bowed to him obsequiously, passed him with a slight, familiar nod. Brown, the guest whom he had so cruelly mortified at the dinner, gave him the cut direct; and two clerks whom he met, belonging to the house of Openshaw and Sons, absolutely grinned in his face.

"Insolents!" muttered Small, between his clenched teeth.

"*The man with the hysters!*" said one of the young men, who caught the word.

The unhappy little man's first impulse was to turn and address them; but he thought better of it, and darted down a narrow lane, leading to Canon street.

"Why should I give them a second triumph?" he mentally exclaimed. "The first is great enough. I have matter more serious in hand than to waste my time in idle, useless resentment. If this young fool Bowles only yields to my representations, I'll show them the man they have trampled on. The game is not ended yet."

Pulling his hat over his brow, he walked doggedly toward his office, where he found his two sons, Mark and John, as chapfallen as himself: they, too, had had their mortifications—encountered the cold looks and sneers of those of their own age, who had lately courted their society. Decidedly the family of the Smalls had sunk below par in public opinion. They, to use a phrase of the Stock Exchange, were no longer deemed worth quoting in the market.

"The governor seems deucedly in the dumps," observed Mark to his brother.

"Ay," growled the young cub, "he has played too fast."

"Any letters?" said the father.

A negative was given, and the father made the best of his way into his late partner's room, where, throwing himself

into an easy chair, he began to reflect upon his position and future prospects. Turn them which way he would, they seemed gloomy enough. His victim had escaped him.

While thus absorbed, a visitor was announced: it was Wm. Bowles. Small's little keen eyes brightened as he saw the young man enter the room. He thought that the bait he had laid had taken.

"Well, sir," he exclaimed, "your decision?"

"We must first have a little serious conversation, Mr. Small," said William. "Before I inform you of my intentions, we must first have some conversation upon another subject. Is Henry Beacham really married?"

"I believe so," was the reply.

"And why have his letters been suppressed? for that they have been, I am convinced—both those for me and his uncle."

"His uncle," observed the little man, "was in regular correspondence with him. If you doubt my word, here is the letter-book, with the date of the late Mr. Grindem's last letter, and the numbers of the notes he forwarded him."

The speaker took the letter-book from the desk, and, opening it, pointed out the entry to his visitor.

"Is this in Mr. Grindem's hand?" demanded William.

"No: in my son Matthew's."

Bowles closed the book and coolly put it under his arm, to Small's no little surprise; for he had not the least suspicion of the robbery which his son had been led to commit. He thought that he had been bribed to procure the papers by Grindem and Marjoram. The state of his wound had hitherto prevented all questions on the subject.

"What does this mean?" he inquired.

"It means," said the young man, "that your son Matthew suppressed the letter, and applied the contents to his own use."

Small uttered a groan.

The letter has been recovered and one of the notes; the number of which corresponds with the entry in my possession. He changed it at the Royal Hotel."

"Fool!" muttered the father, "fool! This explains all. To sell his birthright for a mess of pottage!"

What birthright the speaker meant, unless it was his share in the villainy of his parent, it would have puzzled a casuist to decide.

"Now, sir," continued his visitor, "I will be plain with you. As executor to your late partner it would be my duty to prosecute. Your son's fate is in my hands, the papers no longer in yours. One word to stain the honor of the late bad man you called your friend, and I cause him to be arrested."

"And what is to become of me?" demanded Small, who, in his selfish nature, cared more for his own welfare than the fate of his son.

"The affairs of the firm, according to the will, must be wound up; but you shall be treated liberally—very liberally—if you act as prudence dictates."

"I am in your hands: dispose of me as you will," said the humbled man; "only remember that I have a family. Ah, Mr. Bowles," he added, "if you could be only persuaded to carry on the firm. You are throwing a fortune away for your friend."

"Beacham is already rich enough."

Small mentally acknowledged that such was the case, and resigned himself to the force of circumstances. Bitterly did he regret the thousand pounds he had so uselessly expended in bribing Flin; but his regret came too late.

"Now, then," said his visitor, "we understand each other: act as you have promised, and I will keep faith with you."

With these words they separated; the speaker to visit Mary Heartland, and Small to return home and inform his wife of the change which had taken place in his late flourishing prospects.

"Had the old villain but lived another hour," he thought, "I might have defeated them."

And so he could: the fact of having married since the execution of the will would have given him a right to dispute it, as guardian of the interests of the widow.

"Too late!" he added, "too late!"

While this interview was going on, a very different scene was taking place at the infirmary. Dr. Rand, in presence of the leading magistrates and principal medical men of Manchester, so clearly

demonstrated that the death of the old clerk had been caused by a vegetable poison, named *Aroba pūatica*, a well known South American plant, that even the most skeptical were convinced.

Crab, accompanied by his solicitor, had been invited to attend. The little man was pale as death: he felt a most uncomfortable tightness about his throat, which, to his terrified imagination, was already circled by the hangman's cord. His legal adviser looked exceedingly grave.

"Pray," said the learned gentleman, "what peculiar action would the drug, whose presence on the part of my client, I admit you have demonstrated, produce?"

"A determination of blood toward the head, and consequently apoplexy," was the reply.

"But a less dose?" demanded the lawyer.

"Would act as a powerful stimulant."

"This appears to me, gentlemen," said the man of law, "to be simply a question of judgment, not of crime; but granting, by way of hypothesis, that a crime has been committed, there is nothing to connect my respectable client with the transaction. The medical care of the patients in his establishment was in the hands of Dr. Chinon, a man well known for his professional skill, and whose flight from Manchester—for I can term it nothing else—casts a suspicion upon his conduct. Mr. Crab is well known among us: his life has been one of uselessness and humanity. I think we ought to pause before we suffer an idle surmise to stab a reputation so long and honorably sustained. His system has been, as we can show, approved by the Commissioners of Lunacy—"

"Quoted in the Commons," added Crab.

"Quoted in the Commons," repeated the lawyer; "besides, what interest could he possibly have in lending himself to the poor man's detention or death? I repeat it, if there has been crime, Chinon is the guilty party."

"Mr. Crab," observed Dr. Currey, who was present, "is not ignorant of chemistry. I have myself seen in his study a most expensive and complete laboratory."

"Stock in trade, sir," faltered the madhouse keeper, seriously alarmed at the

turn the affair was taking; "I know nothing of the science—absolutely ignorant of the simplest manipulations; all the apparatus you have seen was merely to attract attention."

The doctor smiled, for he had never had any real opinion of Crab's attainments.

"You said," observed Mr. Gibson, who conducted the examination on the part of the magistrates, "that Dr. Chinon robbed you?"

"I can prove it," replied Crab; "a thousand pounds, which I sent him to get cashed."

"How did you send it—in notes?"

"No—by check."

"Were you in the habit of employing him in your banking transactions?"

There was a pause. The question was repeated.

"No," faltered Crab.

"Did you not write, according to an arrangement between you and the bank, to advise payment of the check?"

"No—that is—yes—I believe I did."

The hesitation and admission both produced an unfavorable effect, and Mr. Crab was directed to withdraw while the magistrates consulted together. His solicitor, however, was allowed to remain. When the keeper of the asylum was admitted, the cold, serious regard of the gentlemen present struck a chill to his heart: he felt that the decision was against him.

"I am sorry to inform you," said the presiding magistrate, "that we have come to the painful conclusion that it is our duty to commit you to Lancaster Jail on a charge of murder."

"Commit me!" said the terror-stricken wretch. "Good God! can you suppose?—I am known—my system approved—quoted in the Commons, gentlemen!"

"All of which may serve you on your trial."

"Will you take bail?" demanded Crab; "to any amount—any—I am rich, and can find bail in any amount you please?"

"The charge is not a bailable one," observed Mr. Gibson; "this is neither the time nor place to enter into further discussion."

"I shall be ruined!"

Despite his protestations, the wretched man was fully committed, and sent off within the hour to Lancaster, in a chaise

accompanied by two officers. He wept like a child as the lawyer took leave of him and whispered:

"Save my life, and half my fortune—all—all is at your disposal!"

The man of law maintained a dead silence.

Fortunately, during the examination the name of Grindem had not been once mentioned: for although both Mordaunt and his friends suspected the merchant as being at the bottom of the fiendlike plot, still they had no legitimate proof, and feared to alarm him before the evidence was complete. They had not heard of his sudden death.

"Well," said Mr. Gibson, as they rode home, "what think you now?"

"That the mystery will be unraveled, and the old clerk avenged at last. Murder is a crime which earth seldom hides: let the assassins plot as darkly as they will; some slender clue is sure to be found to guide the hand of justice."

"True," observed Dr. Rand; "her step, though slow is sure, her hand is of iron, and her brow death."

When they reached Mordaunt's house the latter found his young friend and brother William Bowles, waiting in the library to see him. Their interview was a long one; but when the young man left, his countenance wore a less clouded aspect than before.

## CHAPTER XXXIII.

### GENERAL PLAYWELL.

"It is the curse of wealth to be beset  
By the interested, to fool  
And gull it."

TIMON.

LADY PLAYWELL, together with her husband, Sir William, Adolphus, her daughter, and Amy, were assembled in the richly-furnished drawing-room of her splendid mansion, expecting every moment the arrival of the general, who had that very morning landed from India. All except the orphan were anxious to please the millionaire: she had nothing either to hope or to fear from his wealth, and was a mere spectator of the hopes and passions of the family. The captain had just addressed to her one of those silly, fulsome compliments, which men of little wit find successful with women of little under-

standing. The poor girl had turned silently away.

"Pon my word," lisped the puppy, "you are a little insensible creature. The compliment I have just paid you would have turned the heads of half the women of Versailles and Vienna."

"Address to such, sir, your insulting language," replied Amy, mildly. "Englishwomen envy them not, content in rustic manners and in rustic virtue."

"Pamela grows sententious," said the young man, with a sneer.

"Adolphus certainly is a great fool," observed his sister.

Further conversation was broken by the sound of a carriage rattling across the square; and in a few moments the long anxiously looked-for, wealthy brother was announced. He was a hale, hearty, bluff looking man, of about sixty: the climate of the east had bronzed his features, and given them an almost oriental complexion. As he entered the drawing room in his military undress, Amy could not help observing to herself that he had a fine military appearance. Shaking his brother warmly by the hand, he was next introduced to his sister-in-law.

"Glad to see you, Lady Playwell. But how is this, William?" he added, turning to the baronet. "You seem careworn and ill. In a climate like this, you ought to look like an evergreen."

"Family cares,—parliamentary duties," replied his brother, with a smile.

"Ah, I understand—twice married. Heavy dispensations leave their scars."

"My son," said Lady Playwell, not over pleased with the remark, "Captain Adolphus, so named after his godfather, a royal duke."

"Humph!" muttered the general, eyeing his shell jacket—for the young man was in undress—"a soldier."

He is admiring me," thought the puppy.

"And is that the uniform of your regiment?" demanded his uncle, whose long absence from England made the undress of his nephew appear a novelty.

"Yes. Do you like it? Perfect, is it not?"

"Not quite. Something is wanting."

"Something wanting?" repeated the dandy, with an air of surprise. "What can that be?"

"A tail."

The young officer thought that the speaker alluded to the queue so long worn in the service, and which had been abolished during the general's service abroad.

"And what advantage could I possibly derive," simpered his nephew, "from a tail?"

"One at least," thought the general; "it would decide your species;" but he wisely kept his opinion to himself.

Miss Playwell was next introduced. Her uncle kissed her; the poor girl tried hard to look gracious and pleased, but the attempt was a failure.

"And who," he demanded, pointing to Amy, who was standing at a distance, "is that pale, pretty looking girl in the corner?"

"Oh, that," said Lady Playwell, with a feeling of pique, caused by the brusque manner of her brother-in-law, "is Miss Amy Lawrence, my daughter's companion."

"And a very amiable one she seems," observed the old soldier, whom long habit had accustomed to express his opinions without caring whom he pleased or offended.

Amy slightly curtsied.

Just as the party were about to proceed to lunch, a short, thin man, with a desk under his arm, uncereemoniously entered the room. His face was shrivelled like a leaf in autumn, and the hard lines denoted that he had seen hard service.

"Where am I to put this?" he demanded bluntly.

"Can't tell yet, Rigid," replied his master, mildly.

"When can you let me know?"

"Insolent!" said Adolphus.

"Who is that man?" inquired Lady Playwell.

"That, sister-in-law," said the general, "is the plague of my life—my old servant, Rigid. The fellow never suffers me to have an opinion of my own, and commands his commander."

"You had better let me drill him," observed Adolphus. "I'll soon teach the fellow his duty."

"You had better learn it first yourself, sir," said the man, with a cool stare. "I was drilled before you were born."

The captain muttered something about a horsewhip.

"Come, come," observed the uncle, who overheard him, "I must have no quarrelling with Rigid. If he has the misfortune to be a bear, he is at least an honest one. He saved my life at Moltoon!"

"Faithful fellow!" exclaimed the lady of the house, who saw at once that her visitor was something of a humorist.

"Humbug," said Rigid, in an under tone.

"We must be friends," observed the captain.

"Must we!" replied the old fellow, with a look of dislike.

"I must shake hands with him," added Miss Playwell, making a violent effort to appear amiable; "saved my dear uncle. Brave fellow!"

Rigid made a serious kind of grimace as the young lady took his hard hand in hers; for he thought how little either the captain or his sister would have cared for him, had the life he had saved been that of a poor uncle instead of a rich one.

Sir William proposed, before proceeding to lunch—which fortunately was a cold one—to conduct his brother to his apartment and left the room, accompanied by the general and his servant.

"What a bear!" observed Adolphus, as soon as the door was closed.

"They are well matched," said his sister.

Her ladyship was silent; she was too prudent to give utterance to her opinion before Amy, against whom she had suddenly conceived a violent and most unaccountable dislike.

Miss Lawrence," she said, coolly, "as this is a family reunion, perhaps you will prefer having lunch in your own room?"

Poor Amy curtsied, and withdrew.

"I must get rid of that girl," mentally resolved the lady of the mansion; "these old fools from India have been dried till they are like tinder; a spark sets them in a blaze, and they become capable of any folly. No," she added; "Adolphus, if there is wit in woman, must be the old man's heir."

She was further confirmed in her resolution by the general inquiring at lunch after the young lady, whose pale countenance and quiet manner had attracted his attention; and he seemed dissatisfied

when informed that she preferred to lunch in her own room.

"Poor thing!" he said; "it's hard to be a dependent, and treated like one." His sister-in-law bit her lips, but was silent.

Under plea of fatigue, the general soon afterward retired to his room, where Rigid, who knew his habits, was preparing his hookah.

"Well, man," said his master, who knew his quick perception of character, "what do you think of my brother?"

"Henpecked," was the reply.

"My sister-in-law?"

"A shrew."

And the old soldier, in his master's opinion, was right.

"And my nephew?"

"A puppy."

"Right there," thought the general, who had been disgusted with the conceit of the captain.

"Well, Rigid," he added aloud, "you are rather difficult to please. And pray what do you think of my niece, Miss Jane Clara Playwell?"

The hard features of the old soldier were drawn up as if by mistake he had bitten a crab-apple instead of a peach, or mistaken a glass of verjuice for generous champagne.

"Speak out!" exclaimed his master, impatiently.

"Sour whey," said the man, bluntly. "The milk of human kindness seems to have been curdled in her from the cradle. She has all the heartlessness of her mother, without the oil which smoothes it! Bad set! bad set! Better have stayed in India."

"Well," observed the general, with a sigh, "I must say, that for a portrait painter you are the least given to flattery of any man I ever met. Your likenesses are so truthful that even the originals might shudder at the resemblance."

The old man paused, and sent forth the whiffs of the fragrant weed from the superbly-mounted hookah, the gift of the officers of his regiment on his quitting India. The effect was gradually to soothe him, for something like a smile broke over his once handsome features, as he again addressed his withered, caustic attendant.

"Rigid," he said, in a good-humored tone.

"Well?" drily answered the old man.

"As you have painted the portraits of my relatives, you may as well complete the gallery. What do you think of me?"

"Wretchedly suspicious," replied the little man with a chuckle; for he had suspected the question would be asked.

"Why, you scoundrel! you——"

"Why did you ask me? You know I can't lie to please even you. I repeat it, you are as suspicious as an old maid who hears her name whispered by her dearest friend. I never said a civil thing to you but once, and you've doubted me ever since."

With these words the speaker turned upon his heel, and left the room without waiting for a reply. And he was right, for his master was suspicious and jealous of the attachment of all around him.

"Suspicious!" repeated the general, laying down the tube of the hookah; "the fellow is right. It is the curse of wealth to doubt the motives of those who evince the least kindness, and yet pine for the affection it is doomed to suspect. Oh!" he added, bitterly, "how the heart changes! I remember the time I started for India as well as if it were but yesterday. I was a boy, then—open-hearted, confiding. My brother clung to me—wept—begged me not to forget him—made me promise to write by every post. Gradually his letters grew cold and formal; months elapsed, then years, without my receiving one, till by accident he heard that I was rich; they became regular enough then, and now he *seems* all kindness and affection again. I should like to hit on some means to test the sincerity both of him and his family—to feel assured that it was not my wealth they courted; and—pshaw!" he added, after a moment's pause; "that old fool Rigid was right—I am suspicious!"

Nothing could exceed the attention which for the ensuing month the whole family of the Playwells lavished on their rich relative. If he complained of the draught, Miss Jane Clara was ready with her cashmere to throw around his neck. Adolphus so far profited by the lessons of his worldly-wise mamma as to invite the general to the mess of his regiment.

Nay he even so far compromised himself in the eyes of his fashionable friends as to be seen with him in his cab in Bond street. The baronet was the only one of the family who was really glad of his return. He was a companion at breakfast and at the chess table. When his parliamentary duties compelled him to be absent, Amy Lawrence generally supplied his place. The general was pleased with her quiet unobtrusive manners, and gradually became attached to her society. Even the human hedgehog, old Rigid, smiled when he met her on the stairs, or saw his master occupied at his favorite game beside her; and so the time moved rapidly on.

## CHAPTER XXXIV.

### EXAMINATION AND DEATH OF CRAB.

"Touch but the cords, and woman's heart is strung,  
Like precious pearls hid in miser's store,  
Virtues and self-devotion both are found."

#### OLD PLAY.

As the day of trial approached, Crab became exceedingly nervous, and held frequent consultations with his lawyer, a man well versed in criminal cases. The portly person of the madhouse keeper had, from the first hour of his imprisonment fallen gradually away. His eyes had become haggard, and he regarded all who approached him with a restless, anxious, inquiring look, as if he sought to read in their countenance the chance which they considered existed of his condition or escape.

As he had a command of money, and was liberal to those around him, even to profusion, he was treated by the keepers with a certain degree of respect. His table was daily supplied from the nearest hotel, and every comfort which the regulations permitted him, and perhaps something more, was freely allowed. Barnes, his confidential keeper, had frequent and long consultations with him.

The wretched man was seated at a table in his narrow cell, looking over a mass of papers which his lawyer had brought. The serious air of the man of business had something more than usually ominous in it, and struck a chill to the culprit's heart. It wanted only three days to the assizes. A half emptied decanter of wine stood on the table between them: neither seemed

to have any inclination to finish it. To Crab even wine had lost its zest.

"And you think this line of defense," he said, after a pause, "the safest, Mr. Shearwit?"

"It is the only one," replied his adviser. "You can rely upon Barnes, you say?"

"True as steel—he will swear to any thing I wish."

"Hem!" said the lawyer. "Any thing that is true, you mean?"

"Of course," replied the prisoner. "And now, my dear sir (this was uttered in a most significant tone,) tell me candidly—I am not a man to start at evil intelligence, like a child at a shadow—what do you *really think* are my chances of acquittal?"

Mr. Shearwit hesitated: not that he felt any doubt as to the result that he had long foreseen; but he was embarrassed how to convey his opinion to the prisoner.

"All depends upon your witnesses," he replied, after a pause of some moments, which seemed like an age to Crab, "and how they stand the cross-examination of Serjeant Arlan, who unfortunately has been retained against us: somehow or another, he has a way of sifting evidence. Hang the fellow! give him the finest clue and he will follow it through all the ins and outs till he arrives at the end of it—then he is so eloquent! He was an actor once, and is up to stage tricks, knows the clap-traps to win a jury. Still there is hope. I wish he had been on our side," he added, thoughtfully; "sincerely wish it."

The culprit turned very pale. The slow, sententious manner in which the opinion was given seemed to the unhappy man like the tolling of a death-knell, and he already began to feel certain choking sensations about the throat.

"Come, cheer up," said the lawyer; "you have three days yet to prepare, and—"

"Three days!" interrupted Crab; "ay, three days of agony and suspense—to sit and watch the fleeting hours—count every minute as it flies, and feel more heart sick. Is there no way of escape? I am rich—can pay liberally—let them take all. I care not if I land in America a beggar—a beggar," he added despairingly, "so I save my life."

Shearwit shook his head. He knew that the governor of the jail was incorruptible, and that the keepers, without his connivance, were powerless to assist in such a scheme, even supposing that it were possible to bribe them.

"I see—I see!" exclaimed the unhappy man, clasping his hands wildly, and crying like a child; "I am doomed—I shall be murdered—legally murdered! By heavens! I had no share in the old man's death! It was that villain Chinon, who robbed me."

"That would have been an excellent defense, but for the unfortunate letter of advice to the bank, to pay him the thousand pounds."

Crab groaned deeply and bitterly cursed himself that he had ever learned to write.

"Don't you think," said the lawyer after a pause, "that your mind would be easier if your affairs were settled?"

"How settled?" demanded Crab.

"I speak merely," continued Shearwit, "in case of accident. You are rich, Mr. Crab—very rich; and should a conviction unfortunately take place—although even then I should not utterly despair, so strong is the public feeling against capital punishment—every shilling you possess would be forfeited to the crown. Now you must have some one whom you love?"

Crab groaned; he loved nothing but his money; he had made a god of that, worshiped it in the corrupt temple of his heart, and found the idol impotent to save him.

"Some friend," said the lawyer, blandly, "whose zeal you would wish to recompense. In such a case nothing is more easy than to rescue your money from the grasp of a rapacious government. A deed of gift before conviction!"

"Not a penny!" exclaimed the wretch, in a violent fit of excitement; "not a penny: I'll take it with me—it shall be buried with me—not with me! Do you think that I have toiled, and scraped, and sinned, to let others enjoy the fruits of my industry and laugh at me in the grave? no, no!"

"As you please," observed Mr. Shearwit, coolly; "I merely threw out the suggestion."

Shortly after the man of law gathered up his papers and withdrew, leaving his

client in a state of mind to which madness would have been relief and death a mercy.

No sooner was he alone than Crab hastily untied his neckerchief, and, taking out the pad, ripped it carefully open. Among the wires which formed the supports, he withdrew a small paper; it contained an impalpable white powder: the quantity would scarcely have covered a shilling, and yet there was enough to send a dozen strong men to the grave; in fact, it was a virulent poison, so sudden in its effects, that it destroyed the principle of life without any of those lingering pangs which generally accompany death produced by similar means.

"At least," he muttered, "I am armed against the scaffold. They shall not drag me like a dog to the accursed tree—the hangman's hand shall not pollute my neck! Fool!" he added, bitterly; "fool! was I not rich enough? had I not the means of procuring every enjoyment? to fall by the thirst for that of which I had more than enough! Of what use is my money now? will it buy safety? No; prolong my existence one brief hour? No. Even the devil, gold, is powerless in a case like mine.

There was a gentle knock at the door of the cell. Crab hastily hid the packet in his pocket, and, trying to assume a calm air, called out to the party to come in.

Barnes made his appearance—he was dressed in his best: he thought it only a mark of respect to his master. The fellow had screwed up his face to assume a look of sympathy; but it would not do—he only caricatured the feeling.

"Well, Barnes," said his master, "what news?"

"Bad, sir," said the fellow, shaking his head; "very bad; eleven more patients removed by their friends. The 'sylum, which used to be as lively and pleasant as a skittle-ground, is grown so lonesome like, that I scarcely care about staying in it."

"Hang the patients—I can live without them!"

"Can you?" said the man, with a look of surprise; "well, that's a comfort for you, anyhow; but it only wants three days to the 'sizen."

Crab's countenance fell: indirectly the

speaker conveyed his opinion that his case was a desperate one.

"But I shall be back in Manchester soon," observed his master, trying to assume a confidence which he was very far from feeling.

"Yes—I—suppose so," slowly drawled the keeper, at the same time brushing his hat with the cuff of his coat—not that it was dusty, but he wanted something to do.

"You will come and see me on my return?"

Barnes shuddered; but, hastily recovering himself, promised that he would. His master read his thoughts: it flashed upon him in an instant that the bodies of criminals were generally sent to the Infirmary of Manchester for dissection, and the involuntary shudder of his servant was explained.

"Oh!" he exclaimed, clasping his hands together, "is there no hope? Barnes," he added, "I have been a liberal master—I will be more so. You know I never went near the cell of the old fool Gridley; stick to that, and they can't hang me—I am sure they can't."

"White, the new keeper, has sworn you did. Bad job," said the man; "bad job. Old Grindem was lucky—popped off just in the nick of time."

"Curse him!" groaned the prisoner; "curse him! it was an evil day I ever saw him."

"So I'm thinking."

"Or listened to him."

Barnes nodded, as much as to say, "You are right."

His wretched master grasped him by the arm, and earnestly entreated him to contrive some means for his escape. In his desperation he proffered him half his fortune to change clothes with him.

The keeper shook his head.

"It would be of no use," he observed; "both the jailers know me, and we generally have a bit of gossip when I leave the prison. Do n't you think, sir," he added, "that your mind would be easier if you were to settle your affairs?"

"My affairs?" repeated Crab.

"Ay; they say that if any thing unpleasant happens, all your money goes to the crown. Now you can't wish that, for the crown is your prosecutor. I'm sure," he added, "there's I and my wife always



looked up to you like a father. Poor Bet! she has had her green silk dyed black, in case any thing should occur. Besides, as she says, if it is not handy for one friend it is for another."

"Affectionate creature!" muttered Crab bitterly.

"Well, that she is," continued the man; and as you have neither wife nor chick, and I have always been a faithful servant, *and can hang you if I like to speak out upon your trial*, I thought you might wish to do something handsome for us beforehand."

"You are an ungrateful villain!" said his master, "and I defy you!"

Barnes put on his hat, which he had been carefully brushing during their conversation, and, changing his respectful demeanor for one of dogged menace, eyed his employer for several seconds in silence.

"Villain, am I?" at last he muttered: "well, perhaps I am. But I know who made me one, and so shall the jury. Who paid me to force the poor old man to swallow your infernal drugs? Who betted with Chinon a thousand pounds that he would live over a certain day? Ah! you may well change color! You did n't think I overheard that! But you are mistaken—others can listen as well as yourself."

"Barnes."

"Your visits, too, to old Grindem. Perhaps if they examine your account at the bank they will find how soon after Gridley's death you paid in a large sum of money; for, rascal as you are, a small one would not have tempted you to place your neck within the compass of a halter."

"Barnes," exclaimed his master, more and more alarmed, "I was hasty. You know my temper—what is it you desire? Of course I always intended to provide for you and Bet."

"I know that you ought to do so."

"How much do you require? Speak out."

"Oh," said the fellow, dropping at once into a respectful tone, "we ain't greedy. Three or four hundred a year will make us comfortable for life."

"You shall have it," replied Crab; "that is, if I escape."

"I must have it afore, or I speak out. No, no—we know each other too well to

trust to promises. Why you would break an oath as easily as I would my word, for the mere pleasure of doing so, to say nothing of the gain."

"I'll sign any thing you please," exclaimed Crab, "provided I escape."

"Something afore," repeated the man, with an impatient toss of the head.

"Not unless I escape," repeated Crab, firmly.

"You can't escape," replied the keeper. "There's little Lizzy—she saw and heard too much. They have got her up at the house of Squire Mordaunt. Not even her own mother is allowed to see her, except in the presence of the housekeeper."

"That's unfortunate," said Crab.

"Very!" repeated the man, ferociously. "I wish I could see her, I'd soon silence her blabbing, I warrant me!"

"Try," muttered his master, in a low tone; "and if you succeed, I'll give you a thousand pounds—two," he added, eagerly; "make you rich for life."

"It's no use," replied Barnes, with a tone of vexation; for he felt grieved to see so much money absolutely going a-begging. "I have tried to see her—climbed the garden wall—but there was always some one with her. She is too well taken care of."

The fellow was right: Mordaunt not only was aware of the importance of the child's evidence, but felt interested in her on account of her intelligence, and the natural feeling she had displayed when speaking of her old friend's death. He knew that every effort would be made to keep her out of the way on the day of trial, and she was watched with a vigilance which was as kind as it was prudent.

"So you see," said Barnes, "it's all up, and you may as well do the handsome thing by Bet and me while it's in your power."

"I'll think of it."

"You have n't much time to spare," was the coarse rejoinder. "In two days the judges will arrive."

"Come to me to-morrow early," hastily interrupted Crab, with forced calmness; "and you shall have my answer."

"Come," said Barnes, with a half-coaxing air, "do it at once; I know you've got plenty of money about you. Better let an old friend have it than Calcraft."

"To-morrow," groaned Crab, turning very pale; "to-morrow."

The keeper, disappointed in the effect of his eloquent persuasions, reluctantly took his leave—promising to call at an early hour the following day.

No sooner was he alone, than the prisoner began to pace up and down his cell. Evidently he was meditating some important act—"screwing his courage to the sticking place"—for the drops of cold perspiration fell from his brow. At times he would clasp his hands, or toss them wildly in despair. He was in this state of frightful agitation and excitement when the keeper entered to lock up the cell for the night. The man glanced at him curiously, for in his eyes he was already doomed; and a condemned felon is always an object of interest with his jailer, especially if he has hitherto moved in a respectable sphere of life—it varies the monotony of the prison.

"Time to lock up, sir," he observed.

"So soon?"

"Past eight. Is there any thing I can do for you?"

"No; yet stay," said the prisoner, after a moment's reflection; "I expect my lawyer early in the morning, and I have not yet completed my instructions for the defense. He gives me best hopes," added the speaker, with a forced smile; "I am sure to be acquitted."

"Glad to hear it," replied the man, trying to look as if he believed him.

"Could you not let me have a light for an hour or so?" demanded Crab.

"Against the rules, sir."

"I am willing to pay for the accommodation—two—three—come, five sovereigns."

Crab took out his purse as he spoke, and counted out the glittering coin upon the table. Had the jailer not seen the bribe, in all probability he would have resisted it; but he was poor, and had a wife and children depending on his slender salary for support.

"Well, sir—of course, a gentleman in your situation we are always anxious to oblige; so, if you'll promise me to put out the light the instant you hear the prison clock strike ten, I'll leave you my lantern. The governor goes his rounds then, and should he see a light in one of

the cells, I should lose my place. It is not worth much, but it's all I have to depend upon."

The prisoner faithfully promised. The man picked up the five sovereigns from the table, and, leaving his lantern, left the cell, carefully locking the iron door after him.

As soon as the receding footsteps of the man assured him that there was no danger of interruption, Crab took out his pocket-book, and, placing it upon the table, began counting the notes. They amounted to the enormous sum of twenty thousand pounds—the fruit of his long life of villainy and crime. Directly after his committal, he had drawn them from the bank, in the vain hope of employing them to insure his safety.

"And so," said the unhappy felon, "this is the result of all my toil. I remember when I first started into life I fixed on this sum as the extent of my ambition. Not a guinea of it but is stained by crime—by human suffering—hopeless tears. It is mine—the sum I sighed for is won; but oh, at what a price! the devil has placed wealth within my grasp at the very moment when I must relinquish it. What enjoyments would it not purchase?—ease, luxury, respect,—for the world still bows to Mammon;—and I must lose it! It would buy beauty, wine, lands, and green trees; but not liberty," he added bitterly; "not liberty! There is no bribing the hangman's hand—no corrupting the judge; I must die—die like a felon, before the curious gaze of un pitying thousands, who will flock to my execution as to a holiday; boys will look forward to it as to a spectacle; old men date events from the murderer's execution! Wealth—cursed wealth! the desire of acquiring thee has periled my soul and body! I am lost—here and hereafter lost!"

"But none," he exclaimed, "shall enjoy the wealth for which I sinned—squander in pleasure the fruits of my toil and crime. If I can not take it with me, I will at least disappoint the greedy wolves who are impatient to divide the spoils. How the fiend must laugh," he added, "to see the bait which tempted me turning to ashes in my grasp!"

With these words, he deliberately held

the notes to the flame of the lantern, and resolutely kept them there till they were consumed to the last vestige, which with a breath he dispersed over the floor of his cell.

"Ashes," he muttered; "ashes, as I soon shall be!"

After the destruction of his riches, it is astonishing how quickly Crab became reconciled to the idea of death. While the notes remained unconsumed, with all his resolution he would have found it impossible to complete the last dreadful act he contemplated; but these once destroyed, he viewed his approaching fate, if not with complacency, at least without regret: for him it might truly be said, life had lost its savor.

Taking the packet which contained the poison from his bosom, he carefully mixed it in a glass of wine, and, placing it before him, contemplated the fatal draught in silence.

In the pause which preceded the taking of it, every action of his life passed as vividly and distinctly before him as if a panorama had been unfolded to his gaze. He saw himself a boy at school, overreaching his playmates at their games—grasping at gain—pilfering from their trunks and desks; then a youth, first starting into life—watching each chance of gain—cringing and scheming by turns, till the first stone of his fortune was laid; next a man, gazing with unholy love upon a pale, fair-haired girl, whose heart he broke, whose affection he bartered, for the hand of age; but then that hand was set in gold. He shuddered as the recollection crossed him, and words long since forgotten smote upon his ear.

"Avenged, Ellen!" he groaned; "thy wrongs are fearfully avenged at last! Had I listened to thy voice I might have been a happy husband—a proud father; now no child will pray over the suicide's dishonored grave—no tear of affection or regret will hallow it. I'll think no more—the future can not be more terrible than the present; if there is a heaven, I have forfeited it—if a place of punishment, no mercy can redeem me!"

With frantic haste he caught up the glass, and tossed off the contents. The effect was instantaneous; with a deep

groan, he fell upon the ground; his chest heaved—for a few moments convulsively; then there was a stiffening of the limbs—and a film passed over his strained eye-balls—a pause—a second struggle, fainter than the first—and all was over!

A soul stood before the judgment seat—an inanimate clod alone remained on earth. Crab had escaped human judgment, but not the justice of heaven.

Barnes and the lawyer were both equally disappointed, when, calling at the jail the following morning, they were informed that the prisoner had destroyed himself. The rage of the former vented itself in curses; for he had fully expected to have extorted a considerable sum from the fears of his old master.

"He was always a sneaking villain," he observed to one of the jailers; "and Satan has only got his due at last!"

The lawyer went a more subtle way to work. Knowing that the unhappy man had a large sum in notes in his possession, he requested of the governor that the pocket-book and papers of the deceased might be given in his possession—a demand which was very properly refused. They were produced, however, on the inquest, but were found to contain nothing of importance—not a note, bill, or security for money could be found. A verdict of "self-murder" was returned, and the body of the madhouse keeper was interred in that part of the churchyard set apart for criminals and suicides.

News of the death of Mr. Crab reached Manchester just as Mordaunt and his learned friend Dr. Rand, were about to start to Lancaster. The intelligence both surprised and shocked them.

"It is nothing more than I expected," observed the former; "he was sure that the trial would go against him; he has but anticipated the judgment of his fellow-men. Poor old Gridley!" he added; "he is avenged at last!"

"Why, yes," said the doctor, taking a pinch of snuff; "Grindem and Crab are both gone. So, to use a mercantile phrase, that account is balanced."

"My dear old friend," said the merchant, "you forget your promise."

"Do I?" said the man of learning, trying, at the same time, very hard to recollect what promise he had ever given.

"Not to allude to the name of Grindem in connection with this sad affair."

"Of course not," said Rand, at the same time tapping the top of his head—a constant habit with him whenever he wished to recollect any thing; "of course not. But why are you so anxious for the old merchant's reputation?"

"Not for the sake of the dead, but of the living—to spare the honor of a noble-mind fellow, who at present is absent from England, and who, I am certain, would exile himself for ever, should he ever suspect the crime of which his uncle was doubtless the instigator, and Crab the instrument.

"Ah, I understand," exclaimed the doctor, with a smile; "Freemasonry again! Well, there certainly must be something singular in this bond of brotherhood, which links men of such opposite character together. By-the-bye, Mordaunt, can you give me any information respecting the real founders of the Order; for I trace it far beyond the era assigned by popular authorities—the builders of the temple?"

"Become a member of our Order," replied his friend; "pass the mystic vail, and then you will be satisfied."

"No, no," replied the old man, with a smile. "I can't afford the time. I shall return to town. In six months the notes to my work on Monoliths will be ready; after that, perhaps, we shall see; but I can't neglect my Monoliths."

And so the two friends parted—the bookworm to his studies, the mason to the active duties of life.

A great weight was removed from the mind of William Bowles when he heard of the suicide of Mr. Crab; he dreaded the trial, as likely to connect the name of Gilbert Grindem with the murder of the poor old clerk; and the effect of such a disgrace upon the sensitive mind of his friend he shuddered to contemplate. Arrangements had been made for the celebration of his marriage with Mary Heartland. Her maiden aunt had been fairly worried out of her consent by William's staunch friends, Dr. Currey and Mr. Majorbanks, the latter of whom, as one of the orphan's guardians, had a voice in the disposal of her hand. The settlements had been duly drawn up,

and another week was to see her the wife of William Bowles.

To the devoted, generous-hearted young merchant, life appeared all sunshine. Yet a few days, and the object of his love would be his—united by that tie which death alone can sever. The sensation of happiness, perhaps, would have been too overpowering, had it not been tempered by the continued anxiety he felt on Henry Beacham's account; for William Bowles had a heart as open to friendship as to love. He had written letter after letter, informing him of his uncle's death, of the reports of his marriage; but had never once been favored with a reply.

"He must be dead," he would sometimes despondingly exclaim. "Henry would never treat me so; or some infernal treachery has been at work!"

The young man was right; Small had not yet played the last of his dirty cards.

William and his father were one morning busily occupied in the counting-house, when the former was informed that a sailor-boy wished to see him. The lad was instantly admitted—he was a fine-looking lad, of about sixteen, and made as many bows as a country squire on entering the drawing-room of a fashionable lady.

"Well, my lad," demanded William, "what do you want with me?"

"Are you Mr. William Bowles, Esquire?" said the youth.

"The same," replied the young man with a smile.

"Are you acquainted with Mr. Henry Beacham, Esquire?"

The merchant bounded from his seat as if he had received an electric shock; he felt that at last he should hear some intelligence from his friend.

"I am his friend," he exclaimed. "For heaven's sake, my good boy, if you have any letter—any intelligence to communicate, let me have it instantly. I am most anxious to hear from him! I will reward you," he added, "beyond your expectations."

"I don't require any recompense," replied the sailor, bluntly. "That gentleman was kind to me in St. Petersburg—had the captain up before the consul for beating me. I would go through fire and water to serve him."

"You have a letter?" eagerly demanded William, who recognized his friend in the sympathy he had shown for the oppressed.

"I have a letter."

The youth began to fumble in the lining of his gold-laced cap, in which he had secreted the letter. To Bowles' impatience it seemed an age before he produced it. To snatch it from his hand, break open the seal, and devour its contents, were the act of an instant. He saw the purport of the letter—he did not want to read it.

"Thank God!" he exclaimed; "he lives, and is well. Father, give this lad five sovereigns. Call again, my lad, any time before you leave Manchester. Be sure you do not quit the place without seeing me."

"I won't, sir," said the lad with a second series of bows.

William caught up his hat, and rushed from the counting-house, while his bewildered parent paid over to the messenger the sum his son had named.

"God bless the boy!" exclaimed the old man, who, in his heart, was as pleased as his son at hearing from Henry Beacham; "I wish he were married and settled; for what with this love and friendship, I am obliged to look after the affairs of the firm myself. I wonder," he added, with an eye to business, "if there is any intelligence respecting the markets of Russia?"

Although it was an early hour in the morning—indeed, far too early for a visit—William directed his steps to the mansion of Miss Heartland. Had the old maid been visible, she would have been exceedingly shocked at the impropriety, as she would have termed it, of a call at such an unreasonable hour. Fortunately she still kept her dressing-room, for at her age the toilette has many mysteries which youth little dreams of; and so a lecture was spared to both the lovers.

"The young ladies are in the drawing room," said the servant, in answer to the young man's inquiries. "Perhaps I had better inform Miss Mary that you wish to see her?"

Without a word, the impatient lover pushed the fellow aside, and bounded up the stairs to the drawing-room.

Mary, and two of her young friends who had been invited to act as bridesmaids on the coming occasion, were busily occupied in inspecting a variety of silks, laces, and the many etceteras of a bridal outfit, which our female readers are far more capable of describing than we are. A grave difference of opinion had arisen between the girls on the respective merits of a pale gray watered silk, and an apple blossom colored satin—the intended bride was undecided—when the door opened, and her intended, his countenance flushed with excitement, entered the room. There was a faint exclamation of surprise from all the three young creatures; but having assured themselves, by a glance in the mirror, that even in their morning dress, they were not so very hideous, they gradually resigned themselves to the visit. Mary alone blushed deeply; for the silks and satins upon the table hinted at preparations for an event which, however anxiously desired, makes the heart of a maiden beat even when alluded to.

"Oh, Mr. Bowles!" exclaimed the eldest of the bridesmaids, who, having twice officiated in a similar capacity, considered herself an authority upon the proper etiquette; "this is unfair; I declare you have caught me in my wrapper."

"Has any thing occurred, William?" demanded Mary, fixing her eyes with an anxious expression upon her lover.

"No—nothing—that is, nothing that need alarm you, Mary; pray forgive my unceremonious visit. Did you know how charming you all look," he added, "in your deshabelle, and how that pretty air of confusion becomes you, you would pardon my abruptness."

"I am not so sure of that," replied his intended, with a faint smile; for she saw that something must have occurred to have brought him to her house at such an unusual hour.

As an old bachelor, it is not to be supposed that the author can explain the species of Freemasonry by which girls communicate their wishes to one another; indeed, I question if few married men ever pierced that mystery. Certain it was, to William's great relief, that, under pretense of removing the litter—as they termed the tumbled heap of silks

and laces—the two young ladies left the drawing-room, and Mary and William remained alone.

"Something, I am certain, has occurred," said the former; "tell me, William—if I can not give advice I can at least offer consolation. I have almost a right to ask," she added, casting her eyes upon the ground; "for it is long since I had a secret from you."

"My sweet girl," said her lover, "I have received a letter at last from Henry Beacham, and I know not whether it has most delighted or pained me. It seems, from some crooked reason or another, the agent of the firm has taken advantage of my friend's being a partner in the house, to call upon him for security for certain claims, which are only trumped up for the occasion. His uncle, I know, only sent him to Russia in the hope of breaking off his attachment to poor Amy Lawrence; and he was not a man to scruple at any means of keeping him there.

"But why does he not leave?" demanded Mary, anxiously.

"He can not—the laws of Russia do not permit a foreigner to quit the place till every claim against him is either satisfied, or security given. From the style in which he writes, it is evident that all my letters to him and his to me, have been intercepted—that some infernal treachery has been at work. Mary," he added, "he was the friend of my youth; we loved each other like brothers. I am sure you can feel and sympathize with me, with him, and Amy."

"You are his uncle's executor," observed Mary, "and he is rich now. Send him money—no matter to what amount."

"Money alone," replied William, "will not procure his liberty—he is too deeply ensnared. He requires a friend—a firm and faithful friend."

"I see," exclaimed the poor girl, bursting into tears: "you wish to delay our marriage—to break it off! Oh, William, Henry Beacham is dearer to your heart than your affianced wife! You would sacrifice me for him!"

"By heavens you wrong me! No, Mary—no; the hope of calling you mine is now the magnet of my existence; that hope broken, and life would indeed be worthless! The sacrifice you hint at

is more than even a friendship like Henry's could demand—more than I have a right to ask of you. I came to you for consolation, not to wound you by a request at which my heart would feel as deeply as yours. And yet he saved my life."

"Your life, William?"

"Yes—we were boys at school together; one day while bathing, I was seized with a sudden cramp; the stream was both deep and dangerous. My school fellows stood aghast—not one ventured to my assistance, save Henry. Twice he plunged into the water; I was already senseless; the third time he succeeded in dragging me to the bank, and sank exhausted by my side. Do you wonder that I love him? It is a debt of gratitude."

"And must be paid," exclaimed Mary, bursting into tears, "no matter at what price. William," she added, "you say you did not come to postpone the celebration of our marriage?"

"The thought," exclaimed the young man, "never once struck me. I have no right, Mary, to trifle with your feelings—to exact a sacrifice at which my own revolt. No, Mary—no; the love I bear you is as sincere as the object of it is worthy and confiding."

"Go, William," exclaimed the excited girl, agitated by the extent of the sacrifice; "go to your friend—he is worthy of you—worthy of the trial! I feel that even the love of a wife could not console you for such a loss as his. Go, that you may not have a reproach upon your heart at the altar, a duty unneglected, a debt of affection unpaid. Go, and God prosper and protect both you and Henry!"

"My own true, generous-hearted girl!" exclaimed the young man, clasping her with passionate love to his manly breast; "this sacrifice is more than friendship could expect. I may be absent, but my heart will linger with you—my every thought be yours! Henceforth it is not love—it is idolatry—the soul's true worship! Well shall a life of devotion to your happiness repay this noble act!"

The effort was almost too much for the poor girl, and yet she did not regret that she had made it: The first impulse of a generous heart is generally that of right. She felt that her firmness was forsaking

her, and wisely resolved to spare her lover and herself a second pang, which might have destroyed her resolution and upset his manhood; for though firm where he himself alone was concerned, William had a heart as tender as a child for the sufferings of those he loved.

"Now leave me," she whispered, faintly; "the first struggle is the worst. I do not say think of me, for I feel confident of your love. I shall pray and watch for your return; and if, in some hour of solitude, my heart repines, I'll think of the two boys—one risking his life to save the other—and the sense of duty shall sustain me."

It were too painful to linger over the parting scene of the young lovers, each of whom made so great a sacrifice at the claim of friendship. What promises were given—what vows were made—our readers can well imagine.

With a torn heart, William broke away from the devoted girl; and rushed, more like a madman than a reasonable being, toward the counting-house, to inform his father of his intended voyage.

Nothing could exceed Miss Heartland's and Mr. Majorbanks' surprise, when informed by Mary of the postponement of her marriage. The young bridesmaids felt almost indignant, till their friend explained to them the cause, when, true to the instincts of youth and nature, they warmly applauded the generous sacrifice she had made. Not so the aunt. She had never liked the marriage, and her evil spirit rejoiced in the chance which she perceived in breaking it off. But this time the venom of her words were harmless. *Mary knew her* by the bitter experience of the past.

"And you believe in this fine romantic tale of friendship and Russia?" demanded the old lady, with an air of ironical pity.

"Firmly," replied Mary.

"Poor child! poor child! Well, thank heaven! I never listened to the follies of what the world calls love; but it strikes me that if, upon the eve of my wedding day, my intended had proposed such a thing to me —"

"William did not propose it," quietly observed her niece.

"But he hinted at it—it's all the same."

"Nor, wish it," added the confiding girl. "The proposal was mine—the request was mine; and whatever be the result, I shall never regret having made it."

The speaker's old friends, Majorbanks and Dr. Currey, warmly applauded her conduct.

"You have established a claim upon your future husband's affection," said the latter, "which time can not break. Passion will often fade with beauty, but the love which a great and noble act inspires, dies only with the heart in which it is enthroned."

Mary smiled; it was something to have won the approbation of a man like Dr. Currey; but still, in secret, the poor girl wept long and bitterly. The danger of the voyage was ever present to her imagination, and many a prayer was daily offered up for the return of the absent William.

When William Bowles arrived at the counting-house, he found his father seated, looking over the correspondence of the firm. The hurried step and flushed countenance of his son did not escape the old man's attention. Laying down his spectacles and letters, he demanded—in the tone of a friend, not a father—what had occurred.

"Read that," replied the young man, at the same time handing him Henry Beacham's letter.

The father read it over twice.

"What think you of that?"

"That is about as complete a piece of rascality as ever was perpetrated. Poor lad! poor lad! And so he is not married, after all?"

"No—not a word from which I can draw such an inference. It was all a plot of his uncle's, and that rascally partner of his."

"And what do you propose to do?" inquired the old gentleman, anxiously; for he knew the true friendship existing between the young men.

"Start directly for St. Petersburg."

"William," said his father, gravely, "under any other circumstances, if I did not approve perhaps I should not say that such a step was wrong; but you are about to be married—a few days more will make you a husband. What would the world say?"

"Curse the world! It can not give me another friend."

"What will your intended wife say?"

"Father!" exclaimed the young man, deeply moved by the scene which had just taken place between him and Mary; "she herself proposed that I should go. Think you, strong as is my attachment for Henry, I would have wounded her heart by a slight at such a moment when she had given me the truest proof that woman can give of devotion, in consenting to be mine. I trust I have too much heart for that."

"And Mary wishes you to go?" repeated Mr. Bowles, hastily putting on his spectacles, to hide a tear which admiration drew into his eyes.

"More, father—she has already bade me farewell. The packet, I find, sails from Liverpool to-morrow. Your consent and blessing will not be wanting, I am sure; for you never yet shrank at any sacrifice at the call of duty."

"And will not now, boy," replied his father, in a voice broken by emotion. "Go, and God speed you in your enterprise! If the young heart which loves you, on the eve of being united to you, can bid you forth, the weak old one of a father shall not detain you. But, oh! William, be careful of your safety. I know the claim of friendship—how strong its ties; but you are my only son. Should any thing occur to deprive me of you, think of your mother's broken heart—of your old father's desolation.—There," continued the speaker, seeing that his son was too much agitated to reply to him—"not a word; I know your feelings; I can read them. Make your preparations as quickly as possible, and don't spare the firm, William—draw for what sums you require. I'll not spare for money, when it is to serve the man who preserved to me a son."

William grasped his father's hand, and pressed it hastily to his lips. He knew the struggle it must have cost him to make up his mind to the separation, and it caused an additional pang to his own affectionate heart.

It was settled that the father should break the intelligence to Mrs. Bowles—the old man wisely determining to spare her and him the pain of parting.

The next day, furnished with unlimited credit upon the first banking houses in St. Petersburg, the fine-hearted fellow set sail from Liverpool; as the vessel left the Mersey, he dashed a tear aside, and nerved every energy of his mind to the accomplishment of the object of his voyage.

(To be continued.)

### A SON'S REMEMBRANCE.

My father, I can see thee now,  
As in my youthful days,  
When hope across my pathway threw  
Her bright alluring rays;  
I see thee now in memory's glass,  
Just as thou lookedst then,  
Though falling tears are on my cheek  
And stay my faltering pen;  
I see thee with thine eyes of love  
Fixed smilingly on me,  
While brother with a childish laugh  
Is climbing on thy knee.

That brother, dearest father, has  
Bright manhood on his brow,  
And only now in memory  
Can we gaze on thee now;  
Yet often, when fair fortune's wheel  
Has turned us good or ill,  
We feel thy spirit walks the waves,  
And bids the storm be still;  
And though thy friends may strew thy grave  
With summer flowers fair,  
We two, who loved thee more than all,  
Know well thou art not there.

I still with that dear brother live,  
Within our old abode,  
And we both feel that thy pure love  
Is keeping watch with God;  
And when at night we kneel to pray  
At Heaven's holy shrine,  
Oftimes our Maker's sacred name  
Is half confused with thine;  
And though thy early loss to us  
We ever shall deplore,  
We feel indeed thou art not lost,  
But only gone before.

If the mind is not laid out and cultivated like a garden, it will be overgrown with weeds.



## LITTLE THINGS NO TRIFLES.

How dear the chain which friendship weaves,

To bind the human heart—  
How deep the wound its ruin leaves  
When rudely forced apart!  
Not absence, solitude, or gloom  
Its links can disunite;

The flowers which intertwine may bloom  
E'en 'mid the shades of night;  
And yet how often is that chain  
Most rudely severed here,  
By scenes at which the soul must mourn,  
And memory ask a tear.

'Tis not the power of greater things  
Which causes rapture here,  
Or direst desolation brings

On what we hold most dear;  
But oft a little word—a look—  
An unkind thought expressed—  
A sentiment or thought mistook—  
A kindly word suppressed—

These, these the chiefest mischief do—  
These wound with keenest smart;  
And, like the worm concealed from view,  
Gnaw and consume the heart.

The gossamer a cord may weave  
Which time can scarce destroy;  
The coral 'mid the ocean leave  
The fruit of its employ;  
The smallest action oft may make  
A link in friendship's chain;  
And the minutest agent break  
What ne'er is formed again.  
Then think it not a worthless thing  
On trifles to bestow  
That care—a willing offering—  
Which greater objects know.

A MUSIC LESSON.—A Highland piper, having a scholar to teach, disdained to crack his brains with the names of semi-breves, minims, crochets, and quavers. "Here, Donald," said he, "tak' yer pipes, lad, and gie us a blast. So, verra weel blawn, indeed; but what's a sound, Donald, without sense? You may blaw for ever without making a tune o't, if I dinna tell you how the queer things on the paper maun help you. You see that big fellow, wi' a round, open face (pointing to a semibreve, between two lines of a bar), he moves slowly from that line to

this, while ye beat ane wi' your fist and gie a long blast; if, now, ye put a leg to him ye mak' twa o' him, and he'll move twice as fast; an' if ye black his face, he'll run four times faster than the fellow wi' the white face; but if, after blacking his face, ye'll bend his knee, or tie his leg, he'll hop eight times faster than the white-faced chap I showed you first. Now, whene'er you blaw your pipes, Donald, remember this—that the tighter those fellows' legs are tied, the faster they'll run, and the quicker they're sure to dance."

WE know a very worthy wife who was recently half frightened out of her senses by an ominous sentence in a letter from her husband. He said, "There is no telegraph office in this village, but, if I do not write to you to-morrow from Pittsburg, I shall *despatch* you."

## NOW.

ARISE! for the day is passing  
While you lie dreaming on;  
Your brothers are cased in armor,  
And forth to the fight are gone;  
Your place in the ranks awaits you;  
Each man has a part to play;  
The past and the future are nothing  
In the face of the stern to-day.

Arise from the dreams of the future—  
Of gaining a hard-fought field,  
Of storming the airy fortress,  
Of bidding the giant to yield;  
Your future has deeds of glory,  
Of honor; (God grant it may!)  
But your arm will never be stronger,  
Or need as now—to-day.

Arise! If the past detain you,  
Her sunshine and storms forget;  
No chains so unworthy to hold you  
As those of vain regret;  
Sad or bright, she is lifeless ever;  
Cast her phantom arms away,  
Nor look back, save to learn the lesson  
Of a nobler strife to-day.

Arise! for the hour is passing;  
The sound that you dimly hear,  
Is your enemy marching to battle;  
Rise! rise! for the foe is near.  
Stay not to brighten your weapons,  
Or the hour will strike at last,  
And from the dreams of coming battle,  
You will waken and find it past.

# Masonic Law, History and Miscellany.

## MASONIC LAW.

### A COMPENDIUM OF THE FUNDAMENTAL PRINCIPLES OF INTER-MASONIC COMITY:

*Being a Digest of the Laws, Usages and Compacts which compose the polity of Freemasonry considered morally, historically and philosophically.*

BY JAMES THEODORE HOLLY, S. P. R. S. S.

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PART II.—REVIEW OF MASONIC DIGEST.

### CHAPTER III.

RITUALISTIC LANDMARKS TRACED AMONG THE GENTILE NATIONS—SECRECY—SYMBOLOLOGY.<sup>1</sup>

1. **W**HILE demonstrating the pure succession of the Theocratic Landmarks in the preceding chapter, as continued down from the antediluvian age in the Jewish and Christian scriptures, we have also shown that some portion of divine truth, contained in scattered elements of God's revealed Word, were to be found among the sacred writings of some of the Gentile nations, according to the respective psychological developments of each; and, at the same time, while tracing the successive cycles of human history, and the actors who have performed a leading mission in each of these periods, we have brought out the fact that other postdiluvian nations, beside that of the Jews, were given a peculiar and specific mission in solving the problem of human destiny.

2. Hence, then, it is, that masonry, in fulfilling her universal and cosmopolitan mission, does not confine her ancient polity to that of the Jews, from whose

scriptures, as completed by the New Testament, she gladly selects the divine basis of her Theocratic Landmarks, because she believes them to be the purest source of God's revealed will to man: but, in addition to this, she proceeds, from this starting point of her polity, to incorporate therewith, in the most judicious manner, whatever she finds to be "good, beautiful and true," among the historical developments of those other nations that have fulfilled a specific mission in elaborating human destiny.

3. First among those nations, therefore, she has recourse to Egypt for those practical lessons of wisdom and general utility, by which a wonderful power of the divine word, enlightening the minds of men, was brought to bear in founding institutions of civil government promotive of industry, education and religion, and thereby introducing a gleam of heavenly order on earth, to dispel the chaotic darkness of that apostate condition of savagism, in which mankind soon plunged themselves after the fall of Adam. Amid the prudently digested institutions of this nation, our Fraternity finds the completest outlines of social organization for the mutual welfare of men living together in society, with the exception of that primitive and integral element of the omnific word which the Jews alone possessed in its purity: but the masonic institution, having supplied herself with this missing element as the first condition of her organic polity, she accepts, modifies, and adapts the political wisdom of Egypt on the basis of the Theocratic Landmarks of her polity.

4. Too much importance, in a social point of view, can not be given to the civil institutions of Egypt, while taking into consideration the national polities of the world. That nation stood foremost among all the people of the earth in this respect. Here the psychological excellences of several of the most important nations of antiquity seemed to converge to a common center, in order to receive their

<sup>1</sup> The following questions are considered in discussing the subject of this chapter, viz:—1. Why are the Ritualistic Landmarks traced among the Gentile nations of antiquity? (Nos. 1-5;) 2d. Why did secrecy form such a prominent characteristic of the ancient mysteries? and why is the same feature still perpetuated in the masonic institution? (Nos. 6-8;) and 3d. Why is a symbolical system of instruction perpetuated in the masonic Fraternity? (No. 9.)

highest development. In her sacerdotal institutions the symbolic imagery of Hindoo contemplation, the rationalistic doctrines of China, and the soul impressible worship of Persia, found their appropriate exponents; in her magisterial institutions we discover the wise development of her own local necessities, and the spontaneous outgrowth of her own social condition; and in her scientific discoveries we behold the nascent inception and basis of that philosophy which it was the mission of Greece, afterward, to adopt and develop. So eminent was the social mission of Egypt among the nations of the world, that even the divinely chosen people of God, as well as the philosophers of Greece, dwelt within her borders to learn her lessons of political wisdom.<sup>2</sup> Thus the leading Shemitic and Japhetic nations caught their social inspiration from this chief commonwealth among the sons of Ham, to whom was primarily intrusted the political destinies of men as a problem for solution.

5. Another important reason why masonry selects her Ritualistic Landmarks from Egypt, may be found in the fact that her wise men were the most deeply versed in the science of correspondence, or the laws of universal analogy, by which the truths of the unseen and hidden world are read in the visible works of creation. It is only by means of this science that abstract ideas of the eternal mind can receive form and embodiment in visible emblems and symbols comprehensible by the faculties of the human mind. It is by means of this science that the laws of heaven have been transcribed on earth for the government of men: and hence Moses only became qualified to give verbal and written expression to the truths of divine revelation, after he had obtained this science; or, in other words, was learned "in all the wisdom of the Egyptians."<sup>3</sup>

<sup>2</sup> See Rollin's *Ancient History*, vol. i, p. 50, Cincinnati, 1856.

<sup>3</sup> Swedenborg says, in his *True Christian Religion*, No. 202, that Enoch collected the science of correspondence from the mouths of the men of the most ancient church, and transmitted it to posterity; "in consequence of which, the science of correspondence was not only known, but also cultivated in many kingdoms of Asia—especially in the land of Canaan, Egypt, Assyria, Chaldea, Syria,

6. If we now turn to consider the philosophy of that profound secrecy in which the ancient mysteries were always shrouded, we will find that it consisted simply in the fact that it was discovered to be the most successful manner to concentrate the attention of the adepts, with the greatest intensity, upon the lessons that were therein communicated. When a man is intrusted with any matter as a peculiar secret, revealed specially to him under the most solemn obligations of fidelity, he will be thereby more deeply impressed and interested therein than he would be if the same matter had been communicated as a piece of general or public intelligence, addressed to the community at large, without such a special engagement exacted of each individual intrusted with a knowledge of the same. Hence, the initiations of the ancients by their secrecy simply informed their adepts thereby, in the most impressive manner, that truths of vast importance were communicated therein—truths which each one, individually, must take home to his own heart and conscience—truths that he must guard as a precious treasure—truths, in short, that he must ever bear in mind, and always act upon throughout life.

7. Such being the philosophy by which the secrecy of the ancient mysteries may be explained, the same reason, most undoubtedly, operates in perpetuating the like feature in the masonic polity of to-day. But, aside from this, there is another weighty reason why secrecy forms such a prominent characteristic in the

Arabia, Tyre, Zidon and Nineveh; and that thence it was transferred into Greece; but there it was turned into fables, as is evident from the writings of the most ancient authors of that country." In No. 203 of the same work, he adduces 1 Sam. v and vi, to prove that this science "was, for a long time, preserved among the Gentile nations of Asia," and practiced by their soothsayers, sages and magi; and in Nos. 204 and 205, he shows that the idolatries of the Gentile nations derived their origin from the corruption and perversion of this science: but Egypt was so far distinguished above all the other Gentile nations in this particular, that Swedenborg uniformly explains the spiritual signification of that people to be the *scientific principle* of the understanding; and that her hieroglyphics were based on the science of correspondence. (Consult Nos. 200 and 201, *True Christian Religion*; No. 20.) *Doctrine Concerning the Sacred Scriptures, etc., etc.*

Ritualistic Landmarks of Masonry at the present time. In reforming the ancient mysteries, on the basis of the Pragmatic Landmarks, it was impossible for the Fraternity to adopt any thing from the pagan nations of antiquity that was stained with polytheism, after the Jewish and Christian Scriptures were received and adopted as the only basis of her Theocratic Landmarks. By this pragmatic innovation made upon the heathen mysteries, at their masonic reorganization, the worship of the One True God, the Supreme Jehovah, became a cardinal idea in the whole eclectic polity of the Fraternity, both *public* as well as *private*. Hence, then, masonry, in retaining much of the ritualism of those civilized but heathen polities, could not consistently select their *PUBLIC RITES*, because they were dedicated to the worship of innumerable gods. She, therefore, wisely selected the characteristic of the greater mysteries, which constituted the *secret* polity of those nations, wherein was taught the doctrine of the Oneness and Universal Supremacy of God. Thus the age in which we live has seen the public and private teachings of the ancient mysteries restored to harmony with themselves, by the present system of masonic eclecticism, without the sacrifice or compromise of one iota of fundamental truth.

The Fraternity fully vindicates the universality of her mission, by gathering up, in her government, some characteristic from the institutions of every people, while, at the same time, she carefully guards the truth and purity of her teachings by accepting nothing inconsistent with the clear and unequivocal acknowledgment of the one Supreme Jehovah.

8. And in this idea of the universality of masonry, we have a final reason why secrecy must continue to form a prominent characteristic of her polity. Universality not only embraces the combined characteristics of every nation of people at any given time, but it also comprehends a survey of the experience of the past, the activities of the present, and the prospects of the future. Of this chronological combination, grasped by this cosmopolitan fraternity, only the activities of the present can be fully unveiled, and made comprehensible to any

one given generation of men. Most of the experience of the long ages of the past, and all of the events of the future, are secrets to those who have experienced neither the one or the other. Hence, then, two-thirds of the chronological survey embraced in the masonic polity, are necessarily concealed from the activities of any one given generation of men, occupying the stage of action because of their finite experience; and only the profound, cloistered and occult student of the masonic science, can assay to lift the mystic vail, and catch a glimpse of the glorious beauty hidden thereby, as she flits through the dim vistas of the future, by contemplating her shadow as she casts it back upon the dark recesses of the past. What the Fraternity may be busy in doing for the benefit of any one given generation of men, is the only part of her universal polity that the superficial mass of mankind, estranged from philosophic contemplation, can see and comprehend.

9. We will now conclude this summary review of the chief characteristics of the Ritualistic Landmarks, by some remarks on the philosophy of the emblems, symbols and allegorical representations which form such a prominent feature in the ritualistic teachings of masonry at the present day. In addition to what we have already said above (No. 5) on this subject, we may say here, in further explanation of this ritualistic peculiarity, that all real and substantial truths and facts exist in the spiritual world, as the world of causes, and manifest themselves by a characteristic outbirth in the created things of the natural world, as the world of effects. Therefore, every thing we see in the natural world, is but the symbol of a real truth and substantial fact existing, in its fullness, in the spiritual world. Therefore, all thorough education and fundamental teaching must conduct the mind back from effects to causes—from the natural to the spiritual world—from the visible to the invisible. To conduct this instruction upon a philosophical plan, every thing in the natural world must not be jumbled together into a heterogeneous system of symbology, because such a course would rather confuse and perplex than enlighten and instruct.

But, on the other hand, such natural emblems must be selected as will present the mind with the clearest and most palpable manifestations of spiritual truths. And hence, throughout the kingdoms of nature—animate and inanimate—amid her ponderable substances and imponderable fluids, that come under the notice of our senses, there are found interspersed many points of contact where the spiritual seems to melt into the material, and the invisible to peep through the visible. These transparent points of contact between the world of causes and the world of effects—of the sign and the thing signified—have been seized upon by the mind of man with avidity, and thereby carefully collated from the whole range of human knowledge, and reduced to an explanatory system of spiritual truths, known as the laws of universal analogy, or the science of correspondence.<sup>4</sup>

<sup>4</sup> "All nature is seen to be but an effect, of which God, who is spirit and the only life, is the cause. Hence, every single thing in nature—beast, bird, fish, insect, air, water, trees, stones—and every natural phenomena that we witness around us, is only an effect, of which some spiritual principle, proceeding from the Lord as its center and source, is the internal and producing cause. Nature, therefore, in one complex, is the clothing of the Divine—the outer garment of God; as the body of man is the clothing or material garment of his soul. Consequently, every single object and phenomenon in nature is the outer garment of some particular portion of the Divine, or of some order and degree of goodness and truth; for in the Lord there are all orders and degrees of love and wisdom, or of goodness and truth. \* \* \* Now this relation between certain spiritual principles which proceed from the Lord, and the effects or forms which these principles produce, is what \* \* \* is termed correspondence; and the knowledge of this relation between ultimate effects and the spiritual principles, which enter into them as their cause, or between the forms of things and their essence, is called the *science of correspondences*. \* \* \* The reason why this relation of which I have spoken is called *correspondence*, is because the peculiar organization, shape, color, and all the sensible qualities which belong to any object in nature, correspond to the quality of the spiritual principle, which enters into it as its producing cause, as perfectly as the body of man corresponds to his soul. Every natural object was created for some particular use in this natural world; and all its sensible properties correspond to this natural use, as an effect to its cause; and this natural use corresponds, in the same manner, to the spiritual use of the object, or to the spiritual principle which is the cause of its natural use. Thus the sun, air, water, etc., have each of them, from creation, certain peculiar sensible properties; and these properties are adapted to produce certain effects, which

10. Hence, this spiritual science of man, embraced in the ancient system of symbolism, could not be excluded from the

are the natural uses of these objects, and to which they, therefore, correspond as cause to effect. Illumination is one of the uses which results from the sun's peculiar properties; and hence, this use is correspondent to the sun's peculiar form or constitution. Water performs no such use as this; therefore it does not correspond to it. And the natural uses of these objects correspond to certain spiritual uses, or to spiritual principles from which the natural use results, as an effect from its cause. Thus the sun, as being the source of light and heat to the natural world, corresponds to the Lord, who is the source of all spiritual light and heat, or of wisdom and love, to angels and men. \* \* \* The *light*, which proceeds from the sun, because it enables us to see natural objects, to travel about, and to perform various natural uses, corresponds to *truth*, which proceeds from the Lord, and which enables us to discern spiritual things. \* \* \* The *heat*, which proceeds from the sun, because it supplies the earth with natural warmth, and is that principle which animates, vivifies and quickens all natural things, corresponds to *love*, which proceeds from the Lord, which supplies the soul with spiritual warmth, gives vitality to the affections, and is the vivifying and quickening principle of all spiritual life. \* \* \* The *atmosphere*, because it is the means of tempering the rays of the sun, and transmitting them to the earth, corresponds to that pure and elevated principle of the human mind, which intends *use*, and which is, therefore, the medium of transmitting the celestial beams of goodness and truth from the spiritual sun to the lower regions, or the earth of our minds. \* \* \* Again: *water*, which, among various other uses, is employed for quenching thirst, and for cleansing things of their natural impurities, corresponds to *truth*, as employed in quenching spiritual thirst, and cleansing the mind of its impure thoughts and affections. \* \* \* These few examples are sufficient to give some general idea of the doctrines of correspondence—a doctrine which is not only rational and philosophical, but which it seems absolutely necessary to admit, unless we deny the existence of a Divine Being, and consequently deny that there is an influx of divine or spiritual principles from Him into the various forms which exist in nature. According to this doctrine, all things around us are significant. All material things, and all natural phenomena, are symbols of certain spiritual principles and their operation in the mind of man. The entire volume of nature is what Bishop Warburton calls the prophetic writings, a *speaking hieroglyphic*. This natural world, being the world of effects, is but an outbirth from the Deity, in every single object and operation of which is mirrored some principle of the Divine Mind, either in its pure or perverted form. Each thing, therefore, represents, by correspondence, some specific spiritual principle—something of thought and affection, or of the wisdom and love of God, which enters into it as its forming power, and constitutes its real essence."—B. F. Barrett's *Lectures*, pp. 136-139. Cincinnati, 1852.

masonic polity of to-day, which aims to instruct, purify and exalt mankind, in body, in soul, and in spirit.

(To be continued.)

## LAWS OF SUBORDINATE LODGES.

BY A. G. MACKAY, M. D.

### I.—OF LODGES UNDER DISPENSATION.

IT is evident, from what has already been said, that there are two kinds of lodges, each regular in itself, but each peculiar and distinct in its character. There are lodges working under a dispensation, and lodges working under a warrant of constitution. Each of these will require a separate consideration. The former will be the subject of the present chapter.

A lodge working under a dispensation is a merely temporary body, originated for a special purpose, and is, therefore, possessed of very circumscribed powers. The dispensation, or authority under which it acts, expressly specifies that the persons to whom it is given are allowed to congregate that they may "admit, enter, pass, and raise Freemasons." No other powers are conferred either by words or implication; and, indeed, some times the dispensation states, that that congregation is to be "with the sole intent and view, that the brethren so congregated, admitted, entered, and made, when they become a sufficient number, may be duly warranted and constituted for being and holding a regular lodge."

A lodge under dispensation is simply the creature of the Grand Master. To him it is indebted for its existence, and on his will depends the duration of that existence. He may, at any time, revoke the dispensation, and the dissolution of the lodge would be the instant result. Hence a lodge, working under a dispensation, can scarcely, with strict technical propriety, be called a lodge; it is, more properly speaking, a congregation of masons acting as the proxy of the Grand Master.

With these views of the origin and character of lodges under dispensation,

we will be better prepared to understand the nature and extent of the powers which they possess.

A lodge under dispensation can make no by-laws. It is governed, during its temporary existence, by the general constitutions of the Order, and the rules and regulations of the Grand Lodge in whose jurisdiction it is situated. In fact, as the by-laws of no lodge are operative until they are confirmed by the Grand Lodge, and as a lodge working under a dispensation ceases to exist as such as soon as the Grand Lodge meets, it is evident that it would be absurd to frame a code of laws which would have no efficacy, for want of proper confirmation, and which, when the time and opportunity for confirmation had arrived, would be needless, as the society for which they were framed would then have no legal existence—a new body (the warranted lodge) having taken its place.

A lodge under dispensation can not elect officers. The master and wardens are nominated by the brethren; and, if this nomination is approved, they are appointed by the Grand Master. In giving them permission to meet and make masons, he gave them no power to do any thing else. A dispensation is, itself, a setting aside of the law, and an exception to a general principle; it must, therefore, be construed literally. What is not granted in express terms, is not granted at all; and, therefore, as nothing is said of the election of officers, no such election can be held. The master may, however, and always does for convenience, appoint a competent brother to keep a record of the proceedings; but this is a temporary appointment, at the pleasure of the master, whose deputy or assistant he is; for the Grand Lodge looks only to the master for the records, and the office is not legally recognized. In like manner, he may depute a trusty brother to take charge of the funds; and must of course, from time to time, appoint the deacons and tiler for the necessary working of the lodge.

As there can be no election, neither can there be any installation, which, of course, always presumes a previous election for a determinate period. Besides, the installation of officers is a part of the

<sup>1</sup> See such a form of dispensation in Cole's Masonic Library, p. 91.

ceremony of constitution, and, therefore, not even the master and wardens of a lodge under dispensation are entitled to be thus solemnly inducted into office.

A lodge under dispensation can elect no members. The master and wardens, who are named in the dispensation, are, in point of fact, the only persons recognized as constituting the lodge. To them is granted the privilege, as proxies of the Grand Master, of making masons; and, for this purpose, they are authorized to congregate a sufficient number of brethren to assist them in the ceremonies. But neither the master and wardens, nor the brethren thus congregated, have received any power of electing members. Nor are the persons made in a lodge under dispensation to be considered as members of the lodge; for, as has already been shown, they have none of the rights and privileges which attach to membership—they can neither make by-laws nor elect officers. They, however, become members of the lodge as soon as it receives its warrant of constitution.

## II.—OF LODGES WORKING UNDER A WARRANT OF CONSTITUTION.

### SEC. I.—Of the Powers and Rights of a Lodge.

IN respect to the powers and privileges possessed by a lodge working under a warrant of constitution, we may say, as a general principle, that whatever it does possess is inherent in it—nothing has been delegated by either the Grand Master or the Grand Lodge—but that all its rights and powers are derived, originally, from the ancient regulations, made before the existence of Grand Lodges; and that what it does not possess, are the powers which were conceded by its predecessors to the Grand Lodge. This is evident from the history of warrants of constitution, the authority under which subordinate lodges act. The practice of applying, by petition, to the Grand Master or the Grand Lodge, for a warrant to meet as a regular lodge, commenced in the year 1718. Previous to that time Freemasons were empowered, by inherent privileges, vested, from time immemorial, in the whole Fraternity, to meet, as occasion might require, under the direction of some able

architect; and the proceedings of these meetings, being approved by a majority of the brethren convened at another lodge in the same district, were deemed constitutional.<sup>2</sup> But in 1718, a year after the formation of the Grand Lodge of England, this power of meeting *ad libitum* was resigned into the hands of that body, and it was then agreed that no lodges should thereafter meet, unless authorized so to do by a warrant from the Grand Master, and with the consent of the Grand Lodge. But as a memorial that this abandonment of the ancient right was entirely voluntary, it was, at the same time, resolved that this inherent privilege should continue to be enjoyed by the four old lodges who formed the Grand Lodge; and, still more effectually to secure the reserved rights of the lodges, it was also solemnly determined, that while the Grand Lodge possesses the inherent right of making new regulations for the good of the Fraternity, provided that the *old landmarks be carefully preserved*; yet that these regulations, to be of force, must be proposed and agreed to at the third quarterly communication preceding the annual grand feast, and submitted to the perusal of all the brethren, in writing, even of the youngest entered apprentice—“*the approbation and consent of the majority of all the brethren present being absolutely necessary, to make the same binding and obligatory.*”<sup>3</sup>

The corollary from all this is clear. All the rights, powers, and privileges, not conceded, by express enactment of the Fraternity, to the Grand Lodge, have been reserved to themselves. Subordinate lodges are the assemblies of the Craft in their primary capacity, and the Grand Lodge is the Supreme Masonic Tribunal, only because it consists of, and is constituted by, a representation of these primary assemblies: and, therefore, as every act of the Grand Lodge is an act of the whole Fraternity thus represented, each new regulation that may be made is not an assumption of authority on the part of the Grand Lodge, but a new concession on the part of the subordinate lodges.

<sup>2</sup> Preston, append., n. 4, (U. M. L., vol. iii, pp 150, 151.)

<sup>3</sup> Book of Constitutions, orig. ed., p. 70, (U. M. L., vol. xv, book 1, p. 70.)

This doctrine of the reserved rights of the lodges is very important, and should never be forgotten, because it affords much aid in the decision of many obscure points of masonic jurisprudence. The rule is, that any doubtful power exists and is inherent in the subordinate lodges, unless there is an express regulation conferring it on the Grand Lodge. With this preliminary view, we may proceed to investigate the nature and extent of these reserved powers of the subordinate lodges.

A lodge has the right of selecting its own members, with which the Grand Lodge can not interfere. This is a right that the lodges have expressly reserved to themselves, and the stipulation is inserted in the "general regulations" in the following words:

"No man can be entered a brother in any particular lodge, or admitted a member thereof, without the unanimous consent of all the members of that lodge then present, when the candidate is proposed, and when their consent is formally asked by the master. They are to give their consent in their own prudent way, either virtually or in form, but with unanimity. Nor is this inherent privilege subject to a dispensation, because the members of a particular lodge are the best judges of it; and because, if a turbulent member should be imposed upon them, it might spoil their harmony, or hinder the freedom of their communication; or even break and disperse the lodge, which ought to be avoided by all true and faithful."<sup>3</sup>

But although a lodge has the inherent right to require unanimity in the election of a candidate, it is not necessarily restricted to such a degree of rigor.

A lodge has the right to elect its own officers. This right is guaranteed to it by the words of the Warrant of Constitution. Still the right is subject to certain restraining regulations. The election must be held at the proper time, which, according to the usage of masonry, in most parts of the world, is on or immediately

before the festival of St. John the Evangelist. The proper qualifications must be regarded. A member can not be elected as master, unless he has previously served as a warden, except in the instance of a new lodge, or other case of emergency. Where both of the wardens refuse promotion, where the presiding master will not permit himself to be reelected, and where there is no past master who will consent to take the office, then, and then only, can a member be elected from the floor to preside over the lodge.

By the Constitutions of England, only the master and treasurer are elected officers.<sup>4</sup> The wardens and all the other officers are appointed by the master, who has not, however, the power of removal after appointment, except by consent of the lodge;<sup>5</sup> but American usage gives the election of all the officers, except the deacons, stewards, and, in some instances, the tiler, to the lodge.

As a consequence of the right of election, every lodge has the power of installing its officers, subject to the same regulations, in relation to time and qualifications, as given in the case of elections.

The master must be installed by a past master,<sup>6</sup> but after his own installation he has the power to install the rest of the officers. The ceremony of installation is not a mere vain and idle one, but is productive of important results. Until the master and wardens of a lodge are installed, they can not represent the lodge in the Grand Lodge, nor, if it be a new lodge, can it be recorded and recognized on the register of the Grand Lodge. No officer can permanently take possession

<sup>4</sup> Every lodge shall annually elect its master and treasurer by ballot—such master having been regularly appointed and having served as warden of a warranted lodge for one year. *Constitutions of the Ancient Fraternity of Free and Accepted Masons, published by authority of the United Grand Lodge of England, 1847*, p. 58, (U. M. L., vol. ix, book 1.)

<sup>5</sup> The wardens or officers of a lodge can not be removed, unless for a cause which appears to the lodge to be sufficient; but the master, if he be dissatisfied with the conduct of any of his officers, may lay the cause of complaint before the lodge; and, if it shall appear to the majority of the brethren present that the complaint be well founded, he shall have power to displace such officer, and to nominate another. *English Constitutions, as above*, p. 80, (U. M. L., vol. ix, book 1.)

<sup>6</sup> It is not necessary that he should be a past master of the lodge.

<sup>3</sup> General Regulations of 1722. A subsequent regulation permitted the election of a candidate, if there were not more than three black balls against him, provided the lodge desired such a relaxation of the rule. The lodges of this country, however, very generally, and, as I think, with propriety, require unanimity. The subject will be hereafter discussed.



of the office to which he has been elected, until he has been duly installed.<sup>7</sup> The rule of the Craft is, that the old officer holds on until his successor is installed, and this rule is of universal application to officers of every grade, from the tiler of a subordinate lodge, to the Grand Master of masons.

Every lodge that has been duly constituted, and its officers installed, is entitled to be represented in the Grand Lodge, and to form, indeed, a constituent part of that body.<sup>8</sup> The representatives of a lodge are its master and two wardens.<sup>9</sup> This character of representation was established in 1718, when the four old lodges, which organized the Grand Lodge of England, agreed "to extend their patronage to every lodge which should hereafter be constituted by the Grand Lodge, according to the new regulations of the society; and while such lodges acted in conformity to the ancient constitutions of the Order, to admit their masters and wardens to share with them all the privileges of the Grand Lodge, excepting precedence of rank."<sup>10</sup> Formerly all master masons were permitted to sit in the Grand Lodge, or, as it was then called, the General Assembly, and represent their lodge; and therefore this restricting the representation to the three superior officers was, in fact, a concession of the Craft. This regulation is still generally observed; but I regret to see a few Grand Lodges in this country innovating on the usage, and still further confining the representation to the masters alone.

The master and wardens are not merely in name the representatives of the lodge, but are bound, on all questions that come before the Grand Lodge, truly to repre-

sent their lodge, and vote according to its instructions. This doctrine is expressly laid down in the general regulations, in the following words: "The majority of every particular lodge, when congregated, not else, shall have the privilege of giving instructions to their master and wardens, before the meeting of the Grand Chapter, or Quarterly Communication; because the said officers are their representatives, and are supposed to speak the sentiments of their brethren at the said Grand Lodge."<sup>11</sup>

Every lodge has the power to frame by-laws for its own government, provided they are not contrary to, nor inconsistent with, the general regulations of the Grand Lodge, nor the landmarks of the Order.<sup>12</sup> But these by-laws will not be valid, until they are submitted to and approved by the Grand Lodge: and this is the case, also, with every subsequent alteration of them, which must in like manner be submitted to the Grand Lodge for its approval.

A lodge has the right of suspending or excluding a member from his membership in the lodge; but it has no power to expel him from the rights and privileges of masonry, except with the consent of the Grand Lodge. A subordinate lodge tries its delinquent member, and, if guilty, declares him expelled; but the sentence is of no force until the Grand Lodge, under whose jurisdiction it is working, has confirmed it: and it is optional with the Grand Lodge to do so, or, as is frequently done, to reverse the decision and reinstate the brother. Some of the lodges in this country claim the right to expel, independently of the action of the Grand Lodge; but the claim is not valid. The very fact that an expulsion is a penalty, affecting the general relations of the punished party with the whole Fraternity, proves that its exercise never could, with propriety, be intrusted to a body so circumscribed in its authority as a subordinate lodge. Accordingly, the general practice of the Fraternity is opposed to it; and, therefore, all expulsions are reported to the Grand Lodge, not merely as matters of information, but that they may

<sup>7</sup> No master shall assume the master's chair, until he shall have been regularly installed, though he may in the interim rule the lodge. *English Constitutions*, (U. M. L., vol. ix, book 1.)

<sup>8</sup> Every warranted lodge is a constituent part of the Grand Lodge; in which assembly all the power of the Fraternity resides. *English Constitutions*, p. 70, (U. M. L., vol. ix, book 1.)

<sup>9</sup> We shall not here discuss the question whether past masters are members of the Grand Lodge, by inherent right, as that subject will be more appropriately investigated when we come to speak of the law of Grand Lodges, in a future chapter. They are, however clearly, not the representatives of their lodge.

<sup>10</sup> Preston, p. 167, (U. M. L., vol. iii, p. 151.)

<sup>11</sup> General Regulations. Of the duty of members, Art. X, (U. M. L., vol. xv, book 1, p. 61.)

<sup>12</sup> English Constitutions, p. 59, (U. M. L., vol. ix, book 1.)

be confirmed by that body. The English constitutions are explicit on this subject. "In the Grand Lodge alone," they declare, "resides the power of erasing lodges and expelling brethren from the Craft, a power which it ought not to delegate to any subordinate authority in England." They allow, however, a subordinate lodge to *exclude* a member from the lodge; in which case he is furnished with a certificate of the circumstances of his exclusion, and then may join any other lodge that will accept him, after being made acquainted with the fact of his exclusion, and its cause. This usage has not been adopted in this country.

A lodge has a right to levy such annual contribution for membership as the majority of the brethren see fit. This is entirely a matter of contract, with which the Grand Lodge, or the Craft in general, have nothing to do. It is, indeed, a modern usage, unknown to the Fraternity of former times, and was instituted for the convenience and support of the private lodges.

A lodge is entitled to select a name for itself, to be, however, approved by the Grand Lodge.<sup>13</sup> But the Grand Lodge alone has the power of designating the number by which the lodge shall be distinguished. By its number alone is every lodge, recognized in the register of the Grand Lodge, and, according to their numbers, is the precedence of the lodges regulated.

Finally, a lodge has certain rights in relation to its warrant of constitution. This instrument having been granted by the Grand Lodge, can be revoked by no other authority. The Grand Master, therefore, has no power, as he has in the case of a lodge under dispensation, to withdraw its warrant, except temporarily, until the next meeting of the Grand Lodge. Nor is it in the power of even the majority of the lodge, by any act of their own, to resign the warrant; for it has been laid down as a law, that if the majority of the lodge should determine to quit the lodge, or to resign their warrant, such action would be of no efficacy, because

the warrant of constitution and the power of assembling would remain with the rest of the members who adhere to their allegiance.<sup>14</sup> But if all the members withdraw themselves, their warrant ceases and becomes extinct. If the conduct of a lodge has been such as clearly to forfeit its charter, the Grand Lodge alone can decide that question and pronounce the forfeiture.

#### SEC. II.—Of the Duties of a Lodge.

So far in relation to the rights and privileges of subordinate lodges. But there are certain duties and obligations equally binding upon these bodies, and certain powers, in the exercise of which they are restricted. These will next engage our attention.

The first great duty, not only of every lodge, but of every mason, is to see that the landmarks of the Order shall never be impaired. The general regulations of masonry—to which every master, at his installation, is bound to acknowledge his submission—declare that "it is not in the power of any man, or body of men, to make innovations in the body of masonry;" and hence no lodge, without violating all the implied and express obligations into which it has entered, can, in any manner, alter or amend the work, lectures, and ceremonies of the institution. As its members have received the ritual from their predecessors, so are they bound to transmit it, unchanged, in the slightest degree, to their successors. In the Grand Lodge, alone, resides the power of enacting new regulations; but even it must be careful that, in every such regulation, the landmarks are preserved. When, therefore, we hear young and inexperienced masters speak of making improvements (as they arrogantly call them) upon the old lectures or ceremonies, we may be sure that such masters either know nothing of the duties they owe to the Craft, or are willfully forgetful of the solemn obligation which they have contracted. Some may suppose that the ancient ritual of the Order is imperfect, and requires amendment. One may think that the ceremonies are too

<sup>13</sup> In selecting the name, the modern constitutions of England make the approbation of the Grand Master or Provincial Grand Master necessary.

<sup>14</sup> Such is the doctrine of the modern English constitutions.

simple, and wish to increase them; another, that they are too complicated, and desire to simplify them. One may be displeased with the antiquated language; another, with the character of the traditions; a third, with something else. But the rule is imperative and absolute, that no change can or must be made to gratify individual taste. As the barons of England once, with unanimous voice, exclaimed, "*Nolumus leges Anglæ mutare!*" so do all good masons respond to every attempt at innovation, "We are unwilling to alter the customs of Freemasonry."

In relation to the election of officers, a subordinate lodge is allowed to exercise no discretion. The names and duties of these officers are prescribed, partly by the landmarks or the ancient constitutions, and partly by the regulations of various Grand Lodges. While the landmarks are preserved, a Grand Lodge may add to the list of officers as it pleases; and whatever may be its regulation, the subordinate lodges are bound to obey it; nor can any such lodge create new offices nor abolish old ones without the consent of the Grand Lodge.

Lodges are also bound to elect their officers at a time which is always determined; not by the subordinate, but by the Grand Lodge. Nor can a lodge anticipate or postpone it unless by a dispensation from the Grand Master.

No lodge can, at an extra meeting, alter or amend the proceedings of a regular meeting. If such was not the rule, an unworthy master might, by stealth, convoke an extra meeting of a part of his lodge, and, by expunging or altering the proceedings of the previous regular meeting, or any particular part of them, annul any measures or resolutions that were not consonant with his peculiar views.

No lodge can interfere with the work or business of any other lodge, without its permission. This is an old regulation, founded on those principles of comity and brotherly love that should exist among all masons. It is declared in the manuscript charges, written in the reign of James II, and in the possession of the Lodge of Antiquity, at London, that "no master or fellow shall supplant others of their work; that is to say, that, if he hath taken a work, or else stand master of any

work, that he shall not put him out, unless he be unable of cunning to make an end of his work." And hence no lodge can pass or raise a candidate who was initiated, or initiate one who was rejected in another lodge. "It would be highly improper," says the Ahiman Rezon, "in any lodge, to confer a degree on a brother who is not of their household; for every lodge ought to be competent to manage their own business, and are the best judges of the qualifications of their own members."

I do not intend, at the present time, to investigate the qualifications of candidates, as that subject will, in itself, afford ample materials for a future investigation; but it is necessary that I should say something of the restrictions under which every lodge labors in respect to the admission of persons applying for degrees.

In the first place, no lodge can initiate a candidate; "without previous notice and due examination into his character; and not unless his petition has been read at one regular meeting, and acted on at another." This is in accordance with the ancient regulations; but an exception to it is allowed in the case of an emergency, when the lodge may read the petition for admission, and, if the applicant is well recommended, may proceed at once to elect and initiate him. In some jurisdictions, the nature of the emergency must be stated to the Grand Master, who, if he approves, will grant a dispensation; but, in others, the master, or master and wardens are permitted to be competent judges, and may proceed to elect and initiate without such dispensation. The Grand Lodge of South Carolina adheres to the former custom, and that of England to the latter.

Another regulation is, that no lodge can confer more than two degrees, at one communication, on the same candidate. The Grand Lodge of England is still more stringent on this subject, and declares that "no candidate shall be permitted to receive more than one degree on the same day; nor shall a higher degree in masonry be conferred on any brother at a less interval than four weeks from his receiving a previous degree, nor until he has passed an examination, in open lodge, in that degree." This rule is also in force in

South Carolina, and several other of the American jurisdictions. But the law which forbids the whole three degrees of Ancient Craft Masonry to be conferred, at the same communication, on one candidate, is universal in its application, and, as such, may be deemed one of the ancient landmarks of the Order.

There is another rule, which seems to be of universal extent, and is, indeed, contained in the General Regulations of 1767, to the following effect: "No lodge shall make more than five new brothers at one and the same time, without an urgent necessity."

All lodges are bound to hold their meetings at least once in every calendar month; and every lodge neglecting so to do for one year, thereby forfeits its warrant of constitution.

The subject of the removal of lodges is the last thing that shall engage our attention. Here the ancient regulations of the Craft have adopted many guards to prevent the capricious or improper removal of a lodge from its regular place of meeting. In the first place, no lodge can be removed from the town in which it is situated to any other place, without the consent of the Grand Lodge. But a lodge may remove from one part of the town to another, with the consent of the members, under the following restrictions: The removal can not be made without the master's knowledge; nor can any motion for that purpose be presented in his absence. When such a motion is made, and properly seconded, the master will order summonses to every member, specifying the business, and appointing a day for considering and determining the affair. And if then a majority of the lodge with the master, or two-thirds without him, consent to the removal, it shall take place; but notice thereof must be sent, at once, to the Grand Lodge. The General Regulations of 1767 further declare that such removal must be approved by the Grand Master. I suppose that where the removal of the lodge was only a matter of convenience to the members, the Grand Lodge would hardly interfere, but leave the whole subject to their discretion; but where the removal would be calculated to affect the interests of the lodge, or of the Fraternity—as in the

case of a removal to a house of bad reputation, or to a place of evident insecurity—I have no doubt that the Grand Lodge, as the conservator of the character and safety of the institution, would have a right to interpose its authority, and prevent the improper removal.

I have thus treated, as concisely as the important nature of the subjects would permit, of the powers, privileges, duties, and obligations of lodges, and have endeavored to embrace, within the limits of the discussion, all those prominent principles of the Order, which, as they affect the character and operations of the Craft in their primary assemblies, may properly be referred to the Law of Subordinate Lodges.

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## MASONIC HISTORY.

### THE HISTORY OF MASONRY IN ENGLAND, ETC.

BY WILLIAM PRESTON, P. M., 1798.

SEC. IX.—*History of Masonry in England during the Reign of King George II.*

THE first Grand Lodge after the accession of George II to the throne, was held at the Devil Tavern, Temple Bar, on the 24th of June, 1727, at which were present, the Earl of Inchiquin, Grand Master, his officers, and the masters and wardens of forty lodges. At this meeting it was resolved to extend the privilege of voting in Grand Lodge to Past Grand Wardens;<sup>58</sup> that privilege having been heretofore restricted to Past Grand Masters, by a resolution of 21st November, 1724; and to Past Deputies, by another resolution of 28th February, 1726.

The Grand Master, having been obliged to take a journey into Ireland before the expiration of his office, his lordship transmitted a letter to William Cowper, esq.,

<sup>58</sup> This privilege was certainly a peculiar favor; for the Grand Lodge, by the old constitutions, could consist only of the masters and wardens of regular lodges, with the Grand Master and his wardens at their head. And it had been customary, even for these officers, at their annual election, and on other particular occasions, to withdraw and leave the masters and wardens of the lodges to consult together, that no undue influence might warp their opinion.

his deputy, requesting him to convene a Grand Lodge, for the purpose of nominating Lord Colerane Grand Master for the ensuing year. A Grand Lodge was, accordingly convened on the 19th of December, 1727, when his lordship was regularly proposed Grand Master elect; and, being unanimously approved, on the 27th of the same month, was duly invested with the ensigns of his high office at a grand feast at Mercers' Hall, in the presence of a numerous company of the brethren. His lordship attended two communications during his mastership, and seemed to pay considerable attention to the duties of his office. He constituted several new lodges, and granted a deputation to hold a lodge in St. Bernard street, Madrid. At the last Grand Lodge, under his lordship's auspices, Dr. Desaguliers moved, that the ancient office of stewards might be revived, to assist the Grand Wardens in preparing the feast; when it was agreed that their appointment should be annual, and the number restricted to twelve.

Lord Kingston succeeded Lord Colerane, and was invested with the ensigns of his high office on the 27th of December, 1728, at a grand feast held at Mercers' Hall. His lordship's zeal and attachment to the Fraternity were very conspicuous, not only by his regular attendance on the communications, but by a generous present to the Grand Lodge, of a curious pedestal, a rich cushion, with gold knobs and fringes, a velvet bag, and a new jewel set in gold, for the use of the secretary. During his lordship's administration the society flourished at home and abroad. Many lodges were constituted; and, among the rest, a deputation was granted to George Pomfret, esq., authorizing him to open a new lodge at Bengal. This gentleman first introduced masonry into the English settlements in India, where it has since made such rapid progress, that, within these few years, upward of fifty lodges have been constituted there, eleven of which are now held in Bengal. The annual remittances to the charity and public funds of the society, from this and the other factories of the East India Company, amount to a considerable sum.

At a Grand Lodge held at the Devil Tavern, on the 27th of December, 1729,

Nathaniel Blackerby, esq., the Deputy Grand Master, being in the chair, in the absence of Lord Kingston, produced a letter from his lordship, authorizing him to propose the Duke of Norfolk to be Grand Master for the ensuing year. This nomination meeting with general consent, the usual compliments were paid to his Grace, who, being present, was saluted Grand Master elect; and, at an assembly and feast at Merchant Tailors' Hall, on the 29th of January following, he was duly invested and installed, according to ancient form, in the presence of a numerous and brilliant company of masons. His absence in Italy, soon after his election, prevented him from attending more than one communication during his mastership; but the business of the society was diligently executed by Mr. Blackerby, his deputy, on whom the whole management devolved. Among other signal proofs of his Grace's attachment to the society, he transmitted from Venice to England the following noble presents for the use of the Grand Lodge: 1. Twenty pounds to the charity. 2. A large folio book of the finest writing paper, for the records of the Grand Lodge, richly bound in Turkey, and gilt, with a curious frontispiece in vellum, containing the arms of Norfolk, amply displayed, and a Latin inscription of the family titles, with the arms of masonry elegantly emblazoned. 3. A sword of state for the Grand Master, being the old trusty sword of Gustavus Adolphus, King of Sweden, which was next worn by his brave successor in war, Bernard, Duke of Saxe-Weimar, with both their names on the blade, and further enriched with the arms of Norfolk, in silver, on the scabbard. For these presents his Grace was voted the public thanks of the society.

It is not surprising that masonry should flourish under so respectable a banner. His grace appointed a Provincial Grand Master over the lodges in the circle of Lower Saxony, and established, by deputation, a Provincial Grand Lodge, as New Jersey, in America. A provincial patent was also made out, under his auspices, for Bengal. From this period we may date the commencement of the consequence and reputation of the society in Europe; as daily applications were

made for constituting new lodges, and the most respectable characters of the age desired their names to be enrolled in our records.

The Duke of Norfolk was succeeded by Lord Lovel, afterward Earl of Leicester, who was installed at Mercers' Hall, on the 29th of March, 1731. His lordship, being at the time much indisposed with an ague, was obliged to withdraw soon after his installation. Lord Colerane, however, acted as proxy during the feast. On the 14th of May, the first Grand Lodge, after Lord Lovel's election, was held at the Rose Tavern, in Mary-le-bone; when it was voted, that, in future, all Past Grand Masters and their deputies shall be admitted members of the Quarterly Committee of Charity, and that every committee shall have power to vote five pounds for the relief of any distressed mason; but no larger sum, without the consent of the Grand Lodge in communication being first had and obtained. This resolution is still in force.<sup>59</sup>

During the presidency of Lord Lovel, the nobility made a point of honoring the Grand Lodge with their presence. The Dukes of Norfolk and Richmond, the Earl of Inchiquin, and Lords Colerane and Montagu, with several other persons of distinction, generally attended; and, though the subscriptions from their lodges were considerable, the society was enabled to relieve many worthy objects with small sums. As an encouragement to gentlemen to accept the office of steward, it was ordered, that in future each steward should have the privilege of nominating his successor at every annual grand feast.

The most remarkable event of Lord Lovel's administration, was the initiation of Francis, Duke of Lorraine, Grand Duke of Tuscany, afterward Emperor of Germany. By virtue of a deputation from his lordship, a lodge was held at the Hague, where his highness was received into the first two degrees of the Order. At this lodge, Philip Stanhope, Earl of Chesterfield, then ambassador there, presided; — Strickland, esq., acted as deputy, and Mr. Benjamin Hadley, with a Dutch brother, as wardens. His high-

ness, coming to England the same year, was advanced to the third degree, at an occasional lodge convened for the purpose, at Houghton Hall, in Norfolk, the seat of Sir Robert Walpole; as was also Thomas Pelham, Duke of Newcastle.

The society being now in a very flourishing state, deputations were granted from England for establishing lodges in Russia and Spain.

Lord Viscount Montagu was installed Grand Master at an assembly and feast at Merchant Tailors' Hall, on the 19th of April, 1732. Among the distinguished personages present on that occasion, were the Dukes of Montagu and Richmond; the Earl of Strathmore; and Lords Colerane, Teynham and Carpenter; Sir Francis Drake and Sir William Keith, Barts., and above four hundred other brethren. At this meeting it was first proposed to have a country feast, and agreed that the brethren should dine together at Hampstead on the 24th of June, for which purpose cards of invitation were sent to several of the nobility. On the day appointed, the Grand Master and his officers, the Dukes of Norfolk and Richmond, the Earl of Strathmore, Lords Carpenter and Teynham, and above a hundred other brethren, met at the Spikes, at Hampstead, where an elegant dinner was provided. Soon after the dinner, the Grand Master resigned the chair to Lord Teynham, and from that time till the expiration of his office, never attended another meeting of the society. His lordship granted a deputation for constituting a lodge at Valenciennes, in French Flanders, and another for opening a new lodge at the Hôtel de Bussy, in Paris. Several other lodges were also constituted under his lordship's auspices;<sup>60</sup> but

<sup>59</sup> "Freemasons' lodges in America date their origin from this period. Upon the application of a number of brethren, residing in Boston, a warrant was granted by Lord Viscount Montagu, Grand Master of masons in England, dated the 30th of April, 1733, appointing the R. W. Henry Price, Grand Master in North America, with full power and authority to appoint his deputy, and other masonic officers necessary for forming a Grand Lodge; and also to constitute lodges of Free and Accepted Masons, as often as occasion should require. In consequence of this commission, the Grand Master opened a Grand Lodge at Boston, on the 30th of July, 1733, in due form, and appointed Andrew Belcher, D. G. M., and Thomas Kenelly

<sup>60</sup> See note 56, p. 366.

the society was particularly indebted to Thomas Batson, esq., the Deputy Grand Master, who was very attentive to the duties of his office, and carefully superintended the government of the Craft.

The Earl of Strathmore succeeded Lord Montagu in the office of Grand Master, and, being in Scotland at the time, was installed by proxy at an assembly at Mercers' Hall, on the 7th of June, 1733. On the 13th of December, a Grand Lodge was held at the Devil Tavern, at which his lordship and his officers, the Earl of Crawford, Sir Robert Mansel, a number of Past Grand Officers, and the masters and wardens of fifty-three lodges, were present. Several regulations were confirmed at this meeting respecting the committee of charity; and it was determined that all complaints in future, to be brought before the Grand Lodge, should be previously examined by the committee, and thence referred to the next communication.

The history of the society at this period affords few remarkable instances to record. Some considerable donations were collected, and distributed among distressed masons, to encourage the settlement of a new colony, which had just been established at Georgia, in America. Lord Strathmore showed every attention to the duties of his office, and regularly attended the meetings of the Grand Lodge. Under his auspices the society flourished at home and abroad, and many handsome presents were received from the East Indies. Eleven German masons applied for authority to open a new lodge at Hamburgh, under the patronage of the Grand Lodge of England, for which purpose his lordship was pleased to grant a deputation; and soon after, several other lodges were constituted in Holland under the English banner.

The Earl of Strathmore was succeeded by the Earl of Crawford, who was installed at Mercers' Hall on the 30th of

March, 1734. Public affairs attracting his lordship's attention, the communications during his administration were neglected. After eleven months' vacation, however, a Grand Lodge was convened, at which his lordship attended, and apologised for his long absence. To atone for past omission, he commanded two communications to be held in little more than six weeks. The Dukes of Richmond and Buccleugh, the Earl of Balcarras, Lord Weymouth, and other eminent persons, honored the Grand Lodge with their presence during the Earl of Crawford's presidency.

The most remarkable proceedings of the society, at this period, related to a new edition of the Book of Constitutions, which Brother James Anderson was ordered to prepare for the press; and which made its appearance in January, 1738, considerably enlarged and improved.

Among the new regulations which took place under the administration of Lord Crawford, was the following: That if any lodge within the bills of mortality shall cease to meet, during twelve calendar months, the said lodge shall be erased from the list; and, if reinstated, shall lose its former rank. Some additional privileges were granted to the stewards, in consequence of an application for that purpose; and, to encourage gentlemen to serve the office, it was agreed that, in future, all Grand Officers, the Grand Master excepted, shall be elected out of that body. A few resolutions also passed, respecting illegal conventions of masons, at which, it was reported, many persons had been initiated into masonry on small and unworthy considerations.

The Earl of Crawford seems to have made another encroachment on the jurisdiction of the Grand Lodge in the city of York, by constituting two lodges within their district; and by granting, without their consent, three deputations—one for Lancashire, a second for Durham, and a third for Northumberland. This circumstance the Grand Lodge in York highly resented, and ever after seems to have viewed the proceedings of the brethren in the south with a jealous eye, as all friendly intercourse ceased, and the York masons, from that moment, considered

and John Quann, Grand Wardens. The Grand Lodge being thus organized under the designation of St. John's Grand Lodge, proceeded to grant warrants for instituting regular lodges in various parts of America, etc." (Webb's Monitor, p. 238.)  
—EDITOR.

their interest distinct from the masons under the Grand Lodge in London.<sup>61</sup>

Lord Weymouth succeeded the Earl of Crawford in the office of Grand Master, and was installed at Mercers' Hall, on the 17th of April, 1735, in presence of the Dukes of Richmond and Athol; the Earls of Crawford, Winchelsea, Balcarras, Wemys and Loudon; the Marquis of Beaumont; Lords Cathcart and Vere Bertie; Sir Cecil Wray and Sir Edward Mansel Barts.; and a splendid company of other brethren. Several lodges were constituted during Lord Weymouth's presidency; and, among the rest, the Stewards' Lodge. His lordship granted a deputation to hold a lodge at the seat of the Duke of Richmond, at Aubigny, in France; and, under his patronage, masonry extended considerably in foreign countries. He also issued warrants to open a new lodge at Lisbon, and another at Savannah, in Georgia; and, by his special appointment, provincial patents were made out for South America, and Gambay, in West Africa.

Lord Weymouth never honored any of the communications with his presence during his presidency; but his omission was the less noticed, on account of the vigilance and attention of his deputy, John Ward, esq., afterward Lord Viscount Dudley and Ward, who applied, with the utmost diligence, to promote the interest and prosperity of the society.

One circumstance occurred while Lord Weymouth was Grand Master, of which it may be necessary to take notice. The twelve stewards, with Sir Robert Lawley, master of the Stewards' Lodge, at their head, appeared, for the first time, in their new badges, at a Grand Lodge held at the Devil Tavern, on the 11th of Decem-

ber, 1735. On this occasion, they were not permitted to vote as individuals; but it being afterward proposed that they should enjoy this privilege, and that the Stewards' Lodge should, in future, be represented in Grand Lodge by twelve members, many lodges objected to the measure as an encroachment on the privilege of every other lodge which had been previously constituted. When the motion was put for confirmation, such a disturbance ensued, that the Grand Lodge was obliged to be closed before the sentiments of the brethren could be collected on the subject. Of late years, the punctilio has been waved, and the twelve stewards are now permitted to vote in every communication as individuals.<sup>62</sup>

The Earl of Loudon succeeded Lord Weymouth, and was installed Grand Master, at Fishmongers' Hall, on the 15th of April, 1736. The Duke of Richmond, the Earls of Albemarle and Crawford, Lords Harcourt, Erskine and Southwell, Mr. Antis, garter king-at-arms, Mr. Brady, lion king-at-arms, and a numerous company of other brethren, were present on this occasion. His lordship constituted several lodges, and granted three provincial deputations during its presidency—viz.: one for New England, another for South Carolina, and a third for Cape Coast Castle, in Africa.

The Earl of Darnley was elected Grand

<sup>61</sup> In confirmation of the above fact, I shall here insert a paragraph, copied from the Book of Constitutions, published in 1738. After inserting a list of Provincial Grand Masters, appointed for different places abroad, it is thus expressed: "All these foreign lodges are under the patronage of our Grand Master of England; but the old lodge at York city, and the lodges of Scotland, Ireland, France and Italy, affecting independency, are under their own Grand Masters; though they have the same constitutions, charges, regulations, etc., for substance, with their brethren of England, and are equally zealous for the Augustan style, and the secrets of the ancient and honorable Fraternity."—*Book of Constitutions*, 1738, p. 196.

<sup>62</sup> It was not till the year 1770, that this privilege was strictly warranted; when, at a Grand Lodge, on the 7th of February, at the Crown and Anchor Tavern, in the Strand, the following resolution passed: "As the right of the members of the Stewards' Lodge, in general, to attend the Committee of Charity, appears doubtful, no mention of such right being made in the laws of the society, the Grand Lodge are of opinion that they have no general right to attend; but it is hereby resolved, That the Stewards' Lodge be allowed the privilege of sending a number of brethren, equal to any other four lodges, to every future Committee of Charity; and that, as the master of each private lodge only has the right to attend, to make a proper distinction between the Stewards' Lodge and the other lodges, that the master and three other members of that lodge be permitted to attend at every succeeding committee, on behalf of the said lodge." This resolution, however, was declared not to be intended to deprive any lodge, which had previously been constituted, of its regular rank and precedence. Notwithstanding this express provision, a privilege has been lately granted to the Stewards' Lodge, of taking precedence of all the other lodges, the two oldest not excepted.



Master, and duly installed, at Fishmongers' Hall, on the 28th of April, 1757, in presence of the Duke of Richmond, the Earls of Crawford and Wemyss, Lord Gray, and many other respectable brethren. The most remarkable event of his lordship's administration was the initiation of late Frédéric Prince of Wales, his late majesty's father, at an occasional lodge, convened for the purpose, at the palace of Kew, over which Dr. Desaguliers presided as master. Lord Baltimore, Colonel Lumley, the Hon. Major Madden, and several other brethren, were present. His royal highness was advanced to the second degree at the same lodge; and, at another lodge, convened at the same place soon after, was raised to the degree of a Master Mason.

There can not be a better proof of the flourishing state of the society, at this time, than by adverting to the respectable appearance of the brethren in Grand Lodge, at which the Grand Master never failed to attend. Upward of sixty lodges were represented at every communication during Lord Darnley's administration; and more provincial patents were issued by him than by any of his predecessors. Deputations were granted for Montserrat, Geneva, the circle of Upper Saxony, the coast of Africa, New York, and the islands of America.<sup>63</sup>

The Marquis of Carnarvon, afterward Duke of Chandos, succeeded Lord Darnley in the office of Grand Master, and was duly invested and installed, at an assembly and feast held at Fishmongers' Hall, on the 27th of April, 1738.<sup>64</sup> At this

assembly, the Duke of Richmond, the Earls of Inchiquin, Loudon and Kintore, Lords Colerane and Gray, and a numerous company of other brethren, were present. The Marquis showed every attention to the society during his presidency; and, in testimony of his esteem, presented to the Grand Lodge a gold jewel, for the use of the secretary; the device, two cross pens in a knot; the knot and points of the pens being curiously enamelled. Two deputations for the office of Provincial Grand Master were granted by his lordship—one for the Caribbee Islands, and the other for the West Riding of Yorkshire. This latter appointment was considered as a third encroachment on the jurisdiction of the Grand Lodge at York, and so widened the original breach between the brethren in the north and the south of England, that from henceforward all correspondence between the Grand Lodges totally ceased.

On the 15th of August, 1738, Frederic the Great, afterward King of Prussia, was initiated into masonry, in a lodge at Brunswick, under the Scots' constitution, being at that time prince royal. So highly did he approve of the institution, that, on his accession to the throne, he commanded a Grand Lodge to be formed at Berlin,<sup>65</sup> and for that purpose obtained

of this bull, which threatens excommunication to every offender, no particular charge, either of a moral or political nature, is brought against a single individual of the Order. It was merely stated that the Fraternity had spread far and wide, and were daily increasing; that they admitted men of every religion into their society; and that they bound their members by an oath to preserve, with inviolable secrecy, the mysteries of their Order. These circumstances, indeed, were sufficient grounds for exciting the Church of Rome to oppose a system so contrary to their superstitious and contracted views in religion and government. This bull was followed by an edict, dated January 14th, 1749, containing sentiments equally bigoted, and enactments equally severe. The servitude of the galleys, the tortures of the rack, and a fine of 1,000 crowns in gold, were threatened to persons of every description, who were daring enough to breathe the infectious air of a masonic assembly."

—(Lawrie, p. 122.)—EDITOR.

<sup>63</sup> At this time the authority granted by patent to a Provincial Grand Master, was limited to one year from his first public appearance in that character within his province; and if, at the expiration of that period, a new election by the lodges under his jurisdiction did not take place, subject to the approbation of the Grand Master, the patent was no longer valid. Hence we find, within the course of a few years, different appointments to the same station; but the office is now permanent, and the sole appointment of the Grand Master.

<sup>64</sup> "In the year 1738, a formidable bull was thundered from the Conclave, not only against Freemasons themselves, but against all those who promoted or favored their cause, who gave them the smallest countenance or advice, or who were, in any respect, connected with a set of men, who, in the opinion of his holiness, were enemies to the tranquillity of the state, and hostile to the spiritual interest of souls. Notwithstanding the severity

<sup>65</sup> His majesty's attachment to the society soon induced him to establish several new regulations for the advantage of the Fraternity; and, among others, he ordained: 1. That no person should be made a mason unless his character was unimpeachable, and his manner of living and profession respectable. 2. That every member should pay 25 rix-dollars (or 4l. 3s.) for the first degree; 50 rix-

a patent from Edinburgh. In this lodge, many of the German princes were initiated, who afterward filled the office of Grand Master, with much honor to themselves, and advantage to the Craft. Thus was masonry regularly established in Prussia, and under that sanction it has flourished ever since.

No other remarkable occurrence is recorded to have happened during the administration of the Marquis of Carnarvon, except a proposition for establishing a plan to appropriate a portion of the charity to place out the sons of masons apprentices; which, after a long debate in Grand Lodge, was rejected.<sup>66</sup>

Some disagreeable altercations arose in the society about this period. A number of dissatisfied brethren, having separated themselves from the regular lodges, held meetings in different places, for the purpose of initiating persons into masonry contrary to the laws of the Grand Lodge. These seceding brethren, taking advantage of the breach which had been made in the friendly intercourse between the Grand Lodges of London and York, on being censured for their conduct, immediately assumed, at their regular meetings, without authority, the character of York masons. Measures were adopted to check them, which stopped their progress for some time; but taking advantage of the general murmur spread abroad on account of some innovations that had been introduced, and which seemed to authorize an omission of, and a variation in, the ancient ceremonies, they rose again into notice. This imprudent measure of the regular lodges offended many old masons; but through the mediation of John Ward, esq., afterward Lord Viscount Dudley and Ward, matters were accommodated, and the brethren seemingly reconciled. This, however, proved only a

temporary suspension of hostilities; for the flame soon broke out anew, and gave rise to commotions, which, afterward, materially interrupted the peace of the society.

Lord Raymond succeeded the Marquis of Carnarvon in May, 1789; and, under his lordship's auspices, the lodges were numerous and respectable. Notwithstanding the flourishing state of the society, however, irregularities continued to prevail; and several worthy brethren, still adverse to the encroachments on the established system of the institution, seemed to be highly disgusted at the proceedings of the regular lodges. Complaints were preferred at every succeeding committee; and the communications were fully employed in adjusting differences and reconciling animosities. More secessions taking place, it became necessary to pass votes of censure on the most refractory, and enact laws to discourage irregular associations of the Fraternity. This brought the power of the Grand Lodge in question; and, in opposition to the laws which had been established in that assembly, lodges were formed without any legal warrant, and persons initiated into masonry for small and unworthy considerations. To disappoint the views of these deluded brethren, and to distinguish the persons initiated by them, the Grand Lodge readily acquiesced in the imprudent measures which the regular masons had adopted—measures which even the urgency of the case could not warrant. Though this had the intended effect, it gave rise to a new subterfuge. The brethren who had seceded from the regular lodges immediately announced independency, and assumed the appellation of *ancient* masons. They propagated an opinion, that the ancient tenets and practices of masonry were preserved by them; and that the regular lodges, being composed of *modern* masons, had adopted *new* plans, and were not to be considered as acting under the *old* establishment. To counteract the regulations of the Grand Lodge, they instituted a *new* Grand Lodge in London, professedly on the *ancient* system; and, contrary to their duty as masons, under that assumed banner, constituted several new lodges, in opposition to the regular established authority.

dollars (or 8*l.* 6*s.*) on his being passed into the second degree; and 100 rix-dollars on his being raised a Master Mason. 3. That he should remain at least three months in each degree; and that every sum received should be divided by the Grand Treasurer into three parts—one to defray the expenses of the lodge; another to be applied to the relief of distressed brethren; and the third to be allotted to the poor in general.

<sup>66</sup> Of late years, however, an institution has been established for educating and clothing the sons of Freemasons in London.

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These irregular proceedings they pretend to justify under the feigned sanction of the *Ancient York Constitution*; and many gentlemen of reputation, being deceived by this artifice, were introduced among them, so that their lodges daily increased. Without authority from the Grand Lodge in York, or from any other established power in masonry, these refractory brethren persevered in the measures they had adopted, formed committees, held communications, and even appointed annual feasts. Under the false appellation of the York banner, they gained the countenance of the Scotch and Irish masons; who, placing implicit confidence in the representations made to them, heartily joined in condemning the measures of the regular lodges in London, as tending, in their opinion, to introduce novelties into the society, and to subvert the original plan of the institution. The irregular masons in London, having thus acquired a nominal establishment, noblemen of both kingdoms, unacquainted with the origin of the separation, honored them with their patronage, and some respectable names and lodges were added to their list.

During the presidency of Lord Raymond, no considerable addition was made to the list of lodges, nor were the communications often honored with the company of the nobility. His lordship granted only one deputation for a Provincial Grand Master during his presidency—viz., for Savoy and Piedmont.

The Earl of Kintore succeeded Lord Raymond in April, 1740; and in imitation of his predecessor, continued to discourage irregularities. His lordship appointed several provincials, particularly one for Russia; one for Hamburg and the Circle of Lower Saxony; one for the West Riding of York, in the room of William Horton, esq., deceased; and one for the island of Barbadoes.

The Earl of Morton was elected on the 19th of March following, and installed with great solemnity, the same day, at Haberdashers' Hall, in presence of a respectable company of the nobility, foreign ambassadors, and others. Several seasonable laws were passed during his lordship's mastership, and some regulations made concerning processions and

other ceremonies. His lordship presented a staff of office to the treasurer, of neat workmanship, blue and tipped with gold; and the Grand Lodge resolved, that this officer should be annually elected, and, with the secretary and sword-bearer, be permitted to rank, in future, as a member of the Grand Lodge. A large cornelian seal, with the arms of masonry, set in gold, was presented to the society, at this time, by brother William Vaughan, the Senior Grand Warden, who was appointed by his lordship Provincial Grand Master for North Wales.

Lord Ward succeeded the Earl of Morton, in April, 1742. His lordship being well acquainted with the nature and government of the society, having served every office, from the secretary in a private lodge, to that of Grand Master, lost no time in applying effectual remedies to reconcile the animosities which prevailed. He recommended to his officers vigilance and care in their different departments; and, by his own conduct, set a noble example how the dignity of the society ought to be supported. Many lodges, which were in a declining state, by his advice coalesced with others in better circumstances; some, which had been negligent in their attendance on the communications, after proper admonitions, were restored to favor; and others which persevered in the contumacy, were erased from the list. Thus his lordship manifested a sincere regard for the interest of the society, while his lenity and forbearance were universally admired.

The unanimity and harmony of the lodges seemed to be perfectly restored under his lordship's administration. The Freemasons at Antigua built a large hall in that island for their meetings, and applied to the Grand Lodge for liberty to be styled the Great Lodge of St. John's, in Antigua, which favor was granted to them in April, 1744.

Lord Ward continued two years at the head of the Fraternity; during which time he constituted many lodges, and appointed several Provincial Grand Masters—viz., one for Lancaster, one for North America, and three for the island of Jamaica. He was succeeded by the Earl of Strathmore; during whose administration—he being absent the whole

time—the care and management of the society devolved on the other Grand Officers, who carefully studied the general good of the Fraternity. His lordship appointed a Provincial Grand Master for the island of Bermuda.

Lord Cranstoun was elected Grand Master in April, 1745, and presided over the Fraternity, with great reputation, two years. Under his auspices masonry flourished, several new lodges were constituted, and one Provincial Grand Master was appointed for Cape Breton and Louisbourg. By a resolution of the Grand Lodge, at this time, it was ordered, that public processions on feast days should be discontinued—occasioned by some mock processions, which a few disgusted brethren had formed, in order to burlesque those public appearances.

Lord Byron succeeded Lord Cranstoun, and was installed at Drapers' Hall, on the 30th of April, 1747. The laws of the Committee of Charity were, by his lordship's order, revised, printed, and distributed among the lodges; and a handsome contribution to the general charity was received from the lodge at Gibraltar. During five years that his lordship presided over the Fraternity, no diligence was spared to preserve the privileges of the Order inviolate, to redress grievances, and to relieve distress. When business required his lordship's attendance in the country, Fotherly Baker, esq., his deputy, and Secretary Revis, were particularly attentive to the business of the society. The former was distinguished by his knowledge of the laws and regulations; the latter, by his long and faithful services. Under the auspices of Lord Byron provincial patents were issued for Denmark and Norway, Pennsylvania, Minorca, and New York.

On the 20th of March, 1752, Lord Carysfort accepted the office of Grand Master. The good effects of his lordship's application to the real interests of the Fraternity soon became visible, by the great increase of the public fund. No Grand Officer ever took more pains to preserve, or was more attentive to recommend, order and decorum. He was ready, on every occasion, to visit the lodges in person, and to promote harmony among the members. Dr. Manning-

ham, his deputy, was no less vigilant in the execution of his duty. He constantly visited the lodges in his lordship's absence, and used every endeavor to cement union among the brethren. The whole proceedings of this active officer were conducted with prudence; and his candor and affability gained him universal esteem. The Grand Master's attachment to the society was so obvious, that the brethren, in testimony of their gratitude for his lordship's great services, reelected him on the 3d of April, 1753; and during his presidency provincial patents were issued for Gibraltar, the Bahama Islands, New York, Guernsey, Jersey, Alderney, Sark, and Mann; also for Cornwall and the counties of Worcester, Gloucester, Salop, Monmouth, and Hereford.

At this time the society in Scotland appears to have been in a very flourishing state. Under the auspices of George Drummond, esq., the Grand Master of the masons in that kingdom, the lodges had considerably increased in numbers. This gentleman had thrice served the office of Lord Provost of Edinburgh; and, being at the head of the senate in that city, he was anxious to promote every scheme which could add to the consequence and splendor of the metropolis of his native country. With this view he planned, and afterward completed, that elegant range of buildings, called THE NEW EXCHANGE OF EDINBURGH, the foundation-stone of which he laid on the 13th of September, 1753, as Grand Master. An event so remarkable in the annals of masonry justly merits attention, and can not fail to render an account of a ceremony so splendid, and conducted with so much regularity, interesting to every brother who has the honor of the society at heart.

Early in the morning of the day appointed for the celebration of this ceremony, a magnificent triumphal arch, in the true Augustan style, was opened to public view; it was erected at the entrance leading toward the place where the foundation-stone of the intended building was to be laid. In the niches between the columns, on each side of the entrance, were two figures, representing GEOMETRY and ARCHITECTURE, each as large as life. On the frieze of the en-

tablature, which was of the Corinthian order, were the following words: *QUON FELIX FAUSTUMQUE SIT; that it may be happy and prosperous.* On the middle panel of the attic base, placed over the entablature, was represented the GENIUS OF EDINBURGH, in a curule chair, under a canopy; on her right hand stood a group of figures, representing the lord provost, magistrates, and council, in their robes; on her left was another group, representing the noblemen and gentlemen employed in the direction of the intended structure. In front was placed the Grand Master, offering a plan of the Exchange, attended by several of his brethren, properly clothed. The whole was decorated with laurels, bays, and other evergreens, interspersed with festoons of flowers.

At three o'clock in the afternoon, the several lodges, with their masters at their head, met at Mary's chapel, in Niddry's Wynd; and, at half-past three, the procession began to move from the chapel in the following order, the city guard covering the rear:

1. Operative Masons not belonging to any lodge present.
2. A band of French horns.
3. The lodges present, arranged as follows:
  - The Military Lodge, belonging to General Johnson's regiment.
  - The Thistle Lodge.
  - The Scots' Lodge in Canongate.
  - Holyrood House Lodge.
  - Vernon Kilwinning Lodge.
  - Canongate from Leith Lodge.
  - Dalkeith Lodge.
  - Lodge of Journeymen Masons.
  - Canongate and Leith, Leith and Canongate Lodge.
  - Leith Kilwinning Lodge.
  - Canongate Kilwinning Lodge.
  - Mary's Chapel Lodge.
  - All the brethren properly clothed, and the masters and wardens in the jewels of their respective lodges, with their badges of dignity, formed the last rank of each lodge.
4. Gentlemen Masons belonging to foreign lodges.
5. A band of Hautboys.
6. The Golden Compasses, carried by an Operative mason.
7. Three Grand Stewards, with rods.
8. The Grand Secretary, Grand Treasurer, and Grand Clerk.
9. Three Grand Stewards, with rods.
10. The Golden Square, Level, and Plumb, carried by three Operative Masons.
11. A band of French horns.
12. Three Grand Stewards, with rods.
13. The Grand Wardens.

14. The Cornucopia and Golden Mallet, carried by an officer of the Grand Lodge and an Operative Mason.

15. The GRAND MASTER, supported by a Past Grand Master, and the present Substitute.

The procession was closed with a body of operative masons; and the whole brethren, amounting exactly to 672, walked uncovered.

At the head of Niddry's Wynd the cavalcade was received by 150 of the military, and a company of grenadiers, drawn up in two lines, under arms, who escorted the procession—one half of the grenadiers marching in front, and the other half in the rear, with bayonets fixed. As the procession passed the city guard a company was drawn out, with the proper officers at their head, who saluted the Grand Master with military honors, drums beating, and music playing. When the procession reached the Parliament close, the troops formed a line, as did also the masons within that line. The Grand Master and the officers of the Grand Lodge then made a stop at the northwest corner of the close, and dispatched a message to the council house, to acquaint the magistrates that the brethren were ready to receive them; on which the lord provost, magistrates, and council, in their robes, preceded by the city officers, with the sword and mace, accompanied by several of the gentlemen in the direction of the intended buildings, proceeded through the lines formed by the soldiers and the masons; when the Grand Master, properly supported as before, preceded by his officers, and having his jewels borne before him, marched to the place where the ceremony was to be performed, and passed through the triumphal arch erected for the occasion, the lodges following according to seniority. On the west side of the place, where the stone was to be laid, was erected a theater, covered with tapestry and decked with flowers, for the lord provost, magistrates, council, and attendants; on the east was erected another theater for the Grand Master and his officers, on which was set a chair for the Grand Master. Before the chair was a table covered with tapestry, on which were placed two silver vessels, filled with wine and oil, the golden jewels, and the cornucopia, which had been carried in the proces-

sion. The masters, wardens, and brethren of the several lodges were then arranged in galleries properly fitted up for the occasion.

The ceremony of laying the stone now commenced. By order of the Substitute Grand Master, the stone was slung into a tackle, and, after three regular stops, let down gradually to the ground; during which the masonic anthem was sung, accompanied by the music, all the brethren joining in the chorus. The Grand Master, supported as before, preceded by his officers and the operative masons, carrying the jewels, then descended from the theater to the spot where the stone lay, and passed through a line formed by the officers of the Grand Lodge. The Substitute Grand Master deposited in the stone, in cavities made for the purpose, three medals, with the following devices: On one side were the effigies of the Grand Master, in profile, vested with the ribbon officially worn by him; and, in front, a view of the Royal Infirmary, with the following inscription:

G. DRUMMOND, ARCHITECT, SCOT.  
SVMMVS MAGIS EDIN. TER COS.

GEORGE DRUMMOND, of the Society of Free-Masons in Scotland, Grand Master, thrice Provost of Edinburgh. On the reverse was a perspective view of the Exchange, on which was inscribed in the circle, VERBI EXORNANDÆ CIVIVMQVE COMMODITATI, For adorning the City, and the conveniency of its inhabitants; and underneath,

FORI NOVI EDINBURGENSIS  
POSITO LAPIDE PRIMO  
ORDO PER SCOTIAM ARCHITECTONICUS  
EXCUDI JUSSIT,  
xiii SEPTEMBRIS, 1753.

The first stone of the New Exchange of Edinburgh being laid, the brotherhood of Masons through Scotland ordered this to be struck, 13th September, 1753.

The other medals contained the effigies as above; and on the reverse the Masons' Arms, inclosed within the collar of St. Andrew, with the following inscription:

IN THE LORD IS ALL OUR TRUST.

The former Grand Master and the Substitute retiring, two Operative Masons came in their place, and assisted the Grand Master to turn over the stone, and

lay it in its proper bed, with the inscription<sup>67</sup> undermost.

The Grand Master then taking his station at the east of the stone, with the Substitute on the left, and his Wardens in the west, the Operative who carried the square delivered it to the Substitute, who presented it to the Grand Master; and he, having applied it to that part of the stone which was square, returned it back to the Operative. The Operative who carried the plumb, then delivered it to the Substitute, who presented it also to the Grand Master; and he, having applied it to the edges of the stone, holding it upright, delivered it back to the Operative. In like manner, the Operative who carried the level delivered it to the Substitute, and he presented it to the Grand Master, who applied it above the stone in several positions, and returned it back to the Operative. The mallet was then presented to the Grand Master, who gave three knocks upon the stone, which was followed by three huzzas from the brethren. An anthem was then sung, accompanied by the music; during which the cornucopia, and the two silver

<sup>67</sup> The following is the inscription on the stone:

GEORGIUS DRUMMONDUS  
IN ARCHITECTONICA SCOTIE REPUB.  
CURIO MAXIMUS  
URBIS EDINBURGI TER CONSUL  
ADSTANTIBUS FRATRIBUS ARCHITECTONICIS CCC.  
PRESENTIBUS MULTIS REGNI MAGNATIBUS  
SENATU ETIAM POPULOQUE EDINENSI  
ET HOMINUM ORDINIS CUJUSQUE  
MAGNA STIPANTE FREQUENTIA  
CUNCTISQUE PLAUDENTIBUS  
AD EDINENSIVM COMMODITATEM  
ET DECUS PUBLICUM  
ÆDIFICIORUM NOVIORUM PRINCIPUM  
LAPIDEM HUNC POSUIT  
GULIELMO ALEXANDRO COS.  
IDIBUS SEPTEMBR. A.D. MDCCLXIII.  
ERE ARCHITECTONICÆ VMDCCLXIII.  
IMPERIIQUE GEORGH II. BRITANNIARUM REGIS  
ANNO XXVII.

Translated:

GEORGE DRUMMOND, of the Society of Free-Masons in Scotland, Grand Master, thrice Provost of Edinburgh, three hundred brother Masons attending, in presence of many persons of distinction, the Magistrates and Citizens of Edinburgh, and of people of every rank an innumerable Multitude, and all applauding, for the conveniency of the inhabitants of Edinburgh, and the public ornament, as the beginning of the new Buildings, laid this Stone, WILLIAM ALEXANDER, being Provost, on the 13th September, 1753, of the Era of Masonry, 5753, and of the reign of GEORGE II, King of Great Britain, the 27th year.

vessels containing the wine and oil, were brought down to the stone. The cornucopia was delivered to the Substitute, and the vessels to the Wardens. The anthem being concluded, the Substitute presented the cornucopia to the Grand Master, who turned out the ears of corn upon the stone. The silver vessels were then delivered by the Wardens to the Substitute, and by him presented to the Grand Master, who poured the contents upon the stone, saying "May the bountiful hand of Heaven supply this city with abundance of corn, wine, oil, and all the other conveniences of life!" This was succeeded by three huzzas, after which an anthem was sung. The Grand Master then repeated these words: "As we have now laid this foundation-stone, may the Grand Architect of the universe, of his kind providence, enable us to carry on and finish the work which we have now begun; may he be a guard to this place, and the city in general; and may he preserve it from decay and ruin to the latest posterity." The ceremony was concluded with a short prayer for the sovereign, the senate of the city, the Fraternity of masons, and all the people; the music was resumed, and the Grand Master returned to his chair, amid the plaudits of the brethren.

The Grand Master then addressed the lord provost, magistrates, and council, in an appropriate speech; in which he thanked them for the honor which they had done him in witnessing the act of laying the foundation-stone of the intended structure, and expressed his earnest wish that they and their successors might be happy instruments to forward the great and good work which was now begun, and offered so fair a prospect of success; and he sincerely hoped, that it might add, not only to the ornament and advantage of the city of Edinburgh, but be the means of insuring to them lasting honor, and transmitting their memories to the latest posterity. He next addressed the undertakers of the work on the importance of the trust reposed in them, and recommended diligence and industry to all the workmen who might be employed under them.

The magistrates then took their leave, and the brethren resumed the procession

to the palace of Holyrood-house, escorted by the military as before, amid an immense crowd of spectators. On arriving at the palace, the Grand Master, in the name of himself and his brethren, returned his most grateful acknowledgments to the commanding officer of the troops for the assistance which he had given. The brethren then entered the inner court of the palace, and formed a square, to receive the Grand Master and his officers with all due honor; who, followed by the lodges according to seniority, proceeded to the great gallery, where an elegant entertainment was provided, and the greatest harmony prevailed. At nine o'clock in the evening the company broke up.

Such was the regularity observed throughout the ceremony of the day, that, notwithstanding the crowds of people who were collected on the occasion, the whole was concluded without a single accident.<sup>68</sup>

The Marquis of Carnarvon (afterward Duke of Chandos,) succeeded Lord Carysfort in the office of Grand Master of England, in March, 1754. He began his administration by ordering the Book of Constitutions to be reprinted, under the inspection of a committee, consisting of the Grand Officers, and some other respectable brethren. The Grand Master's zeal and attention to the true interests of the Society were shown on every occasion. He presented to the Grand Lodge a large silver jewel, gilt, for the use of the Treasurer, being cross keys in a knot, enamelled with blue; and gave several other proofs of his attachment.

Soon after the election of the Marquis of Carnarvon, the Grand Lodge took into consideration a complaint against certain brethren, for assembling, without any legal authority, under the denomination of *ancient masons*; and who, as such, considered themselves independent of the Society, and not subject to the laws of the Grand Lodge, or to the control of the Grand Master. Dr. Manningham, the Deputy Grand Master, pointed out the

<sup>68</sup> I have been thus minute in the above detail, not only that an event of such importance to the Society might be recorded, but that it might serve as an example worthy of imitation in ceremonies of a similar kind on a future occasion.

necessity of discouraging such meetings, as being contrary to the laws of the Society, and openly subversive of the allegiance due to the Grand Master. On this representation the Grand Lodge resolved, that the meeting of any brethren under the denomination of masons, other than as brethren of the ancient and honorable Society of Free and Accepted Masons, established upon the universal system, is inconsistent with the honor and interest of the Craft, and a high insult on the Grand Master and the whole body of masons. In consequence of this resolution fourteen brethren, who were members of a lodge held at the Ben Jonson's head, in Pelham-street, Spitalfields, were expelled the Society, and that lodge was ordered to be erased from the list.

No preceding Grand Master granted so many provincial deputations as the Marquis of Carnarvon. On the 7th of October, 1755, his lordship appointed a Provincial Grand Master for Durham, and soon after a very respectable lodge was constituted at Sunderland under his lordship's auspices. In less than two years the following patents were issued by his lordship: 1. for South Carolina; 2. for South Wales; 3. for Antigua; 4. for all North America, where no former provincial was appointed; 5. for Barbadoes, and all other his majesty's islands to the windward of Guadaloupe; 6. for St. Eustatius, Cuba, and St. Martin's, Dutch Caribbee islands in America; 7. for Sicily, and the adjacent islands; 8. for all his majesty's dominions in Germany, with the power to choose their successors; and 9. for the County Palatine of Chester, and the City and County of Chester. The greater part of these appointments appear to have been mere honorary grants in favor of individuals, few of them having been attended with any real advantage to the Society.

The Marquis of Carnarvon continued to preside over the Fraternity till the 18th of May, 1757, when he was succeeded by Lord Aberdour; during whose mastership the Grand Lodge voted, among other charities, the sum of fifty pounds to be sent to Germany, to be distributed among such of the soldiers as were masons in Prince Ferdinand's

army, whether English, Hanoverians, or Hessians; and this sum was soon after remitted to General Kingsley for the intended purpose.

These were the principal proceedings of the Fraternity during the reign of George II, who, on the 25th of October, 1760, expired at his palace at Kensington, in the 77th year of his age, and the 34th of his reign.

This period seems to have been the golden era of masonry in England; the sciences were cultivated and improved, the royal art was diligently propagated, and true architecture clearly understood; the Fraternity were honored and esteemed; the lodges patronized by exalted characters; and charity, humanity, and benevolence, appeared to be the distinguishing characteristics of masons.

(To be continued.)

## MASONIC MISCELLANY.

### THE THREE GREAT LIGHTS WHICH FORM THE BASIS OF THE MASONIC LADDER EXPLAINED, WITH A DESCRIPTION OF THE LADDER AND ITS ACCOMPANIMENTS.

BY REV. GEO. OLIVER, D. D.

"Tyll that I came unto a ryall Gate,  
Where I sawe s'ondyng the goodly portres,  
Whyche axed me, from whence I came a late;  
To whoine I gan in every thyng expresse  
All myne adventure, chaunce, and busynesse,  
And eke my name; I told her every dell;  
When she herde this she lyked me right well."

STEPHEN HAWES.

THE Holy Bible, which is the great charter of a Christian's faith, and anchor of his hope, as well as one of the great lights of masonry, forms the tracing board of the Great Architect of the Universe; and he has laid down there such glorious plans and moral designs, that were we conversant therein and adherent thereto, it would bring us to a building not made with hands, eternal in the heavens. The Bible is the gift of God to man. It is the consummation of wisdom, goodness and truth. Many other books are good, but none are so good as this. All other books may be dispensed with; but this is absolutely necessary to



our happiness here, and our salvation hereafter. It is the most ancient record of facts known in the world; the materials of its earliest history having been compiled, as is most probable, by Shem, or perhaps by Noah. The Rabbins say that Shem was the instructor of Abraham in the history of former events; and that from Abraham they were naturally transmitted through Isaac, Jacob and Levi, to Moses: and no injury is done to the just arguments on behalf of the inspiration of Scripture, as Calmet judiciously observes, if we suppose that Shem wrote the early history of the world; that Abraham wrote family memoirs of what related to himself; that Jacob continued what concerned himself; and that, at length, Moses compiled, arranged, and edited a copy of the holy works extant in his time. A procedure perfectly analogous to this was conducted by Ezra in a later age; on whose edition of the Holy Scripture our faith now rests, as it rests, in like manner, on the prior edition of Moses, if he were the editor of some parts; or on his authority, if he were the writer of the whole.

The evidences of its truth do not depend on the uncertain deductions of human reason, but upon the teaching of the Holy Spirit of God. Its details are confirmed by signs, and wonders, and manifestations of the divine power. On its veracity our holy religion must stand or fall; and therefore our hopes of salvation anchor upon it, as on a rock which can never give way. It is the pillar and ground of truth; the pedestal and support of faith; and hence the masonic ladder is planted there as on a foundation that can not be shaken; because its divine author is Jehovah himself. Wisdom, strength, and beauty center in its pages; for its wisdom is faith, its strength is hope, and its beauty is charity; a double triad which constitutes perfection; and realized in the pentalfa, which, in the symbolization equally of christianity and masonry, refers to the two natures of the incarnate Deity.

This first great light of masonry is not only perfect, but free from every admixture of imperfection; for if the slightest doubt could be raised respecting the truth of any single fact or doctrine which it

contains, it would cease to be the Book of God, and our faith and hope would no longer have a solid basis to rest upon: but so long as we believe the Deity to be a wise, and powerful, and perfect being, we must also believe that every thing which emanates from his authority is equally wise, and powerful, and perfect, and consequently worthy of the utmost veneration.

"The events recorded to have happened under the old dispensation are often strikingly prefigurative of those which occur under the new; and the temporal circumstances of the Israelites seem designedly to shadow out the spiritual condition of the Christian church. The connection is ever obvious; and points out the consistency of the divine purpose, and the harmony deliberately contrived to subsist between both dispensations. Thus in the servitude of Israel are described the sufferings of the church. In the deliverance from Egypt is foreshown its redemption; and the journey through the wilderness is a lively representation of a Christian's pilgrimage through life, to his inheritance in everlasting bliss. So, also, without too minute a discussion, it may be observed, that the manna of which the Israelites did eat, and the rock of which they drank, as well as the brazen serpent by which they were healed, were severally typical of correspondent particulars that were to obtain under the Christian establishment; as under the sacrifices and ceremonial service of the church, of which the institution is here recorded, was described the more spiritual worship of the Gospel."<sup>1</sup>

The Bible, as the lectures of masonry predicate, is the sacred compact from God to man, because he has been pleased to reveal more of his divine will in that holy book than by any other means; either by the light of nature, the aid of science, or reason with all her powers: and, therefore, as might be expected, it contains a code of laws and regulations which are adapted to every situation in which a created being can possibly be placed: and it not only incites him to virtue, but furnishes a series of striking examples both of good and evil conduct,

<sup>1</sup> Gray's Key, p. 98.

that he may avoid the one and practice the other to his eternal advantage.

And further, if it gives copious instructions to rulers and governors that they may perform their exalted duties with strict justice and impartiality, it is no less prolific in its directions to men occupying inferior stations of life, to be obedient to the laws, and to respect the powers under which they live, and by which they are protected. Its precepts extend to the duties of rich and poor; parents and children, husbands and wives, masters and servants. There is not a grade in civil society, from the monarch on his throne, to the peasant between the stilts of a plow, but may find ample instructions for moral government, and the regulation of his desires, in that comprehensive book: and their universal application and divine origin are manifested by the fact, that those who disregard their operation themselves, display an instinctive respect for every one who professes to take the Bible for a rule of faith, and a guide to the requirements of moral duty.

But this sacred volume possesses one peculiar excellence, which is denied to every other book. We frequently find an entire code of civil duties embodied in a single passage, which, if universally observed by all classes of society, would turn this earth into a paradise, and its inhabitants into a band of brothers. If mankind could be persuaded to adopt the rule of mutual assistance and mutual forbearance which is there recommended, and copied in the system of Freemasonry; if they would, on all occasions, *do as they would be done by*, nothing would be wanting to the completion of human happiness.

It was the violation of this rule that made Cain a murderer, and filled the antediluvian world with such violent antipathies and unnatural crimes, as made a universal purgation necessary to cleanse it from its gross pollutions. It was the same disregard to this rule which made Nimrod a hunter of men; Pharaoh an impious contemner of God's judgments; Absalom a rebel; and Judas a thief: and in our own times, it arms man against his fellow, and produces all that wickedness and vice which human laws, how stringent soever they may be, have totally failed to banish from the world.

The book before us contains rules for preserving health by the exercise of temperance and chastity; for procuring blessings by the practice of fidelity, industry and zeal; for securing a good reputation by integrity and a faithful discharge of every trust; and for inheriting the promises by the exercise of faith, the encouragement of hope, and the practice of charity, or the universal love of God and man.

Upon the first great light, we find two others—the square and compasses—which are varied in their position in every degree, to mark the gradual progress of knowledge; and the former is opened at different passages, appropriate to each; for the Bible being considered the rule of a mason's faith, the square and compasses, when united, have the same tendency with respect to his practice. The latter are appropriated to the Grand Master, as the ruler and governor of the Craft, because they are the principal instruments used in the construction of plans, and the formation of ingenious designs, which constitute his especial duty at the erection of magnificent edifices. The former belongs to the whole Craft; because, as they are obligated on it, they are bound to model their actions according to its symbolical directions.

But the peculiar appropriation of the square is to the master of a private lodge. Its utility, as an implement of manual labor, belonging to operative masonry, is to try and adjust all irregular corners of buildings, and to assist in bringing rude matter into due form; while to the speculative mason, it conveys a corresponding lesson of duty; teaching him that, by a course of judicious training, the W. M. reduces into due form the rude matter which exists in the mind of a candidate for initiation; and thus, being modelled on the true principles of genuine masonry, it becomes like the polished corners of the temple. And by virtue of this jewel, which sparkles on his breast, he is enabled to cause all animosities, if any such should unfortunately exist among the brethren, to subside, that order and good-fellowship may be perfect and complete.

In a word, the square points out the general duties of the master of a lodge,

which are to consider himself subordinate to the Grand Master and his officers; to keep a regular communication with the Grand Lodge; to give no countenance to any irregular lodge, or any person initiated therein; not to initiate a person without a previous knowledge of his character; to respect genuine brethren, discountenance impostors and all who dissent from the original plan of masonry; and, above all, to set an example to the lodge, of regularity, decorum, and propriety of conduct.

The square reads a lesson not less instructive to the whole Fraternity; and enjoins them to regulate their actions by rule and line; to harmonize their conduct by the principles of morality and virtue; and mutually to encourage each other, in the practice of their masonic duties, by the efficacious influence of good example; which constitutes an additional illustration of the first great light. It is, indeed, a remarkable peculiarity of that holy book, that it unites precept so closely with example, as to afford instances of moral and religious conduct which will apply to all mankind, rich or poor, with equal effect. And this is one reason why, in the system of Freemasonry, the Bible is so closely connected with the square and compasses. If I were to adduce all the instances contained in the first great light, I might refer to almost every page; for we can scarcely open the book without finding some great example, either of good or evil, which may incite us to the practice of virtue, or the hatred of vice. The influence which every man possesses, in his own particular sphere, is very considerable. Our Grand Master Solomon, when a poor man delivered, by his wisdom, a small city from the army of a very powerful monarch, was led to consider the superiority of wisdom above riches; and concluded that as a wise and good man might be extremely useful to those around him by his example, so might a foolish and wicked man do a great deal of mischief by the same means.

In society, example is like leaven to a lump of dough; and its influence is so great, as to produce the most favorable or prejudicial effects to the interests of mankind. Each individual observes what others do, and thinks there can be no

great harm in copying their example. "I am no worse than my neighbors," is very common language; and such reasoners seem to think that they shall be justified in a breach of the moral law by a reference to the conduct of others. But can such a plea be admissible in a masons' lodge? Does Freemasonry sanction such an unreasonable argument, that the vices of one man will be an excuse for those of another? It should rather appear, from the general tenor of the doctrines promulgated in the lodge, that if any person sets a bad example, it would not only affect the reputation of those who follow it, but it would also increase his own responsibility.

The master of a lodge is, therefore, bound to set his brethren an example of morality and justice, which form the true interpretation of the significant jewel by which he is distinguished; for such is the nature of our constitution, that as some must of necessity rule and teach, so others, of course, must learn to submit and obey. Humanity in both is an essential duty. And, at his installation, he solemnly declares that he will "work diligently, live creditably, and act honorably by all men; that he will avoid private piques and quarrels, and guard against intemperance and excess; that he will be cautious in his carriage and behavior, courteous to his brethren, and faithful to the lodge; and that he will promote the general good of society, cultivate the social virtues, and propagate a knowledge of the art of masonry, as far as his influence and ability can extend."

By the compasses, which are appropriated to the Grand Master, we learn to limit our desires in every station, that, rising to eminence by merit, we may live respected, and die regretted. This instrument directs us to regulate our lives and conduct by the rules contained in the first great light; and our motto is:

Keep within compass, and you will be sure  
To avoid many troubles which others endure.

By the same symbol, we are reminded of the impartial and unerring justice of the Most High, who, having in his sacred tracing-board defined the limits of good and evil, will reward or punish us according as we have obeyed or rejected the divine law. This is an important con-

sideration, and worthy the attention of every initiated mason; because it involves those peculiar doctrines which are characteristic of the Order—man's personal responsibility, the resurrection, and a future state.

In that awful description of the last judgment, which is recorded in this sacred tracing-board, charity or benevolence to our poorer fellow-creatures is made the test of acceptance or exclusion; and this is an eminent masonic virtue; but Bishop Porteus says: "It is an observation of some importance to be impressed on our minds, that although charity to our neighbor is a stringent duty, yet it is not the only virtue which we ought to practice; for this makes only one of that large assemblage of virtues which are required to make us perfect. We must, therefore, collect the terms of our salvation not from any one passage, but from the whole tenor of the sacred writings taken together; and if we judge by this rule, which is the only one that can be safely relied on, we shall find that nothing less than a sincere and lively faith, producing in us, as far as the infirmity of our nature will permit, universal holiness of life, can ever serve to make our final calling and election sure. But thus much we may collect from that holy book, that charity or love to man is one of the most essential duties of our religion, and that to neglect this virtue must be peculiarly dangerous, and render us unfit to appear at the last day before the tribunal of the Judge."

Such is the teaching of the great lights of masonry; and they therefore constitute an appropriate basis for the foot of the theological ladder to rest on, whose principal steps are faith, hope and charity, and whose summit is the throne of God.

This ladder contains staves or rounds innumerable, as the emanations of these three great virtues, with angels ascending and descending thereon. A corresponding symbol among the Jews contains no less than fifty rounds, which they call GATES, and are considered as so many degrees of wisdom, or avenues to the attainment of sublime and mysterious truths. It is incumbent on men that they study the mysteries which contain

this ineffable symbol, before they can receive the influx of divine light. The progress of the candidate in the ascent of this ladder is represented as being exceedingly slow, and obstructed by numerous difficulties; and few there are who arrive at the summit. Moses is said to have passed through only forty-nine; and Joshua was unable to penetrate further than the forty-eighth; but even Solomon, whose wisdom surpassed that of all other men, could never open the fiftieth gate, which leads immediately into heaven, and opens on the throne of the infinite and omnipotent God, whom no man can see and live.<sup>2</sup>

Many of our best divines have entertained an opinion that there are some grounds from analogy to conclude, that a scale of beings exists above us, and another below: and Bishop Hurd says, that "the belief is almost universal of such a graduated scale ascending from us to God, though the uppermost round of it may still be at an infinite distance from his throne: but the direct, indeed the only solid proof of its existence, is the Revealed Word, which speaks of angels and archangels—nay, myriads of them—disposed in different ranks, and rising above each other with a wonderful harmony and proportion."

The masonic ladder was represented by the artists of the middle ages, in the form of a geometrical staircase; and may be seen in an existing specimen on the triumphal arch of S. Maria Maggiore, at Rome. A symbolical gateway, arched over, is placed at the bottom, another about midway up the ascent, and a third at the top. These are the gates of heaven, which are expanded to admit all those who have faithfully performed their duty to God, their neighbor and themselves.

These gates are mentioned at a very early period of the history of mankind, in connection with the theological ladder; for Jacob, to whom the supernal vision was vouchsafed, called it the house of God, and the gate of heaven:<sup>3</sup> and the same imagery is used by the prophets. Our Grand Master David affords a remarkable instance of the existence of a belief that the mansions of bliss are ac-

<sup>2</sup> Basnage, p. 189, with Authorities.

<sup>3</sup> Gen. xxviii: 17.

cessible by means of gates; and he not only speaks of the gates of death, through which the soul passes before it is "lifted up;"<sup>4</sup> but rejoices that the gates of righteousness and the gate of the Lord are open for the righteous to enter in;<sup>5</sup> and describes the heavenly choir, at the resurrection of Christ, as uniting in the joyful chorus, "Lift up your heads, O ye Gates, and be ye lift up (opened) ye everlasting doors, that the King of Glory may come in."<sup>6</sup> In like manner Job mentions "the gates of death," and "the doors of the shadow of death;" by which he evidently meant the entrance into Sheol, the world of departed spirits.

The Savior of mankind describes the way that leads to the realms above as being narrow and of difficult ascent, and the gates thereof so straight, that few will be able to gain admission;<sup>7</sup> and adds that though the gates of this city are always open, they are not open for every one to enter in, but are closed against "every thing that defileth, or worketh abomination, or maketh a lie;"<sup>8</sup> but are reserved for those who have faithfully performed their duty to God and man. He speaks also of the gates of hell,<sup>9</sup> which the Christian commentators make to be three in number, and call them death, the grave, and destruction. Death being the first gate which leads to the realms of eternal misery, it is placed at the end of a broad and well-beaten path; the grave comes next; and destruction is the final gate opening into the bottomless pit, which the Jews believed to be in the center of the earth, under the mountains and waters of Palestine. They appropriated, however, to their Gehenna, three different openings to this place of darkness: the first is in the wilderness, and by that gate Korah, Dathan, and Abiram descended into hell; the second is in the sea, because it is said that Jonah, who was thrown into the sea, cried to God out of the belly of hell;<sup>10</sup> the third is in Jerusalem, for Isaiah tells us that the fire of the Lord is in Zion, and his furnace in Jerusalem.<sup>11</sup> Under this representation the three gates are earth, water, and fire.

The same image was used by heathen nations who made their Elysium and Tartarus accessible by the same gates. Servius, the commentator upon Virgil, says that the Inferni are divided into nine circles, accessible by so many gates. The first contains the souls of infants; the second, the souls of those who, through their simplicity, could not conduct themselves like rational creatures; the third, of those who, through despair, had laid violent hands upon themselves; the fourth, of those who perished through extravagant love; the fifth, the souls of warriors; the sixth, of criminals who had suffered a violent death. Passing through the seventh gate the souls were subjected to purification; which being completed in the eighth, they passed forward through the ninth, being thoroughly purified, into the Elysian fields.<sup>12</sup>

In the most early ages the heathen imagined that there were certain gates through which the souls were to pass to their infernal abodes; and from thence, it was, that they used this periphrastical form of speech of going to the gates of hell, to signify a man's dying. Thus Hezekiah speaks, "I said in the cutting off of my days, that I shall go to the gates of hell:"<sup>13</sup> which figurative expression in that place is understood simply of death; whereas in the New Testament the gates of hell signify the powers of darkness. The Pagans, however, from whom this mode of speech appears to have been borrowed, understood by the gates of hell the real entrance into Pluto's dominion. These gates of hell are frequently found in the monuments of Greece and Rome.<sup>14</sup>

The Persians represented the soul, in its progress to the perfection of a better state of existence, as passing up a tall and steep ladder, consisting of innumerable steps, and opening by seven gates into so many stages of happiness. Celsus, as cited by Origen, says, on this subject, "the first gate is of lead; the second, of tin; the third, of brass; the fourth of iron; the fifth, of copper; the sixth, of silver; and the seventh, of gold. The first they attribute to saturn, pretending

<sup>4</sup> Ps. lx: 13, cvii: 18.

<sup>6</sup> Ibid. xxiv: 7.

<sup>8</sup> Ibid. xvi: 18.

<sup>10</sup> Jonah ii: 3.

<sup>5</sup> Ibid. cxviii: 19, 20.

<sup>7</sup> Matt. vii: 14.

<sup>9</sup> Rev. xxi: 27.

<sup>11</sup> Isaiah xxxi: 9.

<sup>12</sup> Montf., vol. v, p. 93.

<sup>13</sup> Isaiah xxxviii.

<sup>14</sup> Montf., vol. v, p. 98.

that lead denotes the slowness of that planet's course; the second, to venus, which resembles the softness and splendor of tin; the third, for its solidity and firmness, to jupiter; the fourth, to mercury, because iron and mercury are applicable to all sorts of work; the fifth, which, by reason of its mixture, is of an unequal nature, to mars; the sixth, to the moon; and the seventh, to the sun, because gold and silver correspond in color with those two luminaries." Thus the ascent of the ladder was graduated and adapted to the mythology of the people, and terminated in a blaze of glory; for the sun was the supreme deity of the Persians, and next to him, the moon.

The three theological virtues, in the ladder of Freemasonry, are disposed as the guardians of the principal entrances or gates, which are closely tyled to the cowan, and the guides through the three stages of a mason's career. These may be likened to the same number of parts in a primitive basilica or Christian church; viz.: 1, the portico for the penitents or unbaptized persons; 2, the nave, or church militant, for the catechumens or those who have been received into the congregation; and 3, the chancel, or church triumphant, for the perfect Christian.

These three graces of a religious life are thus placed, in conformity with the description of their respective characteristics by St. Paul, 1 Cor. xiii; and being exclusively attached to Christianity, and admitted into no other religion that ever existed on the face of the earth, leaves the Free and Accepted Mason no alternative but to explain them by the Christian ritual; although they have been explained by a transatlantic mason as follows: "Faith is the genius of spring; hope of summer; and charity of autumn. Faith of spring, because faith and works must always come together; hope of summer, because, from that point, the sun looks vertically down upon the seeds which have been committed, in faith, to the fertilizing bosom of the earth; charity of autumn, because then the sun empties his cornucopia into our desiring laps. Faith is the eastern pillar; charity the western; and hope the keystone of this royal

arch."<sup>16</sup> It will be unnecessary to say that I differ in toto from the above author in his appropriation of these sublime virtues; and solemnly protest against the principle of making hope instead of charity the keystone of the arch.

In the symbol before us we see a female figure seated at the foot of a ladder, like a dignified matron, under a palm tree, with a dove holding an olive leaf in its mouth, perched on one of the branches, and a lamb at her feet. She bears a cross in one hand, and a key in the other. In some of our masonic portraits, we find faith designated by a patera or cup; which is, however, a more appropriate symbol of the Roman goddess Fides, who bears no resemblance to our companion of hope and charity. This deity, who may be considered the representative of fidelity, had a temple in the capitol, and her priests wore white vails; and oaths taken in her name were considered peculiarly binding. She was sometimes represented with a cup; at others, with a basket of fruit and ears of corn. Occasionally she was represented by a turtle dove, on account of its faithfulness to its mate. The most usual symbol, however, was the two right hands joined together in the grasp of friendship.

It is true, we sometimes find, among the paintings and mosaics of the middle ages, the figure of faith bearing the patera; as, for instance, on the north basement on the shrine of the blessed virgin at Florence; but this may be accounted for under the supposition that the artists, being Italian, doubtless took the symbol from the visible attributes of the Roman goddess, without ever reflecting that Christian faith and the fides of their fanciful phantom had not a single quality in common, although the name might suggest a similar appropriation.

In heathen nations a cup was the insignia of Fides, because it was esteemed oracular; and Julius Serenus has explained the Egyptian method of divining by it. The adept filled it with water, and deposited therein thin plates of gold or silver charged with magical characters. The demon was then invoked by certain prescribed forms of incantation; and the

<sup>16</sup> Follows, Masonry, p. 284.

inquiries were answered by the cabalistical hieroglyphics on the plates rising to the surface of the water. Some say that if melted wax were poured into the cup, upon the water, it would arrange itself in the form of letters, and thus give a distinct answer to the proposed inquiries. It was for some such purpose that Dido poured out water from a patera, between the horns of a white cow.

*Ipsa tenens dextrâ Pateram pulcherrima Dido  
Candentis vaccæ media inter cornua fudit.*

Sometimes the patera was used by women for the purposes of divination; and, for these reasons, it can scarcely be esteemed an appropriate symbol of Christian faith.

In fact, its use is explicitly forbidden in the Christian system; for St. Paul calls it "the cup of devils." In the heathen sacrifices, as Macknight informs us, the priests, before they poured the wine upon the victim, tasted it themselves, then carried it to the offerers and to those who came with them, that they also might taste it, as joining in the sacrifice and receiving benefit from it. The cup of devils meant, therefore, the sacrifice offered to the demon or idol, and was, therefore, expressly condemned.

Among the professors of a true religion, the cup appears to be a more appropriate symbol of temperance than of faith; and it was always so considered by Jews as well as Christians. At a Jewish feast the president used to take a cup of wine into his hand, at the commencement of the ceremony, and, after solemnly blessing God for it, and for the mercy which was publicly acknowledged, he drank himself, and then circulated it among the guests, who also drank, each in his turn. It is called by David, "the cup of salvation;" but Jeremiah terms it, "the cup of God's wrath." In the former case it was used as an incentive to temperance; but, in the latter, as a denunciation against ebriety, which always occurred at the Jewish carnival of Purim; where, as in the corresponding ceremonies of the bacchanalia, the rule was, not to leave off drinking while the topers were capable of distinguishing between the phrases, Blessed be Mordecai! and cursed be Haman! For this reason the cup was also considered, by the Jews, as an emblem of the chequered mixture of good

and evil by which human life is diversified.

The symbols by which faith is here designated, possess a more dignified reference. The palm tree has always been considered a symbol of victory, because it is so elastic as to bend under any pressure without breaking asunder, and to regain, without difficulty, its former erect position when the pressure is removed; thus appearing to be impregnable to all attacks. Hence it was assigned by the early Christians to faith; because St. John says, "This is the *victory* that overcometh the world, even our faith."<sup>16</sup> For a similar reason it was esteemed an emblem of the immortality to which faith leads, because the ancients feigned that this tree never decays. Mariti reports the traditions which exist among the Arabs respecting this extraordinary tree. They allege that it will live for hundreds of years; and they had not the vestige of a tradition among them that either they or any of their ancestors ever saw a palm tree that died of itself. It bears fruit for ever;<sup>17</sup> and, therefore, is an appropriate emblem of faith, which, by its fruits, produces immortality and happiness. It was also a symbol of other Christian virtues—viz., justice, innocence, and a pious and virtuous life.

The above interpretation points out according to Pierius,<sup>18</sup> the reason why faith is symbolized by a cross, which is the true palm tree of a Christian; and by means of which the Jew and Gentile will ultimately form one church, and profess one faith, according to that saying of the Redeemer, "If I be lifted up I will draw all men to me." Thus the faithful servants of God were marked, in their foreheads, with the sign of the cross, to distinguish what they were, and to whom they belonged. Now, among Christians, baptism, being the seal of the covenant between God and man, is, therefore, by ancient writers, often called the seal, the sign, the mark and character of the Lord; and it was the practice in early times, as it is at present, to make the sign of the cross upon the foreheads of the parties baptized. The same sign of the cross was also made at confirmation; and upon

<sup>16</sup> 1 John v: 4.

<sup>17</sup> Psalm xcii: 14.

<sup>18</sup> Hieroglyphica, fo. 371, C. Ed., Basil, 1575.

many other occasions the Christians signed themselves with the sign of the cross in their foreheads, as a token that they were not ashamed of a crucified Master; that, on the contrary, they glorified in the cross of Christ, and triumphed in that symbol and representation of it.<sup>19</sup>

The dove is the inhabitant of a pure element, which we hope one day to obtain by the exercise of faith. It was, therefore, used by the early Christians, and adopted by the Free and Accepted Masons who were employed in the erection of our magnificent cathedrals and churches, as a symbol of this divine quality. Its application, in this character, was very widely disseminated. On the reverse of a coin of Elagabalus, faith is represented as a sitting figure, holding a turtle dove in one hand, and an ensign in the other, inscribed *Fides Exercitus*. The olive figured the peace of mind which the true and faithful mason enjoys in the contemplation of God's perfections, through the medium of the glorious symbol under our notice, and the unity and love which they bear to each other.

The lamb is the representative of the faithful flock of the Good Shepherd; and hence the use of the lamb-skin in a lodge as an emblem of innocence, more ancient than the golden fleece or Roman eagle; more honorable than the star and garter, the thistle and rose, or any other order under the sun, which can be conferred by king, prince, or potentate, except he be a mason. Indeed, white garments were always considered as distinguishing marks of favor. They were worn in the courts of princes; and the garments of priests were generally white. They were an emblem of purity; and are, therefore, interpreted in the Christian system by "the righteousness of saints."<sup>20</sup>

The cross is a symbol of the eternal life indicated by a perfect religion; in virtue of which, all who believe shall be enabled to start on their Christian course with a full assurance of hope. Faith will unlock the Portico of the Church militant, that the Christian soldier may enter and commence his warfare with

the three great enemies of his soul; and if he should be victorious in the conflict, and continue faithful unto death, the Captain of his salvation will give him a crown of life.<sup>21</sup>

For this purpose Faith is invested with a key, as a symbol of power and authority; which is especially referred to in the condemnation which was passed on the public teachers in the law of Moses; who are charged with having taken away the key of knowledge by which the kingdom of God is opened to mankind, in the multitude of false glosses, superstitious traditions, and heterodox interpretations under which they had buried the pure Word of God. These expounders were designated by a golden key, as the symbol of their office.<sup>22</sup>

The cross is in her left hand, and the key in her right; because the former is always conspicuous, while the latter depends on the hand that contains it. If the candidate perceives the key in the right hand of Faith, it augurs favorably for his masonic progress; because the right hand was esteemed auspicious, and was supposed to point to the east, whence the benign influences of light and heat, motion and life are disseminated. Thus the heathen aruspices, when they made their observations, always stood with their faces toward the north, so that the right hand might point toward the east.

Faith is placed near the Holy Bible, to show that it is the evidence of things not seen, and a sure confidence in things hoped for. By the doctrines therein contained, we are taught to believe in the blessings of redemption; and with his faith thus strengthened, the Christian mason is enabled to ascend the first step on the road to heaven.

This faith naturally creates a hope that we may be partakers of the promises contained in the volume which is thus recommended to our notice; and, accordingly Hope is represented by a female figure resting on an anchor, to symbolize "the anchor of the soul," on which our hopes are founded, and bearing the insignia of power. Hence Hope appropriately occupies the center of the space

<sup>19</sup> Newton on the Prophecies, diss. xxiv, part 1.

<sup>20</sup> Rev. xix: 8.

<sup>21</sup> Rev. ii, 10.

<sup>22</sup> Luke xi, 52.



between earth and heaven; to intimate that if the faithful brother perseveres in the uniform practice of his moral and social duties, not only to God, but also to his neighbor and himself, he will finally overcome all difficulties. Hope will unlock the second gate, and admit the zealous mason into the Naos of the Temple, where he is allowed to participate in divine things; and then unveils the glories of the Church triumphant. With such an object in view, he manfully labors to ascend the steep acclivity for its attainment. Hope is to the soul what an anchor is to a ship: a sure and steadfast stay amid the storms of temptation; which when firmly placed upon the rock of Ages in the Holy of Holies, within the veil, will bear him safely through all his difficulties.

In the heathen mythology, the figure of Hope is generally represented upon medals, a great number of which are furnished by Montfaucon, as a female crowned with flowers, and resting her right hand upon a pillar, with a beehive before her, out of which rise flowers and ears of corn. She sometimes holds, in her left hand, poppies; sometimes lilies, and at others, ears of corn. And most of these symbols have, at one time or another, been introduced into Freemasonry.

When Faith shall be rescinded by beholding its glorious object face to face, and Hope shall be superseded by certainty, Charity will still subsist as the virtue of angels and just men made perfect. Its personation is therefore rightly placed at the summit of the ladder, where we represent it as a female seated, with an infant on her lap, and two children of unequal ages at her knees. She is also invested with the symbolical key, and has a circular jewel suspended from a collar round her neck, on which is inscribed a heart. At this point the ladder forms a junction with the highest heavens, and penetrates the regions which lead to the throne of God.

The practice of Charity displays itself in relieving the wants, and comforting the distresses of our brethren in the flesh; and this constitutes the chief boast and glory of our divine science. But this is the least and most inferior part of

Charity, and if it consisted in nothing more, it would be difficult to determine why St. Paul should have given it such a decided preference over the other two, by saying, "Now abideth Faith, Hope, and Charity, these three, but the greatest of these is Charity."<sup>2</sup> Bishop Horne says, "Love can not work ill to his neighbor; it can never injure him in his person, his bed, his property, or his character; it can not so much as conceive a desire for any thing that belongs to him. But it resteth not content with negatives. It not only worketh him no ill, but it must work for him all the good in its power. Is he hungry? It will give him meat. Is he thirsty? It will give him drink. Is he naked? It will clothe him. Is he sick? It will visit him. Is he sorrowful? It will comfort him. Is he in prison? It will go to him, and, if possible, bring him out. Upon this ground, wars must forever cease among nations, dissensions of every kind among smaller societies, and the individuals that compose them. All must be peace, because all would be love. And thus would every end of the incarnation be accomplished; good will to men, peace on earth, and to God on high, glory to both."

This divine virtue consists in the love of God and man, which is the only perfect and durable quality we can possess. Prophecies shall fail, tongues shall cease, knowledge shall vanish away; even Faith will become useless when we see God as he is; and Hope will be swallowed up in certainty; but Charity will be the employment of just men for everlasting ages. "This benevolent disposition is made the great characteristic of a Christian, the test of obedience, and the mark by which he is to be distinguished. This love for each other includes the qualities of humility, patience, meekness, and beneficence; without which we must live in perpetual discord; and it is so sublime, so rational, and so beneficial, so wisely calculated to correct the depravity, diminish the wickedness, and abate the miseries of human nature, that did we universally practice it, we should soon be relieved from all the inquietudes

<sup>2</sup> 1 Cor. xiii, 13.

arising from our unruly passions, as well as from all the injuries to which we are exposed from the indulgence of the same passions in others."<sup>24</sup>

Thus the exercise of Faith and Hope having terminated in Charity, the mason who is possessed of this divine quality, in its utmost perfection, may justly be deemed to have attained the summit of his profession; figuratively speaking, an ethereal mansion veiled from mortal eye by the starry firmament; and emblematically depicted in a mason's lodge by stars, which have an allusion to as many regularly made masons; without which number no lodge is perfect, nor can any candidate be legally initiated therein.

On the whole, to use the language of a writer of the last century, the ladder was designed for a type and emblem of the covenant of grace, which was in force from the time of man's apostacy, and began to be put in execution at the incarnation of our Savior Christ, that only Mediator, who opened an intercourse between earth and heaven. To this mystical meaning of the ladder, the Redeemer is supposed to allude when he says, "hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man."<sup>25</sup>



## OLD AND NEW SYSTEMS OF TRAINING.

THE tendency of the public mind at the present day is wholly in favor of employing young persons as tutors and governesses. This tendency, as is generally the case with a public bias, is with many not a matter of conviction, but merely a matter of fashion. Those, however, who do reason upon this subject, are found to belong to that daily increasing class who are advocates of the lenient system of training, in which the *happiness* of the child is the main consideration. The last age having erred in carrying severity too far, it was only a natural consequence that the present should fall

into the opposite extreme, and become over lenient. Our forefathers being stalwart and active themselves, found it easier to *cuff* than to remonstrate; we, feebler in frame, and piquing ourselves on our superior insight, harangue our offspring on obedience, propriety, etc., but do not enforce them by any coercive measure. Is either system the result of reflection? Has either method been adopted in pursuance of a well-digested plan of training?

The "*cuffing system*" (certainly the best, if one of the two must be adopted) was, in the fathers of the last age, an ebullition of impatience, and was usually followed by a species of reaction, viz., a feeling of tenderness for the injured one, who had been the victim of a momentary passion, if not indeed by a period of unchecked, unlimited license, as a compensation for the previous severity. Notwithstanding the defects of this system, there was this advantage, that the boy grew up in a region of sunshine and storm, which was all the more influential, that, like the natural storm and sunshine, it could not be calculated upon, and certainly prepared him for contact with a rough world, which is rather given to treat somewhat cavalierly those who are thrown into its vortex.

The other, or so-called lenient system, inculcates, indirectly, at least, that the world is a garden, or playground, from which every thing disagreeable or unpleasant is to be shut out; and instead of developing the energies, by the elements of pain and contradiction, makes *inclination* the governing principle of action. With mawkish and trivial rhymes about *love* in their mouths, the hearts of children so trained are thoroughly selfish, and without feeling even for those who grant them their desires; and if they are more gentle in their manners than those trained upon the severe system, this very gentleness arises from the absence of character, their education never having penetrated beyond the mere surfaces of being.

Eighteen years of practical experience have taught us that the great lesson for the boy or girl, as it is for the man or woman, is to work, not for rewards and punishments, but in spite of those, to

<sup>24</sup> Soame Jenyns. *View of the Internal Evidence of Christianity.*

<sup>25</sup> John i. 51.

work for the pleasure of working, and in order to enjoy the effects of labor—a richly-stored mind, and a sound and healthy body. We have learned also that the true system of education embraces all systems. That the school-room should be a little world, and that the mind of the boy or girl should be set at once to deal with elements of this same world as they *are*, not as they *ought* to be. “The only fence against the world,” says Locke, “is a thorough knowledge of it. The old nursery-book taught a good initiatory lesson—‘D deserved it, but G got it.’” This can not be too soon intulcated.

But with this teaching *for* the world, there should be a teaching *above* the world. “DUTY, NOT INCLINATION,” should be engraven on every young mind. This is the grand lesson found alike in the writings of the Hindoo sage, the teaching of the Chinese moralist, and the axioms of the Greek philosopher. Even the modern bard can go no higher:—

Entbehren sollst du ! sollst entbehren !  
Das ist der ewige Gesang,  
Der jedem an die Ohren klingt,  
Den, unser ganzes Leben lang,  
Uns heiser jede Stunde singt.

Nay, what is the fundamental principle of Christianity, “Let a man deny himself,” but this very self-enunciation?

Let parents ask themselves, then, if this be not the one true aim of all education, and further, if youths and young girls are the most fit persons to inculcate such high principles. Let them learn from God’s dealings with themselves how to deal with their children, and if it is by “trial that we are made perfect,” let them consider whether that trial that fortifies should be withheld from their children, even during childhood. Let them remember that salutary punishment, though painful to both parent and child for the time, is productive of great results, that will evince themselves in after years. Adversity is a great teacher, difficulty makes us aware of our resources, and severity often awakes dormant genius. “I never should have been a musician,” says the great Beethoven, “if my father had not brought it out by the rod;” and Malibrun confesses to a friend, that but for her father’s severity she never would have been a singer.

### I HAVE NO MOTHER NOW.

I HEAR the soft wind sighing  
Through every bush and tree,  
Where now dear mother’s lying  
Away from love and me.  
Tears from mine eyes are starting,  
And sorrow shades my brow;  
Oh, weary was our parting—  
I have no mother now !

I see the pale moon shining  
On mother’s white head-stone ;  
The rose-bush round it twining,  
Is here like me—alone.  
And just like me are weeping  
Those dew-drops from the bough ;  
Long time has she been sleeping—  
I have no mother now !

My heart is ever lonely,  
My life is drear and sad,  
’T was her dear presence only  
That made my spirit glad.  
From morning until even,  
Care rests upon my brow ;  
She’s gone from me to heaven—  
I have no mother now !

### A MOTHER’S MORNING PRAYER.

Up to me sweet childhood looketh,  
Heart, and mind, and soul awake ;  
Teach me of Thy ways, O Father !  
For sweet childhood’s sake.

In their young hearts, soft and tender,  
Guide my hand good seed to sow,  
That its blossoming may praise thee  
Wheresoe’er they go.

Give to me a cheerful spirit,  
That my little flock may see  
It is good and pleasant service  
To be taught of Thee.

Father, order all my footsteps;  
So direct my daily way,  
That, in following me, the children  
May not go astray.

Let Thy holy counsel lead me—  
Let Thy light before me shine,  
That they may not stumble over  
Word or deed of mine.

Draw us hand in hand to Jesus,  
For His Word’s sake—unforgot,  
Let “the little ones come to me,  
And forbid them not.”

## Record and Review for the Month.

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### MASONIC CONVERSATIONS OF OUR CLUB.

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#### CONVERSATION FOURTH.

"OUR Bro. Von Laar," began Bro. Reporter, "has been permitted freely to unbosom himself of his peculiar ideas; the same privilege is extended to all, to use, not to abuse it. Bro. Von Laar claims allegiance to the Grand Lodges of Germany, and particularly to the Grand Lodge of Hamburg. We have heard his statement as to the absolute non-essential of an oath, and in this peculiar opinion, he has the Grand Lodge of Hamburg for his authority. She does not recognize oaths or penalties in masonry, yet, in repudiating what Ancient Craft Masons look upon as the soul and strength of their degrees, there is one thing she does not repudiate, and that is, the very book that Bro. Von Laar ignores.

"From first to last, that Grand Lodge recognizes the Holy Bible as the first great light of masonry. By her ritual, she informs the brother initiate, 'that in the Bible, the first great light of masonry, is recognized the emblem of the faith and moral system that governs the universe. It is the most ancient record of the progress of the human race in religion and piety; hence we look upon it as the symbol of those eternal truths, which, expressed in whatever manner, given under whatever form, still leads man on to his true destination.' Now, it is plain to the most ordinary comprehension, that if there existed any other book at all approaching the Bible in value in this connection, the latter would be not so exclusively recognized as the first great light, or spoken of in explaining its meaning and the cause of its primary position among the great lights, in the manner just quoted. I think it would be about as difficult for Bro. Von Laar to make the Grand Lodge of Hamburg believe that a Gunter's scale was as much the second great light, or a pair of tongs

the third, as it would be for him to prove that the Bible had its fellow as the first great light, in the Koran of Mohammed, the Vedas of the Brahmin, or the Talmud of the Jewish religion. If either of these would answer as well, I can not believe that the Grand Lodge aforesaid, exercising the same freedom of discretion which induced her to set aside oaths and penalties, would not have also set aside the Holy Scriptures, and substituted some other symbol as the first great light; but this has not been done. In common with all other Grand Lodges of Ancient Craft Masonry on the face of the globe, the Bible alone, in the Grand Lodges of Germany, is recognized as the first great light of masonry, and as such, it is entitled to a respect and a position second to nothing else in the lodge-room, or among Freemasons.

"And now, brethren, what is the inference to be drawn from this fact? Is it not plain, that as we believe Christianity will reign supreme as the universal religion of all mankind, sooner or later, and for which we have the promise of One who never spoke in vain, so will Freemasonry, as the handmaid of that religion, assist her by making straight her path, by alluring the worldling first into her fold, which is but the vestibule of a higher and more glorious apartment, and the antechamber of that still more glorious habitation, 'an house not made with hands, eternal in the heavens.'

"That universality is the great aim of Freemasonry, there are none more ready than I am to admit. That universality is the present attainment of Freemasonry, I as freely deny. Within the lodge-room we meet upon the level, but until we meet upon the same level *without* the lodge-room, masonry can not be universal in its adaptation to mankind, and in its efforts to make men brethren. Freemasons must be Christians, believers in a crucified Redeemer, humble adorers of a suffering God, divested of hate, and envy, and unkindness, and uncharitable-

ness, standing by each other in good report and in evil report—and loving each other even as Christ loved them—before that vaunted universality claimed for Freemasonry can obtain place or real position. It is to its good intentions, and just and holy aim to make men better than it found them, that Freemasonry is indebted for its present position, and just so far as it succeeds in this holy object, just so far will it gain confidence in the minds of men, and a right to claim the title of universality, in its adaptation of itself to their wants and requirements.

“To say that a man can be a Freemason, who does not acknowledge the benignity of a just God, a God of infinite justice and mercy, a God to be trusted in above all of earth, with the implicit obedience and faith that a child reposes in his earthly father, is to say that which no real Freemason will believe. As the recipient of the first degree, the first question asked of him has for its answer the recognition of such a trust; his dependent condition is forcibly illustrated to him in every step he takes during the ceremony. Humility and an implicit reliance upon divine direction and help, are the lessons taught him at every stage of the degrees. And when he is told that in the Holy Bible is recognized the first great light that Freemasons acknowledge, his mind immediately comprehends the source from which these lessons are derived. They are the same that his mother taught him, and the sight of that book, with its broad pages extended before him, the counterpart of that which he used to see her so familiarly bending over, assures him that nothing is wrong that has the light of authority in those pages.

“Change the picture, and put an infidel, a Mohammedan, a Bhuddist, or a Jew in the position of the initiate. The first question asked him, what is his reply? Reply he knows not, because such a trust he has no belief in. Prompted to repeat, he does so mechanically, without knowing what he says. Every after step is dark to him, he sees no revelation of goodness, of benignity, of mercy, of love, in the lessons taught him. Love to God and love to his neighbor he does not recognize. And when he is told that the Bible is the first great light of ma-

sonry, the certain rule and guide of our conduct through life, he scorns the assertion. The Bible, that book that he has been taught to look upon with disbelief and contempt, the great light, the rule of his life! Ridiculous. Can the faith of a life be changed by one act of a mason's lodge? Impossible. I say no! The Jew may believe a portion of that book, but even that portion is believed in but sparingly, because, was he a full believer of even the Old Testament, he must be a believer of the New. The Mohammedan or the Bhuddist, fatalists both, of the darkest shade, believe not at all. And will it be said, that the word of these, taken under the jurisdiction of German lodges, instead of an oath, will be binding upon them, when the whole teaching of the institution is at variance with their preconceived ideas of manhood and equality? It can not be. We can not affiliate with one who does not believe any form of the written word of God. For as no oath or obligation is binding upon an Atheist, so no moral pledge will hold one who has not faith in a divinely-inspired Moral Law. Even if such an one is moral in practice, he is but a poor imitator, who obeys a code without recognizing its sanction. Such an one defrauds God of his glory, which is so gross an injustice, as to stamp him unworthy of being a mason. The idea of the existence of a God independent of inspiration is too dim for admission into the masonic system, which recognizes the light clearly, and it alone; and a man who does not believe in the written word, can have no use for the ancient signs, which refer to it literally, as well as in spirit.

“To truckle then to the belief of the Mohammedan or the Bhuddist, we substitute the Koran or the Shasta for the Bible, and tell him it is the *first* great light of masonry. Ridiculous! The very initiate would despise the deceit, and the act would be cause sufficient to have the lodge warrant declared forfeited.

“Is it not plain then, brothers, that, by our own regulations—regulations which, whatever difference may exist in the practice of the different masonic jurisdictions—have no change or variability, or

shadow of turning upon this point, we can not conscientiously make a Freemason of any man who does not recognize the great leading principles of Christianity, which are: 1st. A belief in God. 2d. A hope in immortality, and the resurrection of the body. 3d. Reliance upon the atoning blood of the Savior, for salvation in the world to come? I can not recognize the right of any masonic lodge of Ancient Craft Masonry to make of a man a mason, who does not believe in these broad tenets of Christianity. While we keep the Bible open upon our altars, a belief in these great and leading principles of divinity, hope, and mercy, or faith, hope, and charity must form the prerequisite in the making of Freemasons, otherwise we defraud our own consciences, and attest our satisfaction in a belief we must deny. I do not ask the candidate to be a professor of religion. I do not ask him to profess to belong nominally to any of the denominations of professing Christians in America, and for wise purposes, no doubt, their name is legion. I tolerate his profession of being a really worldly-minded man, but I must exact that he believes that the infinite Creator made him and watches over him, and that the atoning blood of a crucified Savior redeemed his soul from original sin, and that his spirit once having passed from it, returns not again to its earthly tenement, but will animate, in another world, his renewed body, and adorn it befittingly for the presence of his Maker and his God. If I am wrong in this requirement, I stand or fall by my position. If, as Bro. Von Laar attests, the Bible is recognized in the German rites of Schroeder, Fessler, and the Eclectic union, but simply as a symbol among other symbols, I do not countenance any such use of what these systems acknowledge as the first great light of masonry. It is a fact beyond all dispute, that the Bible has been used since the revival of masonry in masonic lodges, as it is now used. How much longer, is a matter not necessary in this connection to inquire. According to the lectures of the three degrees, as universally acknowledged and received in Great Britain, France, and America, the Bible is a constituent element in the definition of the lodge,

and without which, it can have no existence. A worshipful master has no more right to open his lodge without the Bible open upon his altar, than he has to do so without the knowledge that a charter is in his hands, or before him upon his stand. The absence of the one equally with the other, would render the assembly clandestine. This can not be said of the other symbols, although their use is necessary to the proper exemplification of the work. Among the great lights of masonry, the Holy Bible is the greatest. By it, we are taught our duties to God and our fellow-man. By it, is opened a way, a truth, and a life. By it, the goodness of our Creator is made manifest, and his judgments, justice, and mercy rendered apparent. By it, immortality is plainly promised, as the reward of virtuous deeds, and a life of well-being here. By it, the punishment consequent upon the performance of inhuman actions and evil purposes, is as plainly pointed out. 'Without this sacred light, we find no masonic altar. Without it, no lodge is perfect, neither can any one be legally initiated into the order, unless he believes in the grand truths it contains,\* and unless he supports, and is supported by that blessed book. Every Worshipful Master, at his installation, has the following given him in charge: 'The Holy Bible, that great light in masonry, will guide you to all truth; it will direct your path to the temple of happiness, and point out to you the whole duty of man.' Now, allow me to ask my brothers, what do all these assertions and connections between masonry and the Bible mean, if it is but one of our symbols? To my mind, it is 'confirmation strong as *holy writ*,' that in all the history, lectures, usages, doctrines, ritual and work of Ancient Craft Masonry, the truth of the Bible is taken for granted, its divine authenticity is unquestioned, and a belief in such divine authorship tacitly acknowledged. Masonry lives upon the assumption that she can bestow light upon those who seek her portals, that this light proceeds from

\* See Oliver's Dictionary of Symbolic Masonry, in which he translates this assertion from Gadicke, a German lexicographer, and one of our oldest masonic authors.

her acknowledged possession of the revealed will of God, and for any man to plainly say, by refusing to recognize this assumption, your light is darkness, your wisdom ignorance, because founded upon error, is to give expression to a belief that must forever debar him from admission.

"It is not necessary for me to show the proofs that the Holy Bible is the revealed will of God. This has been done, and can be done again. To any man who has ordinary comprehension, a careful perusal of its pages will exhibit evidences of its superhuman origin and authenticity. But let me consider finally, whether the candidate for masonry should believe it. The first article of the acknowledged Ancient Constitution of Masonry is, 'A mason is obliged by his tenure to obey the moral law,' or the intention of being made a mason, is to enforce his obligations to obey the laws of truth, virtue, and morality. This proposition is universally recognized as the first law of masonry. Now the question arises, where is this 'moral law to be found?' You will possibly answer, in the opinions, maxims, and advice of the philosophers among mankind, as handed down to us through all ages. Ah, Brothers, these are very contrary and inconsistent with each other, and afford a preciously insufficient standard of morality. A law implies the existence of a power to enforce it. But maxims, opinions, and advice simply announce that certain rules of conduct, if followed, will conduce to happiness in contradistinction to their opposites, which will lead to misery. Such are the maxims of Confucius, the opinions of Zoroaster, the advice of Mohammed. The language of the Bible, on the contrary, is given to us in the imperative. It says, in reference to the actions of men, 'Thou shalt,' and 'Thou shalt not.' Therefore the moral law can not be the inward promptings of every man's conscience, because, if so, it would vary with men's minds and decisions. A moral act is defined to be 'an act done in conformity to some law in the will and power of the lawgiver.' Hence, we must conclude that the moral law is the will of the Infinite Governor of the Universe, as made known in the Scriptures,

called the Old Testament, wherein also are prescribed the penalties for its violation. There is no other enumeration of moral law within the knowledge of mankind now, as there was none other at the time the 'Ancient Constitutions' were revised and published; and it, therefore, must be evident, that this is the moral law that was recognized by the article, and which every master of a masonic lodge pledges himself to obey. To conclude, then, we finally ask, is it to be expected, that a man who does not recognize this law as proceeding from the Creator and Governor of the Universe, will be faithful to masonic engagements, which depend upon its recognition for security? Can a man who denies the authority of a law—who disputes its obligatory force—be likely to be governed by its dictates? Truly, he will not; he can not."

#### QUESTIONS IN MASONIC USAGE ANSWERED.

BY ROBERT MORRIS,  
*Grand Master of the Grand Lodge of Kentucky.*

**I**S it absolutely necessary that a Bro. should have acted as Warden of a lodge, before he can be placed in the East?

*Ans.*—According to the old law it is. The Ancient Charges (Capt. iv, sec. 3,) declare: "No Brother can be a Master, until he has acted as a Warden." This is explicit enough. Yet the rule is sometimes impracticable—for instance, when there is no Past Wardens in a lodge, etc. In cases of this kind, some Grand Lodges have authorized a departure from it. The new constitution of the Grand Lodge of New York expresses the rule with clearness: "No one can be elected Master of a warranted lodge (except at first election,) but a Master Mason, who shall have served as Warden." The old Grand Lodge constitution of Kentucky contained nearly the same clause.

*Ques.*—There was an application made to our lodge for a recommendation to obtain a charter for a new lodge, by certain members of our lodge. And at the next meeting, those who had made such

application came up with their forces, and when the motion was brought forward it provided for recommendation, notwithstanding a majority of our lodge were opposed to the measure, but not enough present to defeat it. Now, was the proceeding legal, they being the applicants who voted the recommendation themselves? If so, can the lodge now grant them a withdrawal for the purpose of forming this new lodge, when a majority of the old lodge are opposed, on good grounds, to such formation, and believe it will work badly for the interests of masonry?

*Ans.*—There is no legal way to learn the minds of your members save by their votes. If masons wish to make their minds known, they must go to the lodge and vote. It comes with a poor grace for absentees to kindle discord by objecting to the action of the lodge, and it ought not to be permitted. Nothing but evil can grow out of it. The course pursued by your members who were present and voted was legal, so far as you state the case.

Yet if the objections to the formation of the new lodge are really serious, if such formation would be to the injury of the general Fraternity, you can yet make yourselves heard before the Grand Lodge when the application is made for a Charter, and, doubtless, with effect.

*Ques.*—Is a Past Master, who becomes entitled to the Past Master's degree by appointment, legally authorized to install a lodge?

*Ans.*—No man can "become entitled to the Past Master's degree by appointment." He must be regularly elected by the members of a Symbolic Lodge to serve as their master, or by the members of some Royal Arch Chapter to receive the degree, else he is not entitled to it, and has no right "to install a lodge." Again—the Grand Master will not grant a dispensation to any one to install the officers of a lodge unless he has proof that he is a Past Master—not that he is entitled to be, but that he is.

*Ques.*—1. Should the lodge be opened and closed at every meeting in all the degrees?

2. Should the Secretary use the word *meeting* or *communication* in his minutes?

*Ans.*—1. General usage in the United States has shortened the original work on this subject. It is most common now to open *first* in the third degree, and not at all in the others unless there are to be degrees conferred or an examination of applicants for advancement to be performed. In closing, it is common usage to close the Master's lodge, and the others (if they have been opened) at one and the same order. We prefer the old way, and were we king Solomon—which we are not, either in W. S. or B.—we would order the wheel "a lick or two back, pilot."

2. The word *communication* is preferable. Our Grand Lodges nearly all use it (as Gr. An. Communication), and the propriety of it is evident.

*Ques.*—Can the Chapter constitutionally confer the degree of Past Master on the Master elect of a lodge who has not taken the degree of Mark Master?

*Ans.*—No. The Chapter by virtue of its charter can only work the degrees in due progression—that is, 1. The Mark upon Master Masons. 2. The Past upon Mark Masters. 3. The Most Excellent upon Past Masters. 4. The Holy Royal Arch upon Most Excellent Masters. No more right is vested in a Chapter to skip a degree than in a Symbolic Lodge, and if the one can confer the Past Master's upon a Master Mason, the other can confer the Master Mason's upon an Entered Apprentice. But any three or more Companions who have received the Past Master's degree (either in a Chapter or out of it) may meet at the request of a Master elect, open a Convocation of Past Masters and induct him according to ancient form, into the Oriental Chair. And the Brother so receiving it will get all the instruction, all the means of recognition, etc., that he would if inducted in a Chapter, but he will receive it as a *Master Mason*, and not as a *Mark Master*. The difference is considerable when you come to look at it.

Brother A was entered in our lodge and before taking further steps removed to the vicinity of lodge B, and desired



our lodge to request them to pass and raise him, as a matter of convenience to him. We therefore requested them to ballot for and pass and raise the Brother if they found him worthy. They spread the ballot and it was not clear. We were informed of the fact, and the thing rested for three months. The Brother then came back to our lodge, and at the next stated meeting a member of lodge B was present and stated the reason that the Brother was kept back, but that now he knew of no complaint against him. Our lodge then balloted for and passed him. Some of lodge B objected to this and we concluded to submit the matter to you—believing you to be the best authority in the country. We therefore request your answers to the following questions:

*Ques.*—1. Was Brother placed beyond our control by our request to lodge B to do our work for us, if he should be found worthy?

2. When lodge B refused to let him progress with them, was it or was it not, the duty of our lodge to complete the work they had begun, provided he was sound and good material?

3. Had lodge B passed and raised him agreeably to our request, would he not have had to obtain a demit from us before he could have affiliated himself fully with them?

4. Was our action illegal in spreading a ballot without first obtaining the consent of lodge B?

5. Should one lodge refuse to receive, as a member, a Brother demitted mason by a blackball—would it prevent a neighboring lodge from affiliating him?

*Ans.*—This is one of the subjects that depends upon *local Grand Lodge usage*. We regret that we have not the full proceedings of your G. L. (Illinois) before us as we answer. The query really is—Has or has not an Entered Apprentice or Fellow Craft to obtain a written demit from his lodge before he can become attached to another? Grand Lodge usage in the United States is very diverse on this subject, and our reply may be greatly modified, in fact reversed, by that of Illinois. Yet as requested, we will not refuse to give it.

Upon general principles we respond:

1. A lodge can only place a Brother "be-

yond its control" by a regular demit. This applies as well to an E. A. P. as to a M. M. No lodge can legally "do the work for another," even though requested, unless the party to be worked upon brings a regular letter of dismission. Therefore we reply that Brother A was not placed beyond your control.

2. Your lodge had the same right to "complete your work" after the negative of lodge B that you had before, "provided that he was sound and good material." Lodge B is liable to censure from the Grand Lodge for acting at all in the matter without a regular demit. They would have been still more censurable had they passed and raised the Brother as requested.

3. Lodge B could not have affiliated the Brother into their membership without a regular demit from you, and this shows the correctness of our views above.

4. Your action was legal upon the principles above-mentioned.

5. A regular rejection (legally done) of a person dwelling within the jurisdiction of a lodge, will debar another lodge from receiving his petition until the constitutional period prescribed by your Grand Lodge had elapsed.

*Ques.*—In case charges are preferred against a Warden or other subordinate officer of a lodge for unmasonic conduct, etc., has the said officer the right to occupy his seat as Warden or other officer while said charges are pending? Has he the right to prefer counter charges against the Brother who preferred the charges against him while they are yet pending in the lodge? What are the general rights and privileges of a subordinate officer or member in a case of this kind?

*Ans.*—A Warden under charges for immoral conduct or for any thing that is scandalous to the Order should be prohibited for the time being from acting in his official capacity. The Master has the power and it is his duty to forbid the accused occupying an official seat during the pending of trial. The Grand Lodge would assuredly sustain him in thus preserving the harmony of the Craft while his own lodge would approve his firmness and judgment. Nay, further, if the

presence of the accused were generally offensive to the membership—as, for instance, where murder, theft, or seduction had been committed by him—the Master should forbid his even entering the lodge again until acquitted.

2. Any member of a lodge has the right to prefer charges against another member, but in case they were designed as *counter charges*, they could not be tried until the original charges were disposed of. And it is discretionary with the lodge to say whether they will receive and try them at all or not.

3. No officer save the Master—that is, the presiding officer who holds the charter—has any prerogative or can claim any exemption as to trials. All are liable to be dealt with exactly as private members.

*Ques.*—1. Has a lodge jurisdiction over its Master for gross unmasonic conduct? If not, how shall the lodge proceed in order to bring him to justice?

2. Would it be desirable for a lodge to inform other lodges of the character of its Master who had left for parts unknown, and who was well calculated to impose upon and deceive brethren?

3. Is it right for a lodge to take a vote on granting a demit before the Brother asking the demit has paid up his dues?

*Ans.*—1. The lodge must advise with the Grand Master, who will give prompt instructions and power to carry them out. The lodge can not try its Master, nor even meet *as a lodge* to report him to the Grand Master. For the Master *has the charter in his possession*, and without it there can be no legal meeting. You must, in such a case, get up a petition informally, stating all the circumstances, have it signed by the Wardens and other officers and members so many of them as are willing to sign them, and if these names are not sufficient, members of other lodges known to the Grand Master. Should your Master have *absconded*, as would seem to be implied by your second query, it is presumable he has taken the charter with him to embarrass your action and prevent your meeting. If not, and that document can be got at by the Wardens, the Senior can call a meeting and the petition referred to can

then be signed *officially* and certified by the Lodge Seal. But we hope your statement is only a suppositious one, for surely a lodge that could elect a man so little known to them, so weak in mind, so weak in morals as to be capable of *absconding*, deserves to lose its charter.

2. This question, like the other, must be referred to your Grand Master. For the credit of masonry, however, we should hope that “a runaway Master of a lodge” will never be advertised. Pay up his defalcations and hush up the matter, if such an one has happened, for masonry’s—for decency’s sake.

3. This depends upon your by-laws, which you should have sent us before we can explicitly reply. On general principles, you should not demit him while he owes you any thing. “Taking the vote to demit” is demitting; for it matters not whether he ever takes out a demit or not, if you voted him a demit, *he is demitted*.

*Ques.*—1. If a lodge suspend a Brother M. M., and the Brother dies under suspension, what are the masonic obligations of the lodge to his widow and children?

2. If a lodge has a complaint to make against its W. M. for a violation of its by-laws, to whom and how shall such complaint be made?

3. In the absence of the W. M., if the S. and J. W. be present, can the Wardens, with the unanimous consent of the lodge, place any M. M. present in the Chair?

*Ans.*—1. A suspended mason for the time being is a *non-mason*, and has no manner of claim upon the Order any more than an expelled one. His family share in this deprivation, and if he dies under suspension, they are masonically dead likewise.

2. To the Grand Master by a written statement signed by as many of your officers and members as are willing to vouch for the accuracy of the allegations against him?

3. The presiding Warden (not Wardens) has the same privileges that the Master would have if present. Among those privileges, one unquestionably is the right to call an informed Brother to the East,

not so much to preside unaided as to sit on the right of the presiding officer and favor him from time to time with counsel and aid when requested.

The "unmasonic conduct of the lodge" has nothing to do in this matter. The presiding officer of a lodge never needs its consent to do an ancient and admitted duty.

*Ques.*—In the absence of the Master and both Wardens, who shall preside? Some of our members said any Past Master who has presided as the elected officer of a symbolic lodge. I think any P. M. or any Master Mason who shall be elected or chosen for the time being by the lodge, if he has the charter.

*Ans.*—In the absence of the Master and Wardens, it is to be presumed that the charter is absent too; if so, the lodge can not be opened. But if the Master has handed the charter to another person, that person is to be considered competent and authorized, and the lodge in general should and would obey him as such. But if the Master leaves the charter in the lodge, or sends it to the lodge, then the oldest Past Master of that lodge may take it and go to work under it.

*Ques.*—Some time last spring we lost the charter of our Chapter. Some of us differed as to the proper course we should pursue. We, however, wrote to the Grand High Priest, who forwarded a dispensation authorizing us to work, and also stated that we might have gone on with our work in the mean time. Now we still differ, and wish your opinion as to the proper course. Please answer in your next paper.

*Ans.*—We would not be thought to set our opinion against your G. H. Priest's. Doubtless his answer had reference to the usage of predecessors. Bringing the general principles of masonic law to bear upon it, we are of the opinion that had your presiding officer presumed even to open his Chapter in the absence of the charter, he and all you present would have rendered yourselves liable to expulsion, and your charter be declared forfeit. Surely if there is any lesson taught in the Past Master's degree it is this.

*Ques.*—When a Master Mason files his petition for membership, accompanied with his demit, in a lodge and he is rejected, should the lodge return the demit to the rejected Brother?

*Ans.*—Yes. The demit or certificate of withdrawal is his own, and the only reason for placing it temporarily in the possession of the lodge is that the Committee may know his position. If his petition be rejected, his demit must be returned intact.

*Ques.*—What is the difference between a demit and a diploma?

*Ans.*—A diploma proves that at its date the party described was a member of his lodge, in good standing. A demit proves that he had withdrawn from that membership. The one is evidence that he is a member of some lodge—the other that he is not.

*Ques. 1.*—When a brother has been suspended, and sends in a written request to be admitted to the lodge, for the purpose of explanation and confession, has the lodge the right to admit him for that purpose, before he has been restored?

*2.* Has the lodge the power to correct the minutes after they have been adopted and stood over one or two communications?

*Ans. 1.*—He may be heard before a committee of the lodge, (a committee of three or a committee of the whole,) but he can not come into open lodge, for he is not a mason.

*2.* The lodge has not the power, and any such mutilation would be held before the Grand Lodge as a falsification of the record.

*Ques.*—A mason stands suspended for non-payment of dues. Serious charges are brought against, and he is reinstated for the purpose of trial. But he is acquitted. What then, is the proper course to pursue?

*Ans.*—Draw off his account and present it to him again. If he pays it, well and good—let him remain in the membership. If not, deal with him as you did before—suspend him.

*Ques.*—Our mode in Ohio in dealing with a suspended mason, is to cite him

to appear—open the lodge—call off and admit him—receive his testimony—reduce it to writing, and let him retire—call to labor, and decide the case. Is that right?

*Ans.*—The objection to it is, that he would not obey your citation. Being a suspended mason, he is certainly not bound to obey a masonic summons; and if he choose not to come, you have no power over him. But first restore him to membership, and then his cable-tow will hold!

*Ques.*—Lodge A expelled one of its members at a special (called) meeting, and notified us so that we could enter the fact in our black list, that being the established usage in this city (New York). Some of us judging the act unconstitutional, and, consequently illegal, are in favor of returning the notice to lodge A, with our reasons for refusing to receive it. Are we right?

*Ans.*—You are not altogether right, nor quite wrong. The action of lodge A is obligatory upon you, until reversed by the Grand Lodge, and whether their course was legal or illegal, is not for you to decide. In any event you are not the aggrieved party—it is the individual expelled, and the complaint, if any, should come from him. Though we will not say it would be wrong for you to act as accusers against lodge A, if no one else would do it.

That the act of lodge A was unconstitutional and illegal, is to our mind perfectly clear. No such business as exercising discipline is legal at a called (special) meeting.

As a matter of courtesy, it would be kind and very proper for you to notify lodge A that in your judgment their action was unconstitutional, for this might lead them to correct it before any scandal grows out of it.

*Ques.* 1.—What are the proper jewels for the deacons of a lodge?

2. Ought the deacons' rods to have the square and compass on the top?

*Ans.* 1.—There are great differences among the American lodges in regard to deacons' jewels. Some use *columns* as their jewels—though for what earthly

reason we can not conceive. Some have triangles—they might as well have boot-jacks! Some have the stone-hammer for the J. D., and the dagger for the S. D.

Our opinion is that the square and compass is the proper jewel; if for the S. D., suspend the *sun* in it—if for the J. D., the *moon*. This agrees with Cross' Chart, after which, most of the other manuals (The Craftsman, M'Coy's Manual, etc.,) have copied. The argument in favor of the use of the square and compass for the deacon's jewels can not, however, be given in print.

2. We think not. A plain staff is more masonic; but if any thing is added, it should be a spear head. We prefer that our brethren should leave all these *extras* to societies that need them. Ours does not.

*Ques.* 1.—When an applicant is rejected, how far, or to what extent should notice to other lodges be given?

2. After the committee on a petition for initiation has reported *favorable*, and the applicant does not desire the degree, ought not the depositing fee to be forfeited?

*Ans.* 1.—This is a matter of opinion only. The usage varies in the different Grand Lodge jurisdictions, and there is no general principle applicable to it. We do not think it worth while for a country lodge to make any notice of rejections at all, (only in the annual report to the Grand Lodge,) unless your Grand Lodge edicts (Illinois) require it. In the cities of New York, Louisville, and other places, a notification of each rejection must be sent to all the lodges within the same corporate limits, and this is found amply sufficient.

2. By all means. If it is a whim or change of opinion, the least he can do to compensate the lodge for their time, trouble and annoyance, is the forfeit of his fee.

*Ques.* 1.—At our last meeting, the election of officers for the next six months came off. A and B were put in nomination for Worshipful Master. The balloting commenced, and the Worshipful Master, after a reasonable length of time, asked if all the brothers had voted? No one spoke. He then declared the bal-

lotting closed. Upon counting out the votes, A was elected by one vote. C gets up and says that D did not vote. D says he was engaged with a visiting brother, and did not know the balloting was going on. C moves to reconsider the vote for the benefit of D, which motion carried. Had the lodge the right to reconsider the vote in that case?

2. Has a lodge the right to excuse a brother from voting for or against a petition for either of the degrees?

*Ans. 1.*—The excuse offered by D was not legitimate. Every brother in the lodge is *bound* to take part in the proceedings, unless excused by vote of the lodge. The Ancient Charges expressly say, on this head: "In the lodge while constituted, you are not to hold private committees or separate conversation without leave of the Master." Therefore, D has no right to present his violation of rule as an apology for not having voted, much less as a basis for claiming a reconsideration of the vote. It is the Master's duty, however, to see that every brother present votes, and if any is overlooked, it is his fault. The best way is to call the roll, and let the senior deacon pass the box (or hat) to each brother as his name is called.

If the lodge desire to reconsider a vote for election, they have a right to do so, and the Master is bound to put the question if properly moved and seconded. Any question may be reconsidered (except a secret ballot upon a petition) if the motion to do so come from one who voted in the affirmative, and is presented at the same meeting at which the question was adopted.

2. A lodge by vote of the majority may excuse a brother from voting. Such a request ought not in prudence to be asked, and unless upon good excuse, if asked, ought not to be granted: but it is granted very often, and lodges have the right to judge matters of prudence and policy at their own discretion.

(To be continued.)

"A good and benevolent life," says Dean Kirwan, "is the sum and substance of religion, and the only right preparation we can make for a happy entrance

into that blessed region where sin and sorrow, strife and discord, shall never enter."

### IN MAKING FREEMASONS OF MEN, TO WHAT EXTENT DO WE MAKE THEM BETTER?

THIS is a question that has come to us in dreams, but may well be considered worthy of serious waking attention. Susceptible as it is of division, we will divide it into first, making Freemasons of men who have experienced the holiness of religious conversion and ecclesiastical communion; and, second, of men who have had no such experience.

It is contended that a masonic lodge is a school of morals, where wise and serious truths are taught by symbols and allegories, and to such extent as such truths can be taught by such means to those who have never experienced their force, the effect will be much more beneficial than it would be if conveyed in the ordinary manner.

This assertion we have no wish to deny, but rather desire to prove. And, first, in the selection of our material, what is it we prefer? Does not our very preference—which is decidedly for the good material and that to which the tools will apply—exhibit the desire to possess ourselves of that which has been proved to be good, rather than that which like the diamond, uncut and unpolished, we are totally ignorant of its worth, and fain would have it proved by the world before we receive it? And from whence does this preference proceed, if not from a consciousness that masonry is not sufficient to shape this diamond, or that we are not willing to put the work upon it that we believe we can, on the one hand; and which it is worthy of, on the other.

This consideration leads us at once to the texts which the division of our caption has afforded; and, first, we will consider—*To what extent, in making a Freemason of a strictly moral, conscientious and religious man, do we make him better?*

In securing the influence of such a man for our society, it is reasonable to believe that we expect to return some corresponding value. Otherwise the exchange would be unfair. He has experienced in his own person already, the benefits of moral-

ity and virtue, in contradistinction to their opposite vices; and when we offer but morality and virtue, we offer no more than he has already secured to himself by a conscientious walk in the world. What, then, must we offer him, by the possession of which he will become better? Is it a place in our circle, and the grasp of honest hands? He meets with these in his church connection to as great extent as perhaps he may desire. Is it lessons of morality and human love or friendship, and the privilege of partaking with us in whatever charitable objects we may be engaged? To as great extent, certainly, can he experience these sociabilities, kindnesses and loves, in his intercourse with that fraternity with which he is already connected. Is it the conference of secret bonds of recognition by which he can make himself known, wherever he may be, as one who has a right to claim regard and consideration? As a Christian he has already secured tokens of recognition which will go quite as far, and prove more effective, *nowadays*, than any of these.

To what extent, then, and in what kind do we return the influence for good we receive by the acquisition of such a person into our society as a worthy, conscientious Christian, in full fellowship in his church denomination? We answer, plainly and distinctly, *None*. The gain is decidedly *ours*.

It has been maintained that masonry honors *any* man by his admission into its portals. This we deny. There are men whom no earthly association can honor. Neither the age, influence, nor respectability of the masonic institution, can confer honor by its reception of men who have proved themselves before men and angels, truthful, honest and virtuous, in their adult intercourse with their kind, at all times, and on every occasion of trial and probation. Such men are the salt of the earth, and *confer* honor upon whatever connection they may seek; and it is to the possession of such men that masonry is indebted for its influence, respectability and grandeur. Masonry has done *nothing* for them; but they have done *all* for masonry. And, mark the question well, as its answer proves our assertion. When such men were few—

slender in number both inside and outside of lodges—in what position did masonry, as a moral and religious institution, stand before the world? In the beginning and middle of the eighteenth century—to go back farther is unnecessary—did masonry exhibit itself as the really good in such an abundance of evil? On the contrary, did it not partake of the spirit of evil, of immorality, and cultivation of the animal rather than the animus of humanity? And why was this the fact, if masonry possesses *per se* this virtue of conferring respectability and honor upon *all* connected with it?

We repeat, then, and stand or fall by the assertion, that in its reception of the good, the wise, and the virtuous, the truly Christian man, masonry is the gainer to the entire extent of the transfer.

Having thus disposed of this, we proceed to the consideration of the second point, viz., *To what extent does his connection with the masonic institution improve the unconverted worldly man?*

By the manifest circumspection with which we approach such a man, do we exhibit our care for the well-being of our society. In his case, although the process and its service is the same, we feel a degree of prudence controlling our movements in measure abundant and extreme to what we evinced in the other. Our very existence as a lodge depends upon the harmony of our members, their regard for each other's good name and well-being; and, in our discrimination in the selection of materials, the fact is very plainly evinced, that we depend more upon the goodness of the material, as we find it, than we do upon our ability to make it good afterward. Of course we do not state that in this case all lodges exhibit the same circumspection. As in other local associations, the character of any individual sodality partakes of the character of its membership. Some lodges evince a very alarming paucity of care or circumspection; and the consequence soon exhibits itself in internal dissension and external disrepute. In our illustration we take the best condition of these things, for the purpose of rendering to masonry all that is masonry's. By so much then, it is plain to all, as we exhibit reluctance in the selection of untried

material do we exhibit the amount of our belief in the regenerating effects of masonic connection. And with this fact staring us in the face, how vain is it for Freemasons to assume that the spirit of regenerating men is the spirit of masonry. If this was true, why not take the halt, the lame, the blind and the deaf in morals and virtue, upon the broad assumption that goodness is the innate nature of every man, and exhibit by its work and handling of such men that polish Freemasonry claims to be capable of producing? But it is not true. The spirit of regeneration is not the spirit of masonry, although it may be its letter. This last it is in fact; as it is the intention of the institution to make its participants heirs and co-members of the body of goodness and charity, and in this intention it is capable of results as great as those of any other earthly organization.

Taking it for granted, then, to proceed, that we have conquered our repugnance to the known character of the material offered for our inspection, and the party is received into the first degree of membership, what is our first care with him? To teach him lessons of uprightness, morality, and virtue. Are we faithful in conveying these lessons with care and well-tempered pertinacity to his mind? Does our own walk inside and outside of the lodge exhibit our own faith in and practice of these lessons? Do we follow up with care the subduing effect we have made upon the candidate, and address ourselves with consistent application and constant effort to his mind and heart, with the conviction that in our success we honor that institution which claims to possess the power of making men better?

In the truthful answers to these questions is evolved the practice of masonry in effecting the result hoped for. So far from doing these things, it is well known—a fact *currente calamo*,—that we fail in nearly every particular. The brethren whose duty it is to do these things appear not to realize what that duty is, and do them not. A man's money is received for the degrees of masonry, and if he is gifted with a degree of comprehension considerably in advance of the average of mankind, he "ciphers out" the idea

more by the powers of such comprehension than from any plain lessons that to him are addressed or conveyed. This is a startling fact, and no libel upon the practice, as at present, almost universal, at least in America. To get his money seems to be the chief object of the majority of our lodges. To give any suitable consideration for it, is a point strangely lost sight of by men who claim to be conscientious lovers of honor and honesty. We make this assertion plainly and advisedly. For what proportion, we ask, do the actual value of the benefits conferred upon a man in making him a Freemason, bear to the amount of money paid by him for these benefits? It may be claimed, and no doubt is, that the *immediate* benefits are not all, and the ultimate benefits are not apparent. But to this we answer that the first should be responded to as if they were all, as the last are subsequently provided for, suitable remuneration for them being assuredly exacted in the course of time.

To "lecture" the candidate until he can repeat the proper answers to certain questions preparatory to advancement in higher degrees, is the total extent of the usual practice. If he understands the meaning of these questions, or their answers, it is well. If he does not, it is also well enough. So long as he can answer them, it is a matter of no importance, apparently, whether he understands them or not. His being able to answer them is proof sufficient, if not proof positive, that he is worthy of advancement, and advanced he is accordingly with the least possible labor and delay. The question whether he is bettered by the action, is one that is never put to him, if it occurs to the minds of those around him, which is questionable. The hope that he will become a "bright mason"—by which is understood that he will become proficient in the esoteric language and practices of the Fraternity, is the extremity to which the expressor indulges; and the means by which that result may principally be attained, sparse as they truly are, are then pointed out to him, in the study of a copy of some one of the "Masonic Manuals" of the day, which probably has a place upon the stand before him. The use of the book is not even of-

ferred him. If he has money enough he may buy a copy for himself,—but it is evidently no part of the business of those who have taken the money already tendered by him, to provide him with one. In what they have done to him they have rendered him ample compensation, and his future privileges and expectations may be confined to rendering as good an account of himself as circumstances will permit.

This is severe; but truth is generally so. And in painting the subsequent career of such a person as we now are exhibiting, we trust this feature will be more apparent, than palatable.

Filled with the "light," he has received, the candidate returns to the world, to do what? Become a "bright mason." How and by what means?—The study of its rules and regulations,—the exoteric as well as the esoteric language and requirements of Freemasonry. To whom will he apply to assist him in this study? To men who know little if any thing more than himself upon the subject,—men who like him have asked for bread and received a stone; and who have settled down in the belief that they have enough of masonry to do them for their lives, confined as their lives will probably be, to the locality they inhabit. And whether they have or not, satisfied or not, they may as well be satisfied, for the spring can rise no higher than the fountain, and they know where that is, and its height.

Now what is the natural result of this disappointment? On the one hand, the neophyte is directed to get wisdom, get understanding, for on such depends his masonic life and respectability; and on the other, there is no provision whatever made by the director to convey such knowledge to his mind. On the contrary,\* he is told by the highest authority in the jurisdiction, the transactions of the Grand Lodge, should he be fortunate enough to borrow a copy of that work from the Secretary, that masonic lectures and masonic publications are to be rejected, as the former are generally charlatans who work for money, and spread

their own peculiar notions, to the detriment of truth, and the latter print that which ought never to be printed, in their mistaken zeal to "let the light shine." Turned, therefore, in upon himself, is it unnatural for an inquiring mind to be disgusted with this assumption of a knowledge on the part of an institution which it does not and can not convey; and from such feeling, is it reasonable that he who was worldly-minded, or indulged in the errors of thought, the product of a natural life, shall be likely to become elevated in his views with such an example of deception for his guide? We aver not. And thus, by its failure to do that which it assumes to do, and which is expected of it, does masonry fail to make men better?

How this failure can be remedied, and what the result will be that may reasonably be expected by the application of the remedy, we will treat of in a subsequent number.

#### ANSWERS TO CORRESPONDENTS.

HALIFAX, N. SCOTIA, Nov. 6th, 1858.

DEAR SIR:—I take the liberty of dropping you a few lines in reference to "Mark Masonry," for the purpose of finding out from you or some of your correspondents, whence it originated, how long it has been connected with a chapter, and if any good reason exists why it should be connected with a chapter. I am at present *Past Master* of a *Mark Lodge*, which some years ago, by my means, was established here, for the purpose of having one lodge who made it their special business to confer *this* and *Past Master* degree. For this purpose I received, from our provincial G. M., a warrant or dispensation to confer those degrees, which warrant was attached to our oldest English lodge, the St. Andrew's, No. 155, in the same way in which our Chapter English is attached, according to the English Constitution of Ancient Masonry; and from all I can learn by reading publications and other inquiry, I am led to believe I am at this moment in possession of minutes of *Mark Masonry* as old as may be found here or elsewhere; the minutes are as follows: "February 27th, 1781, upon application to Bro. Fife he was pleased to open a *Mark Lodge*, and with the assistance of Brothers of lodges 213, 210, and (our present St. Andrew's Lodge,) 155, conferred the degrees on several Brothers present. I then have the minutes as the degrees were conferred time after time, sometimes under the warrant of two lodges, sometimes under one only, until 1855, at which time I find each English lodge would and did confer under their warrant as suited them, until 1844, when I became a mason; and being one who was desirous to know all I could, I paid perhaps more attention to it than some others, and being, after a year or more, the presiding Master of St. Andrew's, 155, and finding that when the *mark* and *past* was wanted, I was applied to oftener than others, I suggested the idea of having one lodge, to be called a *Union Mark*, meaning that its officers should be composed of members of the other lodges, who were sometimes in the habit of giving it. I succeeded in my endeavors

\* Witness the dictum of the Committee of Foreign Correspondence and Grand Master of the Grand Lodge of Texas.



of getting the Brothers to consent to do so, and thus have the union as first named, of which I am at present Past Master and Chief Working Master. If you will examine Brother Moore's magazines, published in Boston in '49 and '50, I think you will see some correspondence about this. I now write for the purpose of eliciting information respecting the origin of Mark Masonry."

J. D. N.

The operation of marking one's work is as old as the operation of stone cutting or masonry proper. If we take the preparation of the materials for the building of the first temple as the earliest record of operative masonry, we must believe, to have the result correspond with the received account, that the fellow crafts, or squarers and finishers of the timbers and stones, each marked their blocks or timbers as they were finished with his own mark, or at least with the mark of his particular lodge or company; and as this work passed under the eyes of the overseers, they added their peculiar mark, to which was subsequently added the mark of the chief overseer to denote the position it was to occupy in the building.

Thus it is plain that the mark was a most necessary feature, as by it all of the foregoing points were to be proven; and whether it required a degree of excellence beyond that of a finished workman, or F. C., to entitle him to the possession of a mark or not, is a matter of doubt. We favor the belief that it did not. Utility was evidently the main point aimed at in the arrangement of the operatives; and, certainly, any man who knew how to square or finish a stone or a timber, or hew the same to a certain pattern, had knowledge enough and excellence enough to entitle him to the privilege of putting his mark upon it.

Passing, then, at a bound, from this period through the successive ages of operative masonry, to the year 1717, when in England it assumed the speculative form, and believing that "Mark Masonry," if you please so to term it, was nothing more up to that time than what we have here described, we take it up in its speculative sense and dispose of it—how? By the assertion that "Mark Masonry" was unknown, because unnecessary to Speculative Masonry, from the year of the revival until at least 1752, when Lawrence Dermott, as chief of the Ancients, as they termed themselves, concocted the Royal Arch degree, and, unless among the said Ancients, for all the years afterward up to the time of the Union. By the articles of Union in 1813, Ancient Craft Masonry was alone recognized, by which term was meant simply the three degrees of E. A., F. C. and M. M., "including (in the words of the article,) the *Holy Royal Arch*." This addition was evidently made to conciliate the "Ancients;" for a few years previously the "Moderns," as Dermott's grand lodge, the Athol Masons, called them, repudiated all knowledge of this "Holy" or any other Royal Arch. In this, or any other article of the Union, no mention is made of the Mark as a degree, or of the Past Master's degree; thus leaving the presumption quite strong that no importance was attached to these degrees, if degrees at that time (1813) they were considered.

In 1846, Brother G. Oliver, in speaking of masonry as then practiced in England, said: "Mark Masonry is practiced in some of the lodges or

chapters, but it is by tolerance and not by the sanction of the Grand Lodge;" and this is all he says about it in his two volumes constituting the "Historical Landmarks," thus leaving the masonic student to believe that if this was all the importance attached to it then, certainly there was no more, if as much, at any time previous. As to the Past Master's degree, although somewhat foreign to your inquiry, it is well known that it has never been considered in England or under English masonic jurisdiction a degree *per se* at all, but rather the natural qualification, as it was the natural requirement of every master of a lodge.

While it is neither valuable or necessary as a stepping point to the attainment of the Royal Arch in England, in America, (the United States) as you are probably aware, the Mark is fixed up into a degree of some moment, as a pre-requisite to exaltation. A master mason in England is eligible to the degree of "Holy Royal Arch," without fee or charge of any amount, and it is conferred upon him as the regular reward of suitable proficiency in the preceding degree. That proficiency is his having creditably filled, for the proper term of office, the oriental chair. At least this was the practice ten years ago. Your colonial masonry, it is evident from your letter, neither adopts the American nor English usage, but sets up a peculiarity in the formation of a Mark Lodge. The facility with which you brought about that establishment in your own locality, shows you how little difficulty there is in making changes when there is no governing head to take cognizance of such.

That you have as old records of *such a lodge* as are to be found anywhere, we have little doubt; for, as we have seen, there was no importance attached to the mark by itself prior or subsequent to the schism; Dermott certainly never having made a degree of it or of Past Master. In 1767, Stephen Morin brought Dermott's Royal Arch to this country, and it did not get a foothold for several years afterwards. It remained, however, for Americans to put these degrees with the others which now constitute the work of Royal Arch Chapters, in the form in which they now appear. That their work is not perfect or satisfactory yet, is evident from the result of the annual convocations of the governing body, which at present possesses jurisdiction over it, at each of which convocations "improvements" are made upon the original work.

From the foregoing, you must judge yourself whether or not Mark Masonry belongs of right to a chapter, as well as whether or not chapters themselves are a necessary institution or component part of Ancient Craft Masonry. Our own opinion on both points has long since been made up.

If it so please the G. A., we may live to see the day when chapters and councils, with their tinsel, and glitter, and assumption of wisdom, will have passed away; the true word be put back where it belongs, and the money which is now absorbed in the purchase of paraphernalia which the attempt to ape Judaism involves, be spent in the more rational purpose of charity, extended to the needy brother, the widow and the orphan, according to the original and true idea of Speculative Masonry.







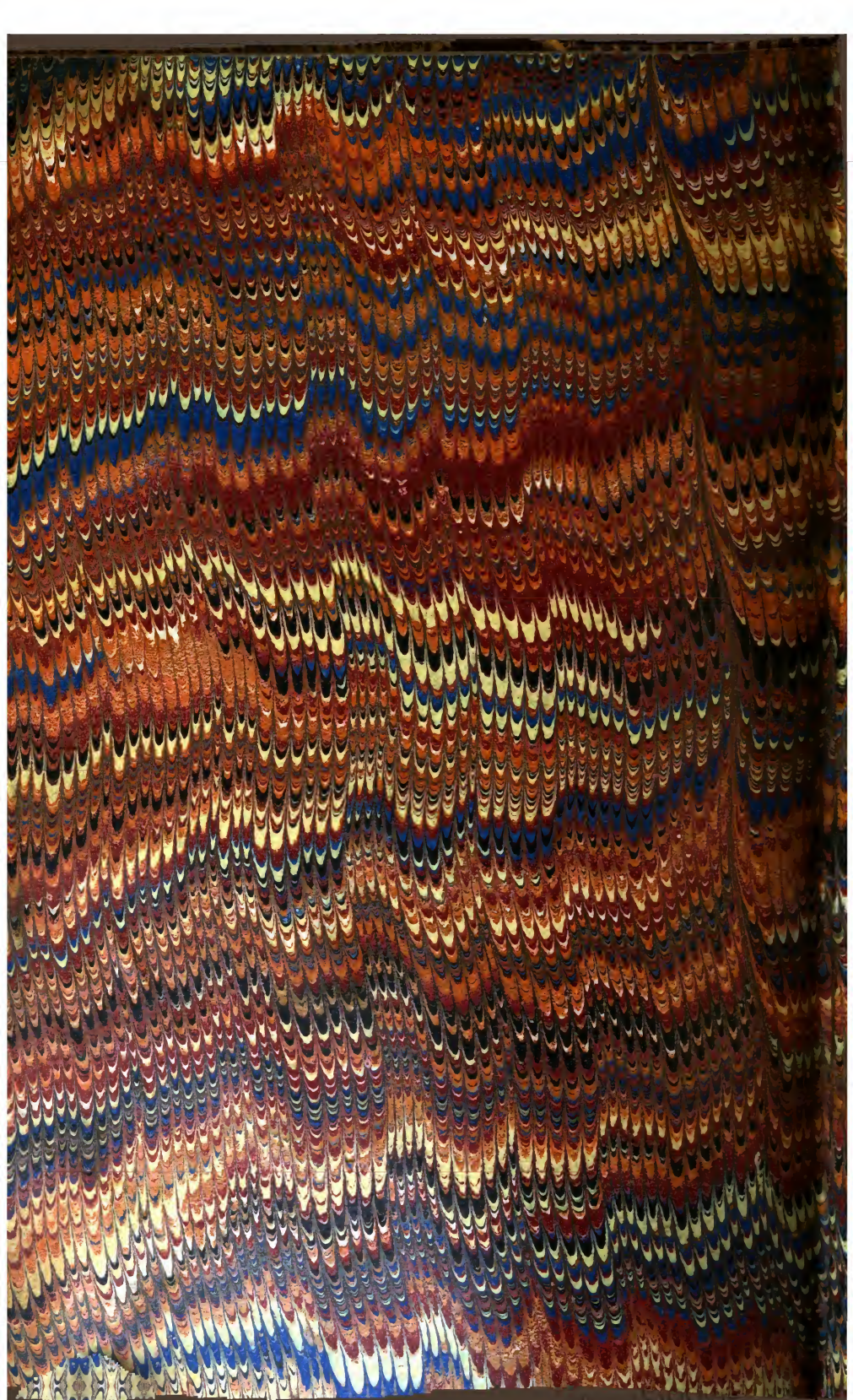












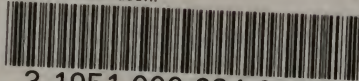






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